

BETHESDA EPISCOPAL CHURCH

**Washington Street near Broadway
Saratoga Springs, New York 12866**



**THE SUNDAY OF THE PASSION:
PALM SUNDAY
14 APRIL 2019**

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 and other electronic devices. Thank you.

Organ – *All Glory, Laud and Honor*

J.S. Bach (1685-1750)

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 love, so that, united with him in his sufferings, we may share his risen life.

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.*

The 8 a.m. Liturgy continues on page 7.

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 – Luke 19:28-40

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

After Jesus had said this, he went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’” So those who were sent departed and found it as he had told them. As they were untying the colt, its

owners asked them, “Why are you untying the colt?” They said, “The Lord needs it.” Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!” Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” He answered, “I tell you, if these were silent, the stones would shout out.”

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

The Procession

Deacon 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 154

The procession pauses for the

Station at the West End of the Nave

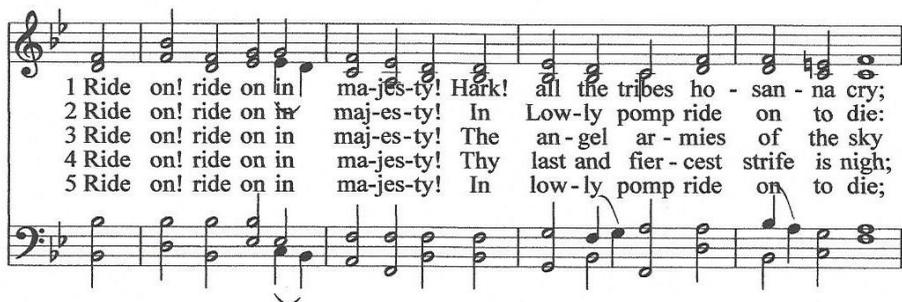
Celebrant Blessed is he that cometh in the name of the Lord.
People Hosanna in the highest.

Celebrant Let us pray.

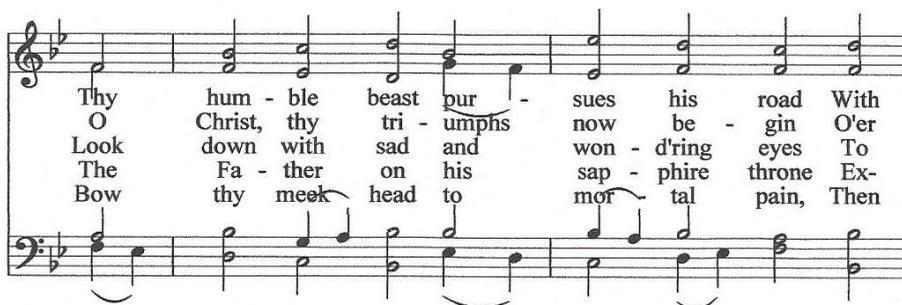
Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. *Amen.*

The procession now moves to the chancel, all singing this

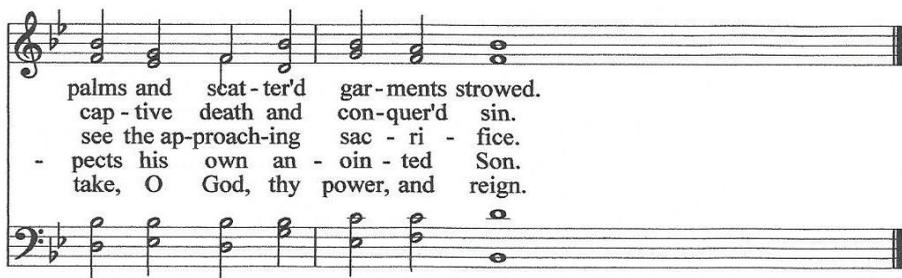
Hymn



1 Ride on! ride on in ma-jes-ty! Hark! all the tribes ho - san - na cry;
2 Ride on! ride on in maj-es-ty! In Low-ly pomp ride on to die;
3 Ride on! ride on in maj-es-ty! The an-gel ar - mies of the sky
4 Ride on! ride on in ma-jes-ty! Thy last and fier - cest strife is nigh;
5 Ride on! ride on in ma-jes-ty! In low-ly pomp ride on to die;



Thy hum - ble beast pur - sues his road With
O Christ, thy tri - umphs now be - gin O'er
Look down with sad and won - d'ring eyes To
The Fa - ther on his sap - phire throne Ex -
Bow thy meek head to mor - tal pain, Then



palms and scat - ter'd gar - ments strowed.
cap - tive death and con - quer'd sin.
see the ap - proach - ing sac - ri - fice.
- pects his own an - oin - ted Son.
take, O God, thy power, and reign.

Words: Henry Hart Milman (1791-1868), alt.

Music: *Westminster 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 First 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 Second Lesson – *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– *Luke 23:1-49*

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

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

Narrator The assembly of elders rose as a body and brought Jesus before Pilate. They began to accuse him, saying,

Choir "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king."

Narrator Then Pilate asked him,

Reader "Are you the king of the Jews?"

Narrator He answered,

Jesus "You say so."

Narrator Then Pilate said to the chief priests and the crowds,

Reader "I find no basis for an accusation against this man."

Narrator But they were insistent and said,

Choir "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

Narrator When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies. Pilate then called together the chief priests, the leaders, and the people, and said to them,

Reader "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Narrator Then they all shouted out together,

People "Away with this fellow! Release Barabbas for us!"

Narrator (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

Crowd "Crucify, crucify him!"

Narrator A third time he said to them,

Reader "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him."

Narrator But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished. As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said,

Jesus "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Narrator Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said,

Jesus "Father, forgive them; for they do not know what they are doing."

Narrator And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,

Crowd "He saved others; let him save himself if he is the Messiah of God, his chosen one!"

Narrator The soldiers also mocked him, coming up and offering him sour wine, and saying,

Choir "If you are the King of the Jews, save yourself!"

Narrator There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying,

Reader "Are you not the Messiah? Save yourself and us!"

Narrator But the other rebuked him, saying,

Reader "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

Narrator Then he said,

Reader "Jesus, remember me when you come into your kingdom."

Narrator He replied,

Jesus "Truly I tell you, today you will be with me in Paradise."

Narrator It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said,

Jesus "Father, into your hands I commend my spirit."

Narrator Having said this, he breathed his last.

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

Narrator When the centurion saw what had taken place, he praised God and said,

Reader "Certainly this man was innocent."

Narrator And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

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

Deacon 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 also with you.

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 – Salvator mundi

Salvator mundi, salva nos,
per crucem et sanguinem
redemisti nos.
Auxiliare nobis, te deprecamur, Deus
noster.

*Savior of the world, save us
thou who by thy cross and blood
hast redeemed us.
Come to our rescue,
we beseech thee, our God.*

Words: *Sarum Manuel*
Music: Thomas Tallis (1505-1585)

Then all stand and sing

Hymn 458

Eucharistic Prayer II

The people remain standing.

| | |
|------------------|---------------------------------------|
| <i>Celebrant</i> | The Lord be with you. |
| <i>People</i> | And with thy spirit. |
| <i>Celebrant</i> | Lift up your hearts. |
| <i>People</i> | We lift them up unto the Lord. |
| <i>Celebrant</i> | Let us give thanks unto our Lord God. |
| <i>People</i> | 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 – *Hymnal S117, sung by all*

The people kneel, then the Celebrant continues

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for 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 to thee, he broke 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 this, all of you; for this is my Blood of the New Covenant, 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, we thy people do celebrate and make, 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; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in 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,

Celebrant and People

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 sing

Agnus Dei

Lamb of God, you take a-way the sins of the world, have mer - cy on
us, have mer - cy on us. Lamb of God, you take a-way the
sins of the world, grant us peace, grant us peace.

The musical score is written in 2/4 time with a key signature of one flat (B-flat). It consists of three staves of music. The first staff begins with a treble clef and a key signature of one flat. The lyrics are: "Lamb of God, you take a-way the sins of the world, have mer - cy on". The second staff continues the melody and includes a repeat sign. The lyrics are: "us, have mer - cy on us. Lamb of God, you take a-way the". The third staff concludes the piece with a fermata over the final note and the instruction "ritard." above it. The lyrics are: "sins of the world, grant us peace, grant us peace."

Words: Traditional

Music: *Missa Verbum Caro*, James McGregor (b. 1930)

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

Behold the Lamb of God who taketh away the sins of the world.

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

O vos omnes qui transitis per viam,
attendite et videte:
Si est dolor similis sicut dolor meus.
Attendite, universi populi,
et videte dolorem meum.
Si est dolor similis sicut dolor meus.

*O all you who walk by on the road,
pay attention and see:
if there be any sorrow like my sorrow
Pay attention, all people,
and look at my sorrow:
if there be any sorrow like my sorrow.*

Words: *Lamentations 1:12*
Music: Pablo Casals (1876-1973)

The Concluding Rite

Celebrant Let us pray.

All kneel. The Celebrant continues

Lord Jesus Christ, you humbled yourself in taking the form of a servant, and in obedience died on the cross for our redemption: Give us the mind to follow you and to proclaim you 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 164

Organ – *O Sacred Head Sore Wounded*

Dietrich Buxtehude (1637-1707)

The people depart quietly.

NOTICES

THE PALMS are given to the greater Glory of Almighty and in loving memory of

Tomorrow is the deadline for submitting envelopes for EASTER FLOWERS if you wish names of the faithful departed or special intentions included in the liturgical booklets for the Liturgies of the Resurrection. Your cooperation will be most appreciated. Thanks you.

A sign-up sheet for the MAUNDY THURSDAY WATCH at the Altar of Repose awaits your signature at the lectern in the narthex. Let each of us take to heart the words of Jesus, “Will you not watch with me for an hour?”

A BETHESDA HOLY WEEK – 2019

MONDAY & TUESDAY IN HOLY WEEK, April 15, 16

12:10 P.M. – Holy Eucharist

WEDNESDAY IN HOLY WEEK, April 17

12:10 P.M. – Holy Eucharist

7:00 P.M. – Stations of the Cross

MAUNDY THURSDAY, April 18

7:00 P.M. – Solemn Liturgy of the Lord's Supper with Procession
followed by The Watch at the Altar of Repose

GOOD FRIDAY, April 19

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

EASTER EVE, April 20

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

THE SUNDAY OF THE RESURRECTION: EASTER DAY, April 21

8:00 A.M. – Holy Eucharist with Hymns

10:00 A.M. – Solemn Eucharist with the Great Procession and
Blessing & Rededication of the High Altar Reredos

THE PARISH STAFF

The Very Reverend Marshall J. Vang

The Reverend Paul F. Evans

The Reverend Landon M. Moore, III

Farrell Goehring

Dr. Kathleen Slezak

Barbara Latzko

Robert E. Bullock

Interim Rector

Assisting Priest

Seminarian

Organist & Director of Music

Choral Director

Administrative Assistant

Verger

Parish Telephone: 518-584-5980

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