

# GRACE church IN NEWARK



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James McGregor, Director of Music Emeritus  
Tracy Cummings, Director of Sunday School  
M. Elizabeth Silva, Sexton

# THE SUNDAY OF THE PASSION

## PALM SUNDAY

APRIL 1, 2012

HIGH MASS AT 10:30 A.M.

**Organ**—March on a theme by Handel  
(*Lift up your heads*)

Alexandre Guilmant (1837-1911)

### THE LITURGY OF THE PALMS

**Antiphon**—Hosanna filio David Mode 7  
Hosanna filio David: benedictus qui venit in nomine Domini. Rex Israel:  
Hosanna in excelsis. *Ps.* Confitemini Domino, quoniam bonus: quoniam in  
saeculum misericordia ejus.

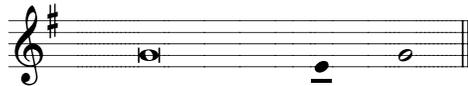
*Hosanna to the Son of David: blessed is he who comes in the Name of the Lord. O King of Israel, Hosanna in the highest! Ps. Give thanks to the Lord for he is good: his mercy endures for ever.*

### Collect

Let us pray. Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. *Amen.*

### Holy Gospel—Mark 11: 1-11

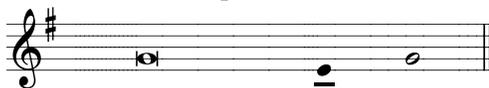
*Deacon* The Holy Gospel of our Lord Jesus Christ according to Mark.



*People* Glory to you, Lord Christ.

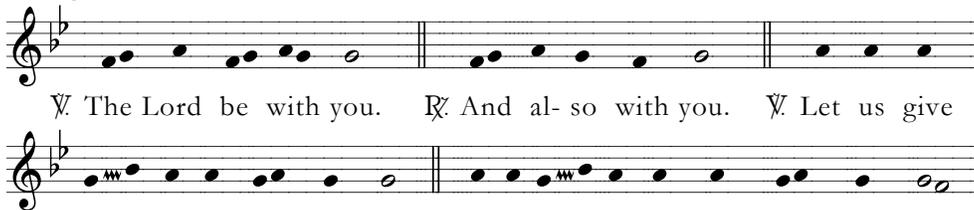
When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, 'Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, 'What are you doing, untying the colt?' They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, 'Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!' Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Deacon The Gospel of the Lord.



People Praise to you, Lord Christ.

### Blessing of the Palms



∇. The Lord be with you.   ℞. And al- so with you.   ∇. Let us give

thanks to the Lord our God.   ℞. It is right to give him thanks and praise.

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us, through your 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. Let these branches be for us signs of his victory, and grant that we may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. *Amen.*

*The people hold up their palm branches, and the Priest sprinkles them with holy water.*

### Antiphon—Pueri Hebraeorum

Mode 1

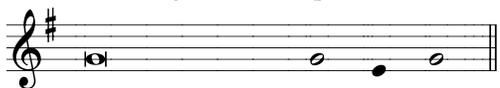
Pueri Hebraeorum, portantes ramos olivarum, obviaverunt Domino, clamantes et dicentes: Hosanna in excelsis! *Ps.* Domini est terra et plenitudo ejus, orbis terrarum et qui habitant in eo.

*The children of the Hebrews, bearing olive branches, went out to meet the Lord, crying out and saying, 'Hosanna in the highest!' Ps. The earth is the Lord's and all that is in it: the world and those who dwell therein.*

### At the Procession



∇. Let us go forth in peace.



℞. In the name of Christ. A- men.

*The ministers and clergy process through the side doors and out into the church yard. The people, bearing their palm branches, follow the Celebrant. The following Refrain is first introduced by the cantor, then repeated by all. All repeat the Refrain after each Psalm verse. (Psalm 118:1-2, 19-29)*

*Refrain—Cantor, then all repeat*



Ho- san- na in the high-est.

Give thanks to the LORD, for he is good; his mercy endures for ever.

Let Israel now proclaim, 'His mercy endures for ever.'

Open for me the gates of righteousness; I will enter them;  
I will offer thanks to the LORD.

'This is the gate of the LORD; he who is righteous may enter.'

I will give thanks to you, for you answered me and have become my  
salvation.

The same stone which the builders rejected has become the chief  
cornerstone.

This is the LORD'S doing, and it is marvelous in our eyes.

On this day the LORD has acted; we will rejoice and be glad in it.

Hosannah, LORD, Hosannah! LORD, send us now success.

Blessed is he who comes in the name of the Lord; we bless you from the  
house of the LORD.

God is the LORD; he has shined upon us; form a procession with branches  
up to the horns of the altar.

'You are my God, and I will thank you; you are my God, and I will exalt  
you.'

Give thanks to the LORD, for he is good; his mercy endures for ever.

**Hymn 154**—All glory, laud, and honor

*Refrain*

All glory, laud, and honor to thee, Redeemer, King!  
To whom the lips of children made sweet hosannas ring!

Thou art the King of Israel, thou David's royal Son,  
who in the Lord's name comest, the King and Blessed One. *Refrain*

The company of angels are praising thee on high;  
and mortal men and all things created make reply. *Refrain*

The people of the Hebrews with palms before thee went:  
our praise and prayers and anthems before thee we present. *Refrain*

To thee before thy passion they sang their hymns of praise.  
To thee, now high exalted, our melody we raise. *Refrain*

Thou didst accept their praises; accept the prayers we bring,  
who in all good delightest, thou good and gracious King. *Refrain*

*The procession halts at the Chancel step, and the Celebrant sings the following Collect.*

**Collect**

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 Choir sings the following Responsory as the ministers move to the altar and the people go to their places.*

**Responsory—Ingrediente**

Mode 2

Ingrediente Domino in sanctam civitatem, Hebraeorum pueri resurrectionem vitae pronuntiantes, cum ramis palmarum: Hosanna, clamabant, in excelsis! *℟.* Cumque audissent quia Jesus venit Jerosolymam, processerunt obviam ei.

*When the Lord was entering the holy city, the children of the Hebrews foretold the resurrection of life; and, waving palm branches, they cried out, 'Hosanna in the highest!' *℟.* When the people had heard that Jesus was coming to Jerusalem, they went out to meet him.*

**Collect of the Day**

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

THE LITURGY OF THE WORD

**First Reading—Isaiah 50: 4-9a**

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?

*Reader* The Word of the Lord.

*People* Thanks be to God.

**Gradual**—Psalm 31: 9-16

Setting by Bruce Ford (b.1947)

Refrain—*Cantor, then all repeat*



Have mer- cy on me, O God.

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. *All repeat the refrain.*

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. *All repeat the refrain.*

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.’

*All repeat the refrain.*

‘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.’ *All repeat the refrain.*

**Second Reading**—Philippians 2: 5–11

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.

*Reader* The Word of the Lord.

*People* Thanks be to God.

*A brief period of silence is observed. The people remain seated during the following Motet and up until the point in the Passion when they are directed to stand.*

**Motet**

Juan Batista Comes (1568-1643)

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 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—Mark 14: 32 - 15: 47**

They went to a place called Gethsemane; and he said to his disciples, 'Sit here while I pray.' He took with him Peter and James and John, and began to be distressed and agitated. And said to them, 'I am deeply grieved, even to death; remain here, and keep awake.' And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, 'Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.' He came and found them sleeping; and he said to Peter, 'Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.' And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, 'Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.' Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him and lead him away under guard.' So when he came, he went up to him at once and said, 'Rabbi!' and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, 'Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.' All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked. They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, 'We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, 'Have you no answer? What is it that they testify against you?' But he was silent and did not answer. Again the high priest asked him, 'Are you the Messiah, the Son of the Blessed One?' Jesus said, 'I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'" Then the high priest tore his clothes and said, 'Why do we still need witnesses? You have heard his blasphemy! What is your decision?' All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, 'Prophecy!' The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, 'You also were with Jesus, the man from Nazareth.' But he denied it, saying, 'I do not know or understand what you

are talking about.’ And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, ‘This man is one of them.’ But again he denied it. Then after a little while the bystanders again said to Peter, ‘Certainly you are one of them; for you are a Galilean.’ But he began to curse, and he swore an oath, ‘I do not know this man you are talking about.’ At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, ‘Before the cock crows twice, you will deny me three times.’ And he broke down and wept. As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, ‘Are you the King of the Jews?’ He answered him, ‘You say so.’ Then the chief priests accused him of many things. Pilate asked him again, ‘Have you no answer? See how many charges they bring against you.’ But Jesus made no further reply, so that Pilate was amazed. Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, ‘Do you want me to release for you the King of the Jews?’ For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, ‘Then what do you wish me to do with the man you call the King of the Jews?’ They shouted back, ‘Crucify him!’ Pilate asked them, ‘Why, what evil has he done?’ But they shouted all the more, ‘Crucify him!’ So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, ‘Hail, King of the Jews!’ They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

*Here the People stand.*

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, ‘The King of the Jews.’ And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, ‘Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!’ In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, ‘He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.’ Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three



## Confession of Sin

*Celebrant* Let us confess our sins against God and our neighbor.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. *Amen.*

*The Celebrant says*

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

## The Peace

*Celebrant* The peace of the Lord be always with you.

*People* And also with you.

## THE LITURGY OF THE EUCHARIST

### Motet

Orlando di Lasso (c.1532-1594)

Improperium expectavit cor meum, et miseriam et sustinui qui simul mecum contristaretur et non fuit: consolantem me quaesivi, et non inveni, et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

*Shame and reproach have broken my heart, and it cannot be healed. I looked for sympathy, but there was none, for comforters, but I found none. They gave me gall to eat, and when I was thirsty, they gave me vinegar to drink. (Psalm 69)*

### Hymn 158—sung in unison

#### Eucharistic Prayer A

*Sanctus* arr. by James McGregor

Memorial Acclamation arr. by Mason Martens



✠ The Lord be with you ✠ And al- so with you ✠ Lift up your



hearts. ✠ We lift them to the Lord. ✠ Let us give thanks to



the Lord our God. ✠ It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore we praise you, joining our voices with Angels and Archangels and with all the

company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Ho- ly, ho- ly, ho- ly Lord, God of  
 pow'r and might! Heav'n and earth are full of your glo- ry  
 Ho- san- na in the high-est. Bless- ed is he who comes  
 in the Name of the Lord. Ho- san- na in the high- est.

*The people remain standing. The Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People*

Christ has died. Christ is ris- en. Christ will come a- gain.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *AMEN.*

## Lord's Prayer

*The Celebrant begins*



**Communion Antiphon**—Pater, si non potest

Mode 8

Pater, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua.

*Father, if this cup may not pass from me unless I drink it, your will be done.*

*(Matthew 26)*

**Postcommunion Prayer**

Hear, O Lord, the prayers of those whom you have fed with the precious body and blood of your Son: and as by his death you have given us the hope of everlasting salvation, so by his resurrection bring us to your heavenly kingdom; through him who lives and reigns for ever and ever. *Amen.*

**Prayer Over the People**

Bow down before the Lord.

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 lives and reigns for ever and ever. *Amen.*

*Deacon* Go in peace to love and serve the Lord.

*People* Thanks be to God.

**Hymn 168**—*Stanzas 1, 2, and 3 only*