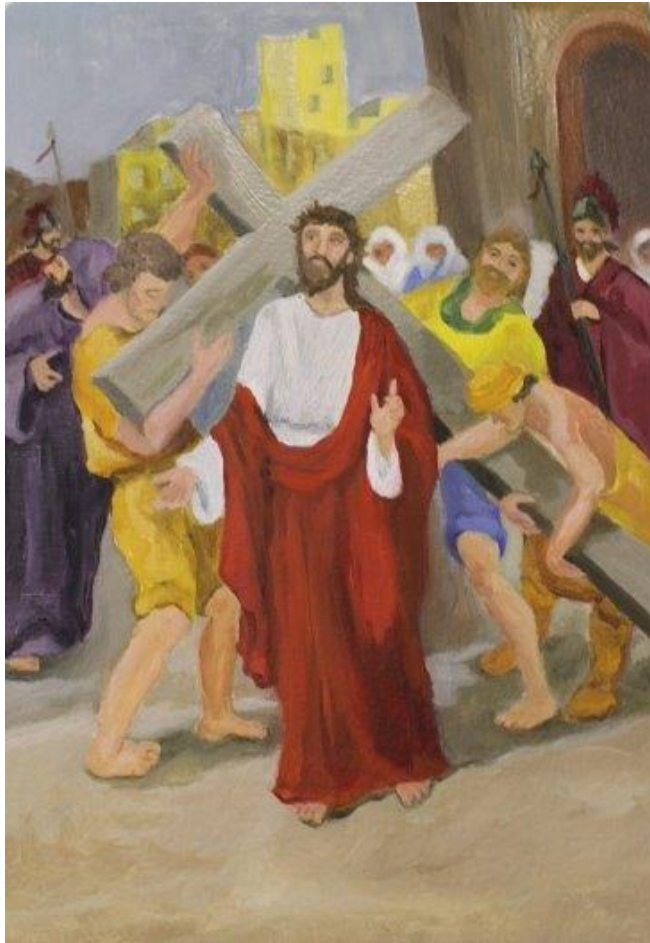


BETHESDA EPISCOPAL CHURCH
Washington Street near Broadway



**THE SUNDAY OF THE PASSION:
PALM SUNDAY
9 APRIL 2017**

About Holy Week

It is still uncertain when Christians first began to make an annual [as opposed to a weekly] memorial of the death and resurrection of Christ. This *Pascha* [a word derived indirectly from *pesach*, Hebrew ‘Passover’] was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the *Pascha* developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ’s own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated. Maundy Thursday [from *mandatum*, ‘commandment,’ because of the use of *John 13:34* in the Antiphon] contains a rich complex of themes: humble Christian service expressed through Christ’s washing of his disciples’ feet, the institution of the Eucharist, the perfection of Christ’s loving obedience through the agony of Gethsemane.

After keeping vigil [‘Could you not watch with me one hour?’] Thursday passes into Good Friday with its two characteristic episodes. The Veneration of the Cross is older. Here the body of the faithful is invited to kiss the feet of the Crucified. It is a widespread custom for there not to be a celebration of the Holy Eucharist on Good Friday, but for the consecrated bread and wine remaining from the Maundy Thursday Liturgy to be given in communion. The church building remains stripped of all decoration. It continues bare and empty through the following day. Within the silence there grows a sense of peace and consolation, and then rising excitement as the Easter Vigil draws near.

from Times and Seasons, Common Worship, Church of England

The Liturgy of Palm Sunday

Please switch off all cellular telephones, Blackberries, and other electronic devices. Thank you.

Organ – *Rondo for Palm Sunday*

Aaron David Miller (b.1949)

The Entrance Rite: The Liturgy of the Palms

All stand as the Sacred Ministers and acolytes enter the church.

At the Solemn Eucharist the choir sings the following

Anthem

Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Blessed be the King of Israel, blessed be the King that cometh in the name of the Lord, peace in heaven and glory in the highest places. Hosanna in the highest heavens.

Words: *Matthew 21:9; Mark 11:10; Luke 14:38*

Music: Jack H. Ossewaarde (1918-2004)

The Celebrant introduces the liturgy as follows

Dear brothers and sisters in Christ: During Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Savior, to suffer, to die, and to rise again. Let us go with him in faith and

The Celebrant now blesses the branches of palm, the people holding them high.

The Lord be with you.
People And with thy spirit.
Celebrant Let us give thanks unto our Lord God.
People It is meet and right so to do.

It is right to praise thee, Almighty God, for the acts of love whereby thou hast redeemed us through thy Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Bless these branches that they be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leadeth unto eternal life; who liveth and reigneth in glory with thee and the Holy Spirit, now and for ever. *Amen.*

Anthem

Pueri Hebraeorum
vesetimenta prosternebant in via,
et clamabant dicentes:
Hosanna filio David:
benedictus qui veni
in nomine Domini.

*The children of the Hebrews
spread their garments in the way,
and cried out saying:
Hosanna to the Son of David:
blessed is he that cometh
in the name of the Lord.*

Words: Traditional
Music: Thomas Victoria (1548-1611)

The Palm Sunday Gospel — Matthew 21:1-11

Deacon The Holy Gospel of our Lord Jesus Christ,
according to Matthew.
People Glory be to thee, O Lord.

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

People The Gospel of the Lord.
 Praise be to thee, O Christ.

The Procession

Celebrant Let us go forth in peace.
People In the name of Christ. Amen.

The Gospel is now re-enacted. During the procession, all hold branches in their hands, and sing this

Hymn 62 — *St. Theodulph*

The procession pauses near the West Doors for

The Station

Celebrant Blessed is he that cometh in the name of the Lord.

People Hosanna in the highest.

Celebrant Let us pray.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. *Amen.*

The procession moves to the chancel, all singing this

Hymn 64, 2nd Tune — *Winchester New*

The Collect of the Day

Celebrant The Lord be with you.

People And with thy spirit

Celebrant Let us pray.

Almighty and everliving God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be make partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

The Liturgy of the Word

All sit.

The Lesson — *A Reading from the Book of Isaiah.*

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens-- wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty? (50:4-9a)

Lector The Word of the Lord.

People Thanks be to God.

The choir now sings the

Tract – *In te, Domine, speravi*

Have mercy on me, O Lord, for I am in trouble; *

my eye is consumed with sorrow,

and also my throat and my belly.

For my life is wasted with grief,

and my years with sighing; *

my strength fails me because of affliction,

and my bones are consumed.

I have become a reproach to all my enemies and even to my neighbors,

a dismay to those of my acquaintance; *

when they see me in the street they avoid me.

I am forgotten like a dead man, out of mind; *
I am as useless as a broken pot.
For I have heard the whispering of the crowd;
fear is all around; *
they put their heads together against me;
they plot to take my life.
But as for me, I have trusted in you, O Lord. *
I have said, "You are my God.
My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.
Make your face to shine upon your servant, *
and in your loving-kindness save me."

Words: *Psalm 31:9-16*

Music: Samuel Wesley (1766-1837)

The Epistle – *A Reading from the Letter of Paul to the Philippians*

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death-- even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
(2:5-11)

Lector The Word of the Lord.

People Thanks be to God.

All now stand and the choir sings the

Gradual — *Christus factus est*

Christus factus est pro nobis
obediens usque ad mortem,
mortem autem crucis.
Propter quod et Deus
exaltavit illum,
et dedit illi nomen,
quod est super omne nomen.

*Christ became for us
obedient unto death,
even the death of the cross.
Wherefore God also hath highly
exalted him,
and hath given him a name
which is above every name.*

Words: *Philippians 2:8,9*
Music: Giovanni Anerio (1567-1630)

The Gospel of the Passion – *Matthew 27:11-54*

Narrator The Passion of our Lord Jesus Christ according to Matthew.

*The traditional responses before and after the Gospel are omitted at this liturgy.
The congregation assumes the role of the Crowd.*

Narrator Now Jesus stood before the governor; and the governor asked him,

Reader "Are you the King of the Jews?"

Narrator Jesus said,

Jesus "You say so."

Narrator But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

Reader "Do you not hear how many accusations they make against you?"

Narrator But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone

whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them,

Reader "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?"

Narrator For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him,

Reader "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him."

Narrator Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them,

Reader "Which of the two do you want me to release for you?"

Narrator And the crowd said,

Crowd "Barabbas."

Narrator Pilate said to them,

Reader "Then what should I do with Jesus who is called the Messiah?"

Narrator All of them said,

Crowd "Let him be crucified!"

Narrator Then Pilate asked,

Reader "Why, what evil has he done?"

Narrator But they shouted all the more,

Crowd "Let him be crucified!"

Narrator So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

Reader "I am innocent of this man's blood; see to it yourselves."

Narrator Then the people as a whole answered,

Crowd "His blood be on us and on our children!"

Narrator So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

Choir "Hail, King of the Jews!"

Narrator They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

Choir "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross."

Narrator In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

Choir "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'"

Narrator The bandits who were crucified with him also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice,

Jesus "Eli, Eli, lema sabachthani?"

Narrator that is,

Jesus "My God, my God, why have you forsaken me?"

Narrator When some of the bystanders heard it, they said,

Choir "This man is calling for Elijah."

Narrator At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,

Choir "Wait, let us see whether Elijah will come to save him."

Narrator Then Jesus cried again with a loud voice and breathed his last.

All kneel. Silence is kept for a space. Then all stand with the Celebrant.

Narrator At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

Choir "Truly this man was God's Son!

The Sermon

Dean Vang

The Nicene Creed

All stand and say

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;

and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son together is worshiped
and glorified;
who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Celebrant In peace let us pray to the Lord.

All kneel. The Deacon continues

Simon from Cyrene was forced to carry the cross for your Son. Give us grace to lift heavy loads from those we meet and to stand with those condemned to die.

Lord, hear us.

Lord, graciously hear us.

Your Son watched the soldiers gamble to share his clothes. Transform the hearts of those who make a profit from their victims and those whose hearts are hardened by their work.

Lord, hear us.

Lord, graciously hear us.

The thief, who was crucified with Jesus, was promised a place in your kingdom. Give pardon and hope, healing and peace, to all who look death in the face.

Lord, hear us.

Lord, graciously hear us.

From the cross Jesus entrusted Mary his mother and John his disciple to each other's care. Help us also to care for one another and fill our homes with the spirit of your love.

Lord, hear us.

Lord, graciously hear us.

In Mary and John your Son created a new family at the cross. Fill our relationships, and those of new families today, with mutual care and responsibility, and give us a secure hope for the future.

Lord, hear us.

Lord, graciously hear us.

The centurion was astonished to see your glory in the crucified Messiah. Open the eyes of those who do not know you to see in your Son the meaning of life and death.

Lord, hear us.

Lord, graciously hear us.

Joseph of Arimathaea came to take your Son's body away. Give hope and faith to the dying and bereaved, and gentleness to those who minister to them.

Lord, hear us.

Lord, graciously hear us.

Simon and Joseph, Mary and John, became part of your Church in Jerusalem. Bring into your Church today a varied company of people to walk with Christ in the way of his passion and to find their salvation in the victory of the cross.

Lord, hear us.

Lord, graciously hear us.

The Celebrant concludes the Intercessions as follows

Lord of the Church, hear our prayer, and make us one in heart and mind to serve you in Christ our Lord. *Amen.*

The Peace

All stand.

The Celebrant says

Once we were far off, but now in union with Christ Jesus we have been brought near through the shedding of Christ's blood, for he is our peace.

The peace of the Lord be always with you.

People And with thy spirit.

All may exchange a sign of Christ's peace.

Greetings and necessary announcements are now made.

The Liturgy of the Eucharist

The Celebrant begins the Offertory with a sentence of Scripture.

The choir now sings this

Anthem

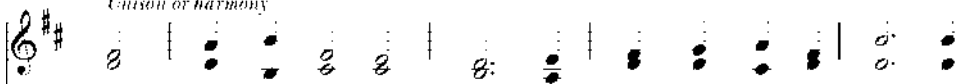
Drop slow tears and bathe those beauteous feet
which brought from heaven the news and Prince of Peace,
Cease not wet eyes His mercy to entreat
To cry for vengeance, sin doth never cease.
Drop slow tears in your deep flood,
Drown all my faults and fears
Nor let His eye see sin,
But through my tears.

Words: Phineas Fletcher (1582-1650)
Music: William Walton (1902-1983)

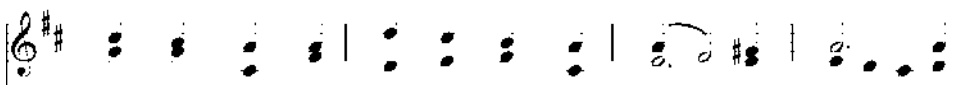
Then all stand and sing

Hymn — *Love Unknown*

Unison or harmony



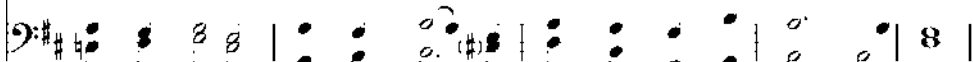
1 My song is love un - known, my Sa - vior's love to me, love
 2 He came from his blest throne sal - va - tion to be - stow, but
 *3 Some - times they strew his way, and his strong prais - es sing, re -
 *4 Why, what hath my Lord done? What makes this rage and spite? He
 *5 They rise, and needs will have my dear Lord made a - way; a



1 to the love - less shown that they might love - ly be. O
 2 men made strange, and none the longed - for Christ would know. But
 3 sound - ing all the day ho - san - nas to their King, Then
 4 made the lame to run, he gave the blind their sight. Sweet
 5 mur - der - er they save, the Prince of Life they slay. Yet



1 who am I that for my sake my Lord should take frail flesh, and die?
 2 O my friend, my friend in - deed, who at my need his life did spend,
 3 "Cru - ci - fy" is all their breath, and for his death they thirst and cry,
 4 in - ju - ries! Yet they at these them-selves dis-please, and 'gainst him rise.
 5 stead-fast he to suf-fering goes, that he his foes from thence might free.



*6 In life no house, no home
 my Lord on earth might have;
 in death no friendly tomb
 but what a stranger gave,
 What may I say?
 Heaven was his home;
 but mine the tomb
 wherein he lay.

7 Here might I stay and sing,
 no story so divine;
 never was love, dear King,
 never was grief like thine,
 This is my friend,
 in whose sweet praise
 I all my days
 could gladly spend.

Words: Samuel Crossman (1624–1683), alt.

Music: John Ireland (1879–1962)

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N. Kirby, deceased.

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Eucharistic Prayer I

The people remain standing.

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Lift up your hearts.

People We lift them up unto the Lord.

Celebrant Let us give thanks unto our Lord God.

People It is meet and right so to do.

The Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Through Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; who by his suffering and death became the author of eternal salvation for all who put their trust in him.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Sanctus & Benedictus qui venit — *Missa simplex*

Celebrant and People



Ho - ly, Ho - ly, Ho - ly Lord God of hosts,
Hea-ven and earth are full of thy glo-ry: Glo-ry be to thee, O Lord Most High.
Bless-ed is he that com-eth in the Name of the Lord. Ho-san-na in the High-est.

The people kneel, then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

And now, as our Savior Christ hath taught us, we are bold to say,

People and Celebrant

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

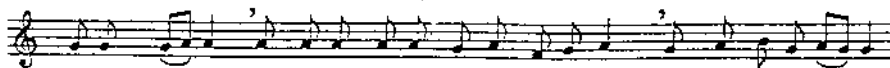
The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

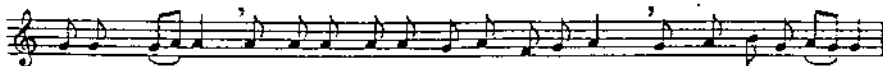
A period of silence is kept.

Then is said or sung

Agnus Dei — Missa simplex



O Lamb of God, that ta-kest a - way the sins of the world, have mer-cy up-on us.



O Lamb of God, that ta-kest a - way the sins of the world, have mer-cy up-on us.



O Lamb of God, that ta-kest a - way the sins of the world, grant us thy peace.

The Prayer of Humble Access is now said

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he is us. Amen.

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

The Sacred Ministers receive the Sacrament in both kinds, and then immediately deliver it to the people

The Bread and the Cup are given to the communicants with these words

The Body of Christ, the bread of heaven. *Amen.*
The Blood of Christ, the cup of salvation. *Amen.*

During the ministration of Communion, the choir sings the following

Motet

Improperium expextavit cor meum,
My heart hath expected reproach.
vit cor meum et miseriam et sustinui,
my heart in my misery, has endured,
quisimul meum constrictaretur,
as I look for someone who will take pity
et non fuit, consolantem me quaesivi,
but there was none who would comfort me,
et non inveni, et dederunt in escam meam fel,
and they gave me gall for my food,

et in siti mea potaverunt me aceto.

and in my thirst they gave me vinegar to drink.

Words: *Psalm 22*

Music: Orlando di Lasso (1532-1594)

The Concluding Rite

Celebrant Let us pray.

All kneel. The Celebrant continues

Lord Jesus Christ, who didst humble thyself in taking the form of a servant, and in obedience died on the cross for our redemption: Give us the mind to follow thee and to proclaim thee as Lord and King, to the glory of God the Father.
Amen.

Prayer over the People

Deacon Bow down before the Lord.

Celebrant Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was willing to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who liveth and reigneth for ever and ever. *Amen.*

All stand.

Deacon Let us bless the Lord.

People Thanks be to God.

Hymn 67 — *Halle*

Organ – *Postlude on a theme of Orlando Gibbons* C.V. Stanford (1852-1924)

The people depart quietly.

A BETHESDA HOLY WEEK – 2017

MONDAY & TUESDAY IN HOLY WEEK, *April 10-11*

12:10 P.M. – Holy Eucharist

6:30 P.M. – Evening Prayer, *Monday*

6:30 P.M. – Holy Eucharist, *Tuesday*

WEDNESDAY IN HOLY WEEK, *April 12*

12:10 P.M. – Holy Eucharist

7:00 P.M. – Stations of the Cross

MAUNDY THURSDAY, *April 13*

7:00 P.M. – Solemn Liturgy of the Lord's Supper with Procession

GOOD FRIDAY, *April 14*

12:00 P.M. – Solemn Liturgy of the Lord's Passion & Death

EASTER EVE, *April 15*

7:00 P.M. – Solemn Vigil of the Resurrection

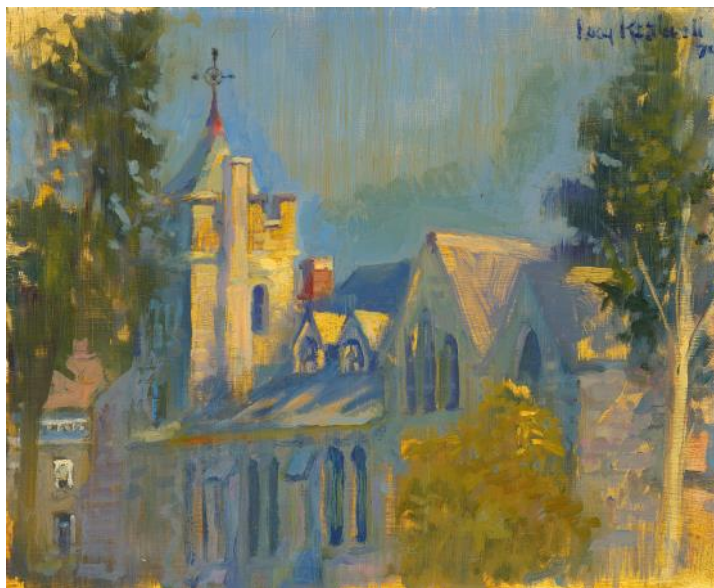
THE SUNDAY OF THE RESURRECTION: EASTER DAY, *April 16*

7:30 A.M.—Morning Prayer

8:00 A.M. – Holy Eucharist with Hymns

10:00 A.M. – Solemn Eucharist with the Great Procession

Parking will be available in the Brause Parking Lot for all those attending the 8 am and 10 am Liturgies.



THE PARISH STAFF

The Very Reverend Marshall J. Vang, *Interim Rector*

The Reverend Paul F. Evans, *Assisting Priest*

Mr. Landon M. Moore, *Postulant for Holy Orders*

Mrs. Barbara Latzko, *Parish Administrative Assistant*

Mr. Farrell Goehring, *Organist/Director of Music*

Dr. Kathleen Slezak, *Choral Director*

Mr. Robert E. Bullock, *Verger*

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