



GRACE CHURCH
IN NEWARK

AN EPISCOPAL PARISH

MUSIC NOTES

The traditional liturgy for Good Friday is probably the most austere service of Holy Week, but nonetheless beautiful, and with some beautiful music. Much of the music for this service is chanted, with a high point being the chanting of the Passion according to John, in the same manner it was chanted on Palm Sunday.

The service begins in silence, and there is no music until the chanting of the psalm. After the Epistle, just like on Palm Sunday, a setting of *Christus factus est* will be heard. Today, the setting is by Austrian Romantic-era composer Anton Bruckner, and is very different from the Renaissance setting by Felice Anerio heard on Palm Sunday. Musical styles changed a lot in the roughly 300 years between the composition of the two works, especially in the use of musical dynamics. Stark dynamic contrast and extremes in dynamic range are staples of Bruckner's setting, as is a chromaticism not often seen in High Renaissance polyphony. Though best known for his sprawling symphonies, Bruckner began his career as a church organist and wrote a great deal of choral music for use in Catholic worship.

The *Reproaches* are an ancient text traditionally sung during the Veneration of the Cross on Good Friday. Though mostly chanted, the refrains will be sung to a simple setting by Tomás Luis de Victoria in an arrangement made by Francis Burgess and further adapted to modern English by Bruce Ford. The text goes back to at least the 9th Century, and is probably older than that, and its inclusion in the Liturgy dates back to the 11th or 12th Centuries.

During the Communion from the Reserved Sacrament, a Motet from Victoria's Tenebrae Responses will be sung. *O vos omnes* is a traditional response to a reading from the Holy Saturday Tenebrae. Victoria's setting is starkly mournful, capturing the mood of both the text and the liturgy it is presented in here, even though it's not the liturgy for which it was originally written. These responsories were originally written for an SSAT choir, so have been transposed down a 5th for SATB.

GOOD FRIDAY

APRIL 14, 2017

SOLEMN LITURGY AT 6:30 P.M.

On this day the ministers enter in silence. All kneel for silent prayer. Then the ministers and people stand for the Collect.

Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.



A- MEN.

THE LITURGY OF THE WORD

First Reading—Isaiah 52: 13 – 53: 12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to

our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader The Word of the Lord.

People Thanks be to God.

A brief period of silence is observed.

Gradual—Psalm 22: 1–11

Setting by James McGregor (b.1930)

Refrain—*Cantor, then all repeat*



My God, my God, why have you for- sak- en me?

My God, my God, why have you forsaken me? and are so far from my cry and from the words of my distress? O my God, I cry in the daytime, but you do not answer; by night as well, but I find no rest. *All repeat the refrain*

Yet you are the Holy One, enthroned upon the praises of Israel. Our forefathers put their trust in you; they trusted, and you delivered them. *All repeat the refrain*

They cried out to you and were delivered; they trusted in you and were not put to shame. But as for me, I am a worm and no man, scorned by all and despised by the people. *All repeat the refrain*

All who see me laugh me to scorn; they curl their lips and wag their heads, saying, ‘He trusted in the LORD; let him deliver him; let him rescue him, if he delights in him.’ *All repeat the refrain*

Yet you are he who took me out of the womb, and kept me safe upon my mother’s breast. I have been entrusted to you ever since I was born; you were my God when I

was still in my mother's womb. Be not far from me, for trouble is near, and there is none to help.

All repeat the refrain

Second Reading—Hebrews 10: 1-25

Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. Otherwise, would they not have ceased being offered, since the worshipers, cleansed once for all, would no longer have any consciousness of sin? But in these sacrifices there is a reminder of sin year after year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'See, God, I have come to do your will, O God' (in the scroll of the book it is written of me)." When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," and since then has been waiting "until his enemies would be made a footstool for his feet." For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader The Word of the Lord.

People Thanks be to God.

A brief period of silence is observed.

The people remain seated for the following Motet and for the first part of the Passion, rising at the point indicated.

Motet—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.

Anton Bruckner (1824-1896)

Christ for our sake became obedient unto death: even death on a cross. Therefore, God has highly exalted him and given him a Name which is above every name. (Philippians 2)

The Passion of Our Lord Jesus Christ—John 18: 1-40, 19: 1-37

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard

what I said to them; they know what I said.” When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, “What accusation do you bring against this man?” They answered, “If this man were not a criminal, we would not have handed him over to you.” Pilate said to them, “Take him yourselves and judge him according to your law.” The Jews replied, “We are not permitted to put anyone to death.” (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.” Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” Pilate asked him, “What is truth?” After he had said this, he went out to the Jews again and told them, “I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.” Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. Pilate therefore said to him, “Do you refuse to

speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

Here the people stand.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

All kneel in silence for a moment.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the

bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

Homily

Mother Norris

Solemn Collects

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs. Let us pray for the holy Catholic Church of Christ throughout the world; For its unity in witness and service For all bishops and other ministers and the people whom they serve; For Mark, our Bishop, and all the people of this diocese; For all Christians in this community; For those about to be baptized: That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ.

After this and each collect:



A- MEN.

Let us pray for all nations and peoples of the earth, and for those in authority among them; For Barack, the President of the United States; For the Congress and the Supreme Court; For the Members and Representatives of the United Nations; For all who serve the common good: That by God’s help they may seek justice and truth, and live in peace and concord.

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth;

that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *Amen.*

Let us pray for all who suffer and are afflicted in body or in mind; For the hungry and the homeless, the destitute and the oppressed; For the sick, the wounded, and the crippled; For those in loneliness, fear, and anguish; For those who face temptation, doubt, and despair; For the sorrowful and bereaved; For prisoners and captives, and those in mortal danger: That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. *Amen.*

Let us pray for all who have not received the Gospel of Christ; For those who have never heard the word of salvation; For those who have lost their faith; For those hardened by sin or indifference; For the contemptuous and the scornful; For those who are enemies of the cross of Christ and persecutors of his disciples; For those who in the name of Christ have persecuted others: That God will open their hearts to the truth, and lead them to faith and obedience.

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. *Amen.*

Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

THE VENERATION OF THE CROSS

The Assisting Priest brings a wooden Cross from the west door of the church to the Chancel step, pausing three times and singing, Behold the wood of the Cross, whereon was hung the Savior of the world. Each time all genuflect and respond,



O come, let us wor- ship.

The Choir sings the following Antiphon.

Antiphon—Crucem tuam

Mode 4

We glory in your cross, O Lord, and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.

While the Choir sings the Reproaches, the ministers and those of the people who wish to do so approach to venerate the Cross, genuflecting and kissing the feet of the figure of the Crucified Lord. The people approach by the center aisle, forming a single line on the left side of the aisle. When they return to their places, they sit.

Reproaches

Tomás Luis de Victoria (c.1548-1611)

Arr. Francis Burgess and Bruce Ford (b. 1947)

O my people, what have I done unto thee? Or how have I offended thee? Testify against me. Because I led you forth from the land of Egypt, you have prepared a cross for your Savior. *Hagios o Theos.* Holy God. *Hagios ischyros.* Holy mighty. *Hagios athanatos elison imas.* Holy and immortal, have mercy upon us. Because I led you forth through the desert forty years, and fed you with manna, and brought you into a good and bounteous land: you have prepared a cross for your Savior. *Hagios o Theos.* What more could I have done that I have not done? Indeed, I planted you, O my chosen vineyard, with fair fruit, and you have become very bitter to me. When I was thirsty, you gave me vinegar to drink, and with a spear you have pierced the side of your Savior. *Hagios o Theos.* V. I scourged Egypt with its firstborn for your sake, and you have scourged me and delivered me. R. O my people... V. I led you out of Egypt, drowning Pharaoh in the Red Sea, and you have delivered me to the chief priests. V. I opened the sea before you, and you have opened my side with a spear. V. I went before you in a pillar of cloud, and you have led me to the judgment hall of Pilate. V. I fed you with manna in the desert, and you have felled me with blows and scourges. V. I gave you to drink the water of salvation from the rock, and you have given me to drink gall and vinegar. V. I struck down the kings of Canaan for your sake, and you have struck me head with a reed. V. I gave you a royal scepter, and you have given my head a crown of thorns. V. I raised you on high with great power, and you have hanged me on the giblet of the cross.

After the Cross has been placed on the Altar, all stand to sing the following Hymn.

Hymn



1. Sing my tongue the glo- rious bat- tle; of the migh- ty con- flict sing;
2. Thir- ty years a- mong us dwell- ing, his ap- poin- ted time ful- filled,
3. He en- dures the nails, the spit- ting, vin- e- gar, and spear and reed;
4. Faith-ful cross! A- bove all oth- er, one and on- ly no- ble tree!
5. Bend thy boughs, O tree of glo- ry! Thy re- lax- ing sin- ews bend;
6. Praise and ho- nor to the Fa- ther, praise and ho- nor to the Son,



tell the tri- umph of the vi- ctim, To his cross thy tri- bute bring.
born for this, he meets his pas- sion, this the sa- vior fre- ly willed:
from that ho- ly bo- dy bro- ken blood and wa- ter forth pro- ceed:
None in fo- liage none in blos- som, none in fruit thy peer may be:
for a- while the an- cient ri- gor that thy birth be- stowed, sus- pend;
praise and hon- or to the Spi- rit, ev- er three and ev- er one:



Je- sus Christ, the world's re- deem- er from the cross now reigns as king.
on the cross the Lamb is lif- ted, where his pre- cious blood is spilled.
earth, and stars, and sky, and o- cean, by that flood from stain are freed.
sweet-est wood and sweet-est i- ron! Sweet-est weight is hung on thee.
and the king of heav'n-ly beau- ty gent- ly on thy arms ex- tend.
one in might and one in glo- ry while e- ter- nal a- ges run.

Music: *Pange lingua*, Mode 1, ca. 10th cent. Words: Venantius Honorius Fortunatus (c.540-c.600) ver. *Hymnal* 1982 after John Mason Neale (1818-1866)

not in- to temp- ta- tion, but de-liv- er us from e- vil. For thine is the
king-dom and the pow'r and the glo- ry, for ev- er and ev- er. A- men.

Distribution of Holy Communion

All baptized Christians are welcome to receive the Communion. If you are not baptized or do not wish to receive, you are welcome to come to the rail for a blessing, indicated by crossing your arms over your chest. If you wish to discuss baptism, please speak to the priest. The ministers will bring Communion to those who tell an usher that they cannot easily climb the steps.

Motet—O vos omnes

T.L. de Victoria

O vos omnes qui transitis per viam,
attendite, et videte si est dolor sicut
dolor meus. (*Lamentations*)

*O all you who pass by, watch and see if
there is any sorrow like my sorrow.*

Postcommunion Prayer

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit you live and reign, one God, now and for ever.

A- MEN.

No Blessing or Dismissal is given. The ministers leave the church in silence.

HOLY WEEK SCHEDULE

Holy Saturday

April 15

11:00 A.M.—Choir School
8:00 P.M.—The Great Vigil of Easter

Easter Day

April 16

8:00 A.M.—Said Mass
9:45 A.M.—Choristers Rehearsal
10:30 A.M.—High Mass with Procession
There will be no Church School this day.
An Easter Egg Hunt for the children follows High Mass.

Monday, Tuesday, and Wednesday, April 17-19, 2017

Offices will be closed

No Mass

Thursday-Friday, April 20-21, 2017

12:10 P.M. Said Mass

UPCOMING EVENTS

Sunday, May 7

4:00 P.M.—Solemn Evensong and Benediction
With the St. Gregory Choir

Sunday, May 21

4:00 P.M.—Alkemie: Love to my Liking

Sunday, May 28

4:00 P.M.—Solemn Evensong and Benediction
With Choristers from the Grace Church Choir School and
The Choir School of St. Paul's Church, Englewood

ACKNOWLEDGEMENTS

Tonight's liturgical ministers are: Mike Lindstrom, *Master of Ceremonies*; Elaine Davis & Jim Cramer, *Servers*; Brittney Benjamin & David Kirby, *Lectors*; Mike Lindstrom & Ellen Annan, *Chalices*; Jewel Lowe, *Usher*.

Thank you to clergy assisting this Holy Week: The Rev. Canon George Bowen, The Rev. Marjorie Lindstrom, The Rev. Susan Norris, and The Rev. Lloyd Prator.

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www.GraceChurchinNewark.org

The Rev. Dr. J. Brent Bates, *Rector*

James M. Hopkins, *Director of Music*

The Rev. Canon George H. Bowen, *Rector Emeritus*

The Rev. Lloyd Prator, *Priest Associate*

James McGregor, *Director of Music Emeritus*

Max Woolley, *Ministry Intern*

Shawn Barnes & James Cramer, *Wardens*

Curtis Branch, Sandra Durrell, Hilary Fann, *Vestry Class of 2017*

Sam Armah, Monique Elisée, Deleena Kayjay, *Vestry Class of 2018*

Richard Appelgren, Rosemary Kearney, Peter Woolley, *Vestry Class of 2019*