



GRACE CHURCH
IN NEWARK

AN EPISCOPAL PARISH

MUSIC NOTES

Though Palm Sunday begins with Jesus' triumphant entry into Jerusalem, the Mass also commemorates a calamitous event: the Passion. So, the Prelude is Bach's thunderous Fantasia from the *Fantasia and Fugue in G Minor* BWV 542. One of Bach's more well-known organ works, the Fantasia is very improvisatory, with solo string-like passages punctuated by aggressive chords. These are broken up by more mournful, even, and contrapuntal sections. The dissonance of this work is stark enough on our equal temperament instrument (freshly tuned! It saw the organ tuners on Saturday), but just imagine the enhanced dissonance on the unequally tuned instruments Bach would have known as he gets further and further away from comfortable keys! If you want to know what that last sentence means, feel free to ask the Director of Music after Mass, but only if you have some time to kill.

Christus factus est is traditionally sung before the Passion, and we'll hear two very different settings this Holy Week (the other on Good Friday). Italian Renaissance composer Felice Anerio's mournful setting begins with some dramatic suspensions, leaving some doubt as to the tonality and meter, though both things become obvious later. It becomes cheerier and more animated at the "quod est Deus exaltavit illum" text, but quickly shifts back to its prior mournful character. After that, the Passion will be chanted in a traditional manner with the traditional chants, adapted for the New Revised Standard Version by our own Bruce Ford.

Drop, drop slow tears, a hymn attributed to Gibbons (though that attribution is somewhat in doubt, and Gibbons would only have supplied the melody and bass line), is a simple, haunting piece setting the melody of a Phineas Fletcher text. It has appeared in hymnals, including the very influential *English Hymnal* edited by Ralph Vaughan Williams, but works very well as an a capella anthem.

O Lamm Gottes, unschuldig was not specifically intended as a Passiontide, or even a Lenten, chorale. However, it was often used as one, and immortalized as such by its use as the Cantus Firmus in the opening Chorus of Bach's monumental oratorio, *Matthäuspasion* (St. Matthew Passion). It was originally intended as a Lutheran-ized version of the traditional *Agnus Dei* text (yes, the same one sung every week at Mass) set to a chorale by Nikolaus Decius. With the added passion imagery thanks to the stereotypical German Lutheran pathos, though, it works very well as a Passiontide piece. This 3-part Chorale Prelude from the *Great 18* collection sets all three verses (or, rather, repetitions with the last slightly altered, just as the *Agnus Dei*). The first is a simple, manuals only variation with the melody in the top voice. The second opens the range of the accompaniment a bit and places the melody in the tenor voice. The third is a toccata with the Chorale in the pedal. It has a bit of a surprise just before the end, at a stark meter change. Just think back to the comment about temperament in the notes on the Fantasia!

THE SUNDAY OF THE PASSION: PALM SUNDAY

APRIL 9, 2017

HIGH MASS AT 10:30 A.M.

Organ—Fantasia in G Minor

J.S. Bach (1685-1750)

THE LITURGY OF THE PALMS

Antiphon—Hosanna filio David

Mode 7

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 forever.

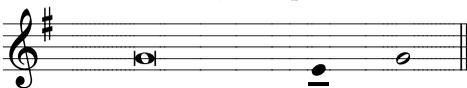
Collect

After chanted prayers, "Amen" will be sung on a monotone unless otherwise indicated.

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— Matthew 21: 1-11

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

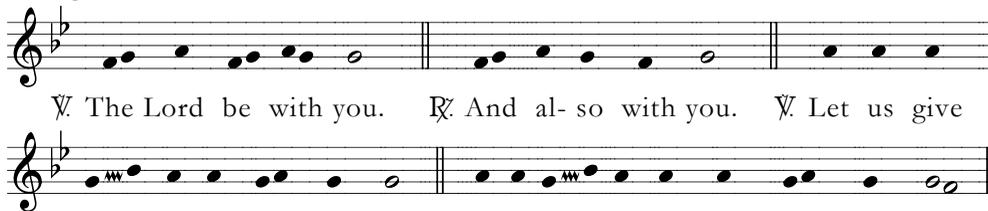


People Glory to you, Lord Christ.

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.’

Blessing of the Palms



thanks to the Lord our God. R. 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.*



A- MEN.

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

Antiphon—Pueri Hebraeorum

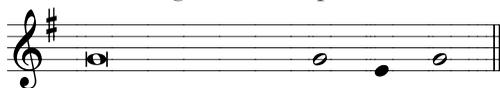
Mode 1

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



V. Let us go forth in peace.



R. In the name of Christ. A- men.

The ministers and clergy process through the north porch, into the churchyard, and then around the block. 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 forever.

Let Israel now proclaim, “His mercy endures forever.”

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 forever.

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 stops at the main door, the crucifer knocks on the door with the processional cross,
and everyone enters to the following hymn.*

Hymn 156—Ride on, ride on, in majesty

Ride on! Ride on in majesty! Hark! All the tribes hosanna cry; thy humble beast
pursues his road with palms and scattered garments strowed.

Ride on! Ride on in majesty! In lowly pomp ride on to die; O Christ, thy triumphs
now begin o'er captive death and conquered sin.

Ride on! Ride on in majesty! The angel armies of the sky look down with sad and
wondering eyes to see the approaching sacrifice.

Ride on! Ride on in majesty! Thy last and fiercest strife is night; the Father on his
sapphire throne expects his own anointed Son.

Ride on! Ride on in majesty! In lowly pomp ride on to die; bow thy meek head to
mortal pain, then take, O God, thy power, and reign.

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

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 45: 21-25

Thus says the LORD, Declare and present your case; let them take counsel together! Who told this long ago? Who declared it of old? Was it not I, the LORD? There is no other god besides me, a righteous God and a Savior; there is no one besides me. Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: “To me every knee shall bow, every tongue shall swear.” Only in the LORD, it shall be said of me, are righteousness and strength; all who were incensed against him shall come to him and be ashamed. In the LORD all the offspring of Israel shall triumph and glory.

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—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 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.

Felice Anerio (1560-1614)

*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—Matthew 26: 36 – 27: 66

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, ‘Sit here while I go over there and pray.’ He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, ‘I am deeply grieved, even to death; remain here, and stay awake with me.’ And going a little farther, he threw himself on the ground and prayed, ‘My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.’ Then he came to the disciples and found them sleeping; and he said to Peter, ‘So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.’ Again he went away for the second time and prayed, ‘My Father, if this cannot pass unless I drink it, your will be done.’ Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, ‘Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.’ While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, ‘The one I will kiss is the man; arrest him.’ At once he came up to Jesus and said, ‘Greetings, Rabbi!’ and kissed him. Jesus said to him, ‘Friend, do what you are here to do.’ Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, ‘Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?’ At that hour Jesus said to the crowds, ‘Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.’ Then all the disciples deserted him and fled. Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, ‘This fellow said, ‘I am able to destroy the temple of God and to build it in three days. ’’ The high priest stood up and said, ‘Have you no answer? What is it that they testify against you?’ But Jesus was silent. Then the high priest said to him, ‘I put you under oath before the living God, tell us if you are the Messiah, the Son of God.’ Jesus said to him, ‘You have said so. But I tell you, ‘From now on you will see the Son of Man seated

at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his clothes and said, 'He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?' They answered, 'He deserves death.' Then they spat in his face and struck him; and some slapped him, saying, 'Prophecy to us, you Messiah! Who is it that struck you?' Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, 'You also were with Jesus the Galilean.' But he denied it before all of them, saying, 'I do not know what you are talking about.' When he went out to the porch, another servant-girl saw him, and she said to the bystanders, 'This man was with Jesus of Nazareth.' Again he denied it with an oath, 'I do not know the man.' After a little while the bystanders came up and said to Peter, 'Certainly you are also one of them, for your accent betrays you.' Then he began to curse, and he swore an oath, 'I do not know the man!' At that moment the cock crowed. Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly. When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor. When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.' Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, 'It is not lawful to put them into the treasury, since they are blood money.' After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, 'And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me.' Now Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, 'Do you not hear how many accusations they make against you?' 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, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?' 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, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' 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, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then

what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!' 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, 'I am innocent of this man's blood; see to it yourselves.' Then the people as a whole answered, 'His blood be on us and on our children!' 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, 'Hail, King of the Jews!' 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.

Here the People stand.

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, '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.' In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, '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.'" 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, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' 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, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last. 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, ‘Truly this man was God’s Son!’ Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb. The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, ‘Sir, we remember what that impostor said while he was still alive, ‘After three days I will rise again.’ Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, ‘He has been raised from the dead,’ and the last deception would be worse than the first.’ Pilate said to them, ‘You have a guard of soldiers; go, make it as secure as you can.’ So they went with the guard and made the tomb secure by sealing the stone.

Homily

Father Prator

Nicene Creed—*Hymnal, inside back cover*

The Peace

Celebrant The peace of the Lord be always with you.
People And also with you.

THE LITURGY OF THE EUCHARIST

Offertory Antiphon—Improperium

Mode 8

Improperium exspectavit 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.

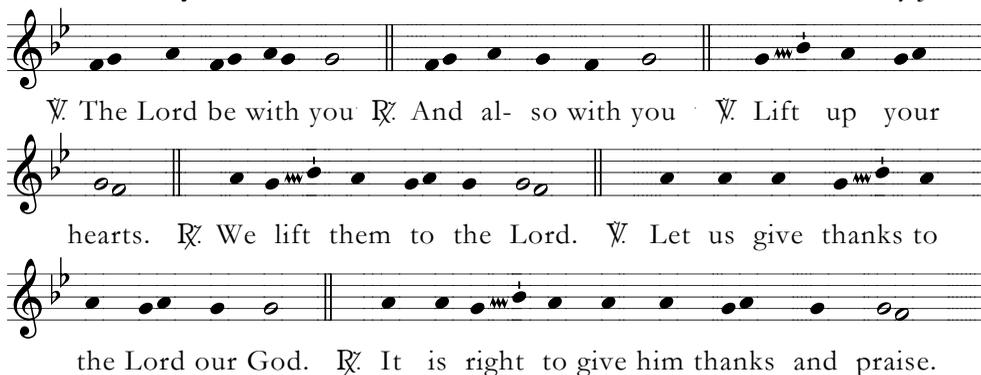
*Shame and reproach have broken my heart,
 and it cannot be healed. I looked for
 sympathy, but there was none, for
 comforters, but I found none. They gave me
 gall to eat, and when I was thirsty, they gave
 me vinegar to drink. (Psalm 69)*

Hymn 158

“Ah, holy Jesus, how hast thou offended”

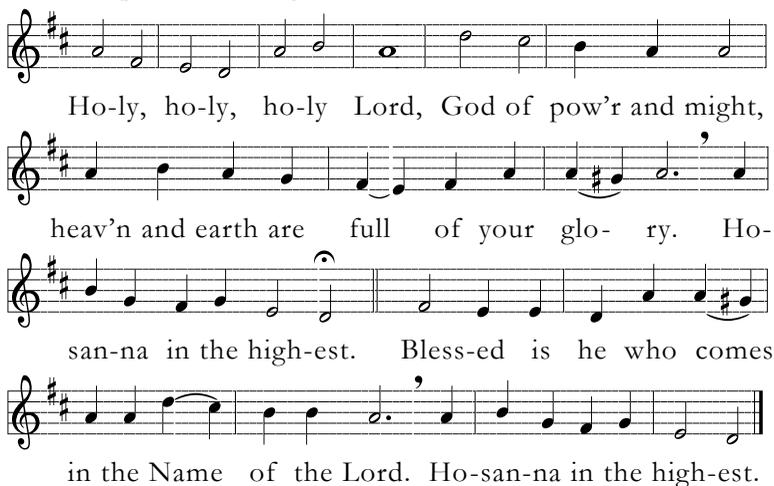
Eucharistic Prayer A

Sanctus arr. by James McGregor



V. The Lord be with you R. And al- so with you V. Lift up your
 hearts. R. We lift them to the Lord. V. Let us give thanks to
 the Lord our God. R. It is right to give him thanks and praise.

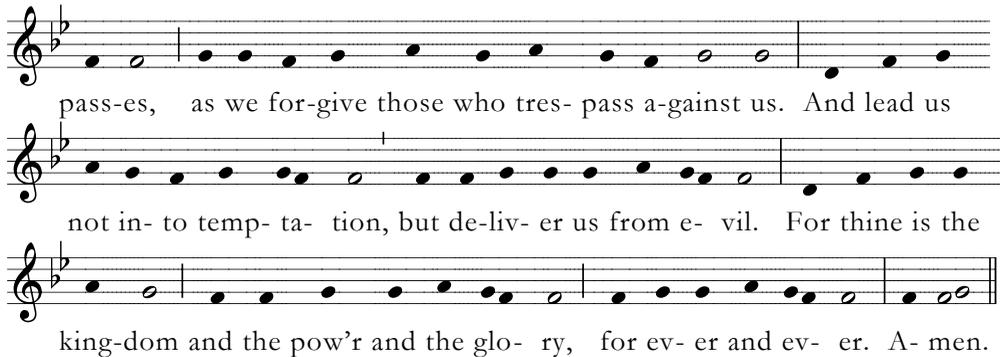
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became 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.

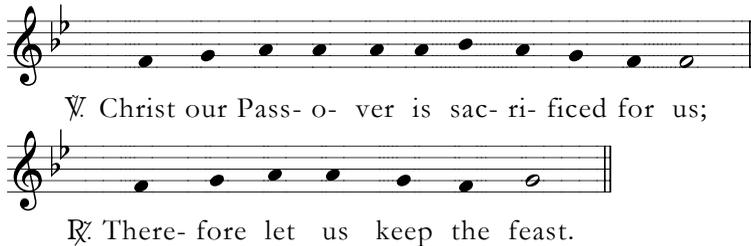
The people remain standing. The Celebrant continues

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



pass-es, as we for-give those who tres- pass a-gainst us. And lead us
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.

Breaking of the Bread



✠ Christ our Pass- o- ver is sac- ri- ficed for us;
☩ There- fore let us keep the feast.

Agnus Dei—Missa XVII (Kyrie salve)

Mode 5

Agnus Dei, qui tollis peccata
mundi: miserere nobis.
Agnus Dei, qui tollis peccata
mundi: miserere nobis.
Agnus Dei, qui tollis peccata
mundi: dona nobis pacem.

*O Lamb of God, that takes away the sins
of the world, have mercy upon us.
O Lamb of God, that takes away the sins
of the world, have mercy upon us.
O Lamb of God, that takes away the sins
of the world, grant us your peace.*

Distribution of Holy Communion

Behold the Lamb of God who takes away the sins of the world.
The Gifts of God for the People of God.

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.

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)*

Anthem—Drop, drop slow tears

Orlando Gibbons(1583-1625)

Drop, drop, slow tears, and bathe those beauteous feet which brought from heaven the news and Prince of Peace.

Cease not, wet eyes, His mercies to entreat to cry for vengeance Sin doth never cease.

In your deep floods drown all my faults and fears; nor let his eye see sin, but through my tears.

Poetry by Phineas Fletcher (1582-1650)

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, bring us by his resurrection to your heavenly kingdom; through Jesus Christ our Lord. *Amen.*

Solemn Prayer Over the People

Bow down before the Lord.

Almighty God, we pray you graciously to behold this your family from whom your Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; through Christ our Lord.



A- men.

Dismissal

∇. Go in peace to love and serve the Lord.



℞. Thanks be to God.

Hymn 458

“My song is love unknown”

Organ—O Lamm Gottes, unschuldig
(*O innocent Lamb of God*)

J.S. Bach

Announcements

GRACE NOTES

APRIL 9, 2017

We welcome our visitors to Grace Church today. Please, if you will, complete a visitor's card in the pew, placing it in the offering plate.

HOLY WEEK & EASTER SCHEDULE

Palm Sunday, April 9, 2017

8:00 A.M. Said Mass
10:30 A.M. Procession and High Mass
12:00 P.M. Sunday School Saladfest

Monday-Wednesday, April 10-12, 2017

12:10 P.M. Said Mass
6:30 P.M. Said Mass

Maundy Thursday, April 13, 2017

6:30 P.M. High Mass with Washing of Feet and Stripping of the Altar
8:00 P.M. Dinner

Good Friday, April 14, 2017

6:30 P.M. Solemn Liturgy

Holy Saturday, April 15, 2017

8:00 P.M. Great Vigil of Easter

Easter Day, Sunday, April 16, 2017

8:00 A.M. Said Mass
10:30 A.M. Procession and High Mass
12:00 P.M. Easter Egg Hunt

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

PARISH FORUM

The 9:00 a.m. Parish Forum is on hiatus until after Easter. Be on the lookout for when we will reconvene and the new topic.

SUNDAY SCHOOL PALM SUNDAY FUNDRAISER

Today is the Sunday School's Saladfest fundraiser during the coffee hour. All proceeds will be used to support Sunday school children and Choristers camp, college donation, and Choristers singing events. The suggested donation is \$10 per person. Your generosity is appreciated.

SIGN UP FOR FOOT WASHING

Twelve volunteers are needed for the footwashing on Maundy Thursday. Please sign up on the bulletin board in the first floor hallway of the Parish House.

EASTER PREPARATIONS & CLEANING

All parishioners who are able are needed next Saturday, April 15 at 10:00 a.m. to volunteer to prepare for the Easter Masses later that night and the next day. Many items need to be returned to their places following the stripping of the altars on Maundy Thursday and Good Friday. Likewise the church will need to be dusted and swept and the grounds will need picking up.

EASTER FLOWERS

We are accepting donations for Easter flowers. Please make your donations using the envelopes in your offering envelope boxes.

OUR BISHOP'S NEW TV PROGRAM

Beginning Wednesday, April 12, 2017, Bishop Mark Beckwith and his interfaith colleagues Imam W. Deen Shareef and Rabbi Matthew Gewirtz will co-host a monthly show on NJTV called *A Matter of Faith*. Guests on the series will

include local and national politicians, newsmakers, religious representatives from various sects and others weighing in on headlining topics.

The premiere episode, a discussion about sanctuary cities and women's activism, will air five times during Holy Week and Easter: Wednesday, April 12, 8:30 PM, Friday, April 14, 2:30 AM, Saturday, April 15, 6:30 PM, Sunday, April 16, 10:30 AM, and Monday, April 17, 4:30 AM.

VOLUNTEERS NEEDED DURING WEEK

Parishioners are needed to volunteer regularly during the week for blocks of two to four hours. Our biggest current need is assisting Elaine Davis with the food pantry and other duties, as she has injured her ankle. However, we need parishioners to help on an ongoing basis with administrative, outreach, and many other needs. Please speak with Father Bates if you have a few regular hours each week and are interested. Thank you to Sandra Durrell who has already volunteered.

CONFIRMATION

Shawn Barnes and Madison Pigott will be confirmed on April 30 at the Cathedral at 3pm. Please mark your calendars for that day. We will also celebrate the week before with a cake during coffee hour.

MONTHLY BOOK GROUP

The next book group led by Father Bates will be May 7, 2017 on Richard Rohr's *Falling Upward: A Spirituality for the Two Halves of Life*. This book explores how our failings can be the foundation for our ongoing spiritual growth, and was one of the most helpful readings for Father Bates during his last few difficult years. The book is available from Father Bates for a \$10.85 reimbursement.

SPECIAL ASCENSION EVENSONG FEATURING THE CHOIR SCHOOL

Choristers from the Choir School of St. Paul's Church in Englewood will join Choristers from our own Choir School to lead a service of Evensong and Benediction on Sunday, May 28 (Ascension Sunday) at 4:00 pm, here at Grace Church. Mark your calendars!

VOLUNTEER PRISON CHAPLAINCY OPPORTUNITY

The NJ Department of Corrections, under a new program directed by the Rev. Jose Lopez, Volunteer Chaplain Coordinator, is accepting names of both lay and ordained persons who wish to be volunteer chaplains in any of the NJ institutions. An I.D. will be given to those who complete a three part program of 1) an interview, 2) fingerprinting and photo I.D., and 3) Training. This I.D. is unique because it gives you the ability to enter all institutions, provided that the facility administrator, or chaplain, or education coordinator or social worker, has given permission for your program. The whole process will take no more than 2 days. If you are interested please email or call The Rev. Pamela Bakal, President of Prison Ministry for the Episcopal Diocese of Newark, fthrpam@optonline.net, 973-235-1177.

COFFEE HOUR HOSTS NEEDED

Coffee Hour hosts are needed for May. Coffee Hour can be as simple or as elaborate as desired. Instructions for making coffee and iced tea (which are provided by the parish along with all paper products) are posted on a closet door in the Parish Hall. For more information speak with Father Bates. The Coffee Hour sign up is on the bulletin board in the hallway on the first floor of the Parish House next to the flower sign up.

COMMUNITY WALK ON GOOD FRIDAY

The Community Walk on Good Friday has changed route this year, beginning at noon and ending at St. Michael's Hospital. Maps are available on the bulletin board.

ST. DUNSTAN CHOIR

The St. Dunstan volunteer Choir rehearses every Sunday at 12:30 P.M., after coffee hour. New voices are always welcome! Please speak to the director of music, or e-mail him at music@gracechurchinnewark.org if you are interested in joining.

CHOIR SCHOOL

The Choir School at Grace Church in Newark rehearses on Thursdays at 4:30 P.M. and Saturdays at 11:00 A.M. The program is open to all children from ages 8-18, and provides a fantastic leadership opportunity in the church, as well as a great opportunity to develop musical talent. Please contact the director of music (choristers@gracechurchinnewark.org) for more information.

ELECTRONIC GIVING

Grace Church offers electronic giving to automate your offering as a convenience for parishioners and consistency for our parish. Go to “Online Giving” at GraceChurchinNewark.org to set up or adjust your plan. Mobile Giving is accessed by scanning the image you see here with your phone’s QR code reader. Additional info is available from Jim Cramer.



ACKNOWLEDGEMENTS

Liturgical Ministers

Mike Lindstrom, MC
Raul Ausa, Thurifer
Jim Cramer, Crucifer
Sam Armah & Brian Beekman, Servers
Max Thornton & David Kirby, Lectors
Jewel Lowe, Alman Clarke, & Valerie Munro, Ushers

Altar Guild

Monique Elisée & Mike Lindstrom

Altar Flowers

Thank you to Ellen Annan for arranging the palms.

Refreshments

Thank you to the Church School teachers and parents for organizing the Saladfest.

Happy Birthday

Nora’a Armstrong (April 5), James Annan (April 13), Raul Ausa (April 18), Adelaida Hernandez (April 19), and Richard Appelgren (April 20). Please notify the parish office of any missing or incorrect birthdays for the upcoming week.

Volunteers

Thank you to everyone who volunteered at the church this week, including Elaine Davis, Sandra Durrell, Mike Lindstrom, Valerie Munro, Lloyd Prator, and Ifeoma Moneme.

THIS WEEK AT GRACE CHURCH

Palm Sunday, April 9, 2017

- 8:00 A.M. Said Mass
- 9:00 A.M. Acolyte Rehearsal for Palm Sunday
- 10:30 A.M. Church School
- 10:30 A.M. Liturgy of the Palms and High Mass
- 12:00 P.M. Refreshments
- 12:30 P.M. Acolyte Rehearsal for Maundy Thursday
- 12:30 P.M. St. Dunstan Choir Rehearsal

Monday-Wednesday

- 10:00 A.M. Food Pantry
- 12:10 P.M. Said Mass
- 6:30 P.M. Said Mass

Maundy Thursday, April 13, 2017

- 6:30 P.M. High Mass with Washing of Feet and Stripping of the Altar
- 8:00 P.M. Dinner

Good Friday, April 14, 2017

- 6:30 P.M. Solemn Liturgy

Holy Saturday, April 15, 2017

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

Easter Day, Sunday April 16, 2017

- 8:00 A.M. Said Mass
- 10:30 A.M. Church School
- 10:30 A.M. Procession and High Mass
- 12:00 P.M. Easter Egg Hunt

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

Offices will be closed

No Mass

Thursday, April 20, 2017

12:10 P.M. Mass

PRAYER LIST

Active members of our parish—Duncan Eyre, Beatrice Breton, Brisco Kayjay, Norma Khurdan, Miriam Wagner, Peter Nelson, George Gavin, Gil Beck, Jim Cramer, Dolores Brown, James Porter, Anita Elisée, Jean Elisée, Victoria Richardson, André Devers, Louie Clay, Donna Cummings, Joan Knowles, Marie Gaspard, Fred Gaspard, Eleanor Hill, Doris Moore, Daphne Annibourne, Henry Cadogan, George Bowen, William Carter, Cynthia Sears, Paola Breton, Hervé Gaspard, and Rhonda Dover.

Friends of our parish—Mark Beckwith, Marilyn Olson, Jean Thomas, Malda Bates, Jay Gordon, Kristen Van Iderstein, Equalla Jordan, India Calloway, Marcus Kellar, Jhimmy Cepola, Elijah Lassiter, Dennis Dorsey, Brooklyn Joan, Bert Colwell, Richard Mills, Byrdell Branch, Carl Mazzillo, Troy Ray, Barney & Odessa, Arlease Friday, Elijah Williams-Lassiter, Ronald Rodman, Nettie Wills, Ethel Thomas, Gordon C. Gladden, Wilfred Samuels, David Cope, Michael Redmond, Paula Ricca, Daniel Arndt, Roberta Whitaker, Elizabeth Rhodes, The Nubani family, Bill Lehman, Debra Dussman, Kerry Beekman, Steven Beekman, Lewis Beekman, Louis Mangiaracina and his wife, Nila Williams, Tom Durrell, Yvonne Dunn, Phyllis Smallwood, Shamar O’Neil, Jean Emmanuel, Ann Clay, Eunice Clay, Claire Gaudiani, Charon Davis and family, Kim Shore, Ze Manuel Freitas, Luis Silva, Geoffery Tanner II, Larry Williams, Jason Harner, Roberta Dawson, Anne Power, Jonathan & Helen, Sean Devers, Jeannette Naeger, Michelle Portee, Ronney Davis, Steven Yang, Margaret Fields, Nate Williams and family, Father Alan Crawford, Nicole Brevil, Joseph Jolly, Sharon Robinson, Henrietta Pemberton, Philip Ramstad, Connie Jeffrey, Mary Brady, Roseann Hendry, Jonathan Ballard, Elizabeth Mita, Mark Duodu, Mary Reid, Nell Lewis, Jean Wilkerson, Lois Plunkett, Monique Gaspard, Vanessa Astore, Richard Chambers, Cheryl Hart, Mark Baine, Dorothy Bedosky, Ariel Maldonado, Elsie Hodge, Madison Boyd-Oquendo, Onnie Good, Leslie McConnell, Rod Merlau, Shirley Marshall, Dolores Bacon, Louis Neblett, Marjorie Calloway, Wilner Altidor, Dolores Katz, Herbert Lloyd, Gwen Moten, Harvey Keys, Barbara Jones, John Canfield, Nicole Robinson, the Riddick family, Annie Myhand, and Arlene Stokes.

**950 Broad Street
Newark, NJ 07102**

973-623-1733

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*