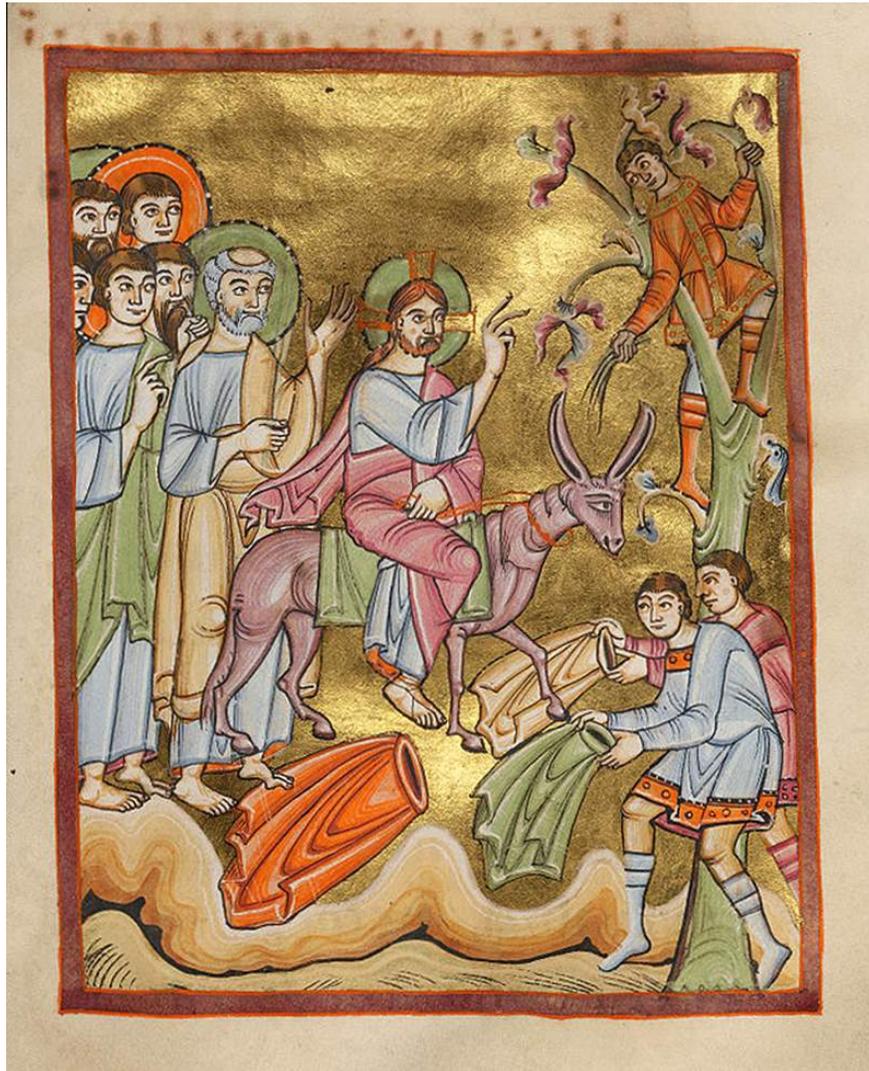


ST. ANN & THE HOLY TRINITY CHURCH
PRO-CATHEDRAL *of the* Episcopal Diocese of Long Island
CLINTON & MONTAGUE STREETS | BROOKLYN HEIGHTS



Entry into Jerusalem, ca. 1030-1040

HOLY EUCHARIST

Palm Sunday
April 10, 2022
10:30 AM

WELCOME

TO ST. ANN & THE HOLY TRINITY CHURCH PRO-CATHEDRAL *of the* Episcopal Diocese of Long Island

St. Ann & the Holy Trinity Episcopal Church is a house of worship and community commons in Brooklyn Heights. We are so glad you have come to worship with us. As you know, the ongoing pandemic makes this an extraordinary time that requires us to take precautions to protect ourselves and others. We ask while you are here to please follow all of these health protocols:

- *Those who have recently tested positive for Covid-19, have Covid-like symptoms, or been in contact with someone who has them, may not attend in-person worship.*
- *Masks over both nose and mouth continue to be required on church grounds.*
- *We now sing while wearing our masks!*

St. Ann's is a friendly and welcoming church that is deeply committed to sharing God's love, caring for creation, and serving our neighbors in need. We remain steadfast in our prayers for the safety of our community, our nation and the world and that all God's people can live in freedom and peace.

Thank you for joining us!

Celebrant	The Rev. Craig D. Townsend
Assisting Priest	The Rev. Canon John E. Denaro
Lay Eucharistic Minister	Harry Johnson
Crucifer	Scott Parker
First Reader	Benjamin Graham
Second Reader	Tony Holmes
Passion Narrative	Carol Francescani Philton Lewis-Thomas de Rosier The Rev. Canon John E. Denaro
Intercessor	Carol Stone
Ushers	Gloria Goodman, Sven Heemeyer
Director of Music	Gregory D'Agostino
Cantor	Bridget Hogan
Altar Guild	Carol Francescani, Winifred Murdaugh, Debbie Mumm
Livestream Director	Carlos Ponce

THE LITURGY OF THE PALMS

The congregation gathers at the front doors of the church.

A WORD OF WELCOME

OPENING ACCLAMATION

Celebrant Blessed is the King who comes in the name of the Lord.

People **Peace in heaven and glory in the highest.**

Celebrant 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.

People **Amen.**

READING

Luke 19:28-40

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

Celebrant God be with you.

People **And also with you.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

Celebrant 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 who bear them in his name 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.

People **Amen.**

Celebrant Blessed is the one who comes in the name of the Lord.

People **Hosanna in the highest.**

THE PROCESSION

Celebrant Let us go forth in peace.

People **In the name of Christ. Amen.**

*The congregation follows the crucifer in procession around the block and into the Sanctuary.
Those attending Family Church proceed through the Sanctuary to the Parish Hall.*

PROCESSIONAL HYMN

The Hymnal 1982, #154

Refrain



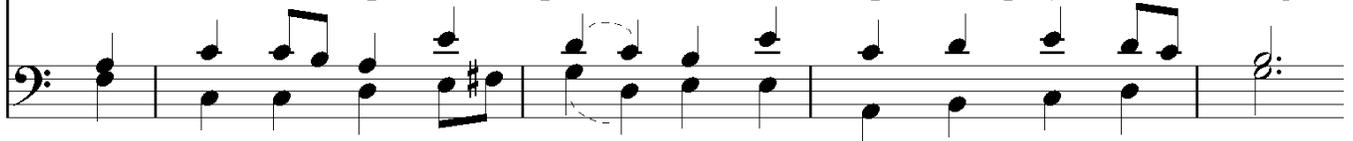
All glo - ry, laud, and hon - or to thee, Re - deem - er, King!



to whom the lips of chil - dren made sweet ho - san - nas ring.



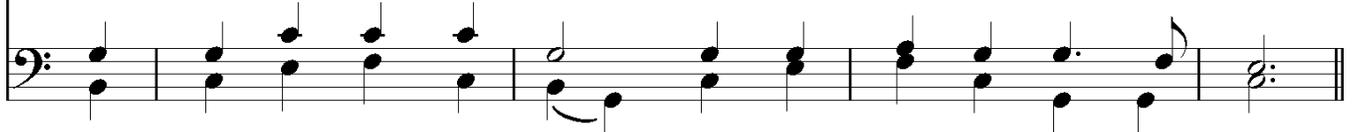
1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,



Repeat Refrain



1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.



COLLECT OF THE DAY

Celebrant God 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.

People **Amen.**

THE FIRST LESSON

Isaiah 50:4-9a

Reader A Reading from the Book of the Prophet Isaiah.

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

Reader Hear what the Spirit is saying to the Church.

People **Thanks be to God.**

PSALM 31:9-16

In te, Domine, speravi

**Have mercy on me, O Lord, for I am in trouble; *
my eye is consumed with sorrow,
and also my throat and my belly.**

**For my life is wasted with grief,
and my years with sighing; *
my strength fails me because of affliction,
and my bones are consumed.**

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

THE SECOND LESSON

Philippians 2:5-11

Reader A Reading from Paul's Letter to the Philippians.

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

Reader Hear what the Spirit is saying to the Church.

People **Thanks be to God.**

THE HOLY GOSPEL

Luke 22:14-23:56

The congregation remains seated until instructed to stand. The Passion Gospel is read in parts, led by a narrator who begins by saying:

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

When the hour for the Passover meal came, Jesus took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" Then they began to ask one another, which one of them it could be who would do this. A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. "You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

"Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers." And he said to him, "Lord, I am ready to go with you to prison and to death!" Jesus said, "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me." He said to them, "When I sent you out without a purse, bag, or sandals, did you lack anything?" They said, "No, not a thing." He said to them, "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in

me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled." They said, "Lord, look, here are two swords." He replied, "It is enough."

He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, "Pray that you may not come into the time of trial." Then he withdrew from them about a stone's throw, knelt down, and prayed, "Father, if you are willing, remove this cup from me; yet, not my will but yours be done." Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, "No more of this!" And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, "This man also was with him." But he denied it, saying, "Woman, I do not know him." A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!" Then about an hour later still another kept insisting, "Surely this man also was with him; for he is a Galilean." But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly. Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?"

They kept heaping many other insults on him.

The congregation is invited to read aloud the parts marked “CROWD.”

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said,

CROWD: "If you are the Messiah, tell us."

He replied, "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God." All of them asked,

CROWD: "Are you, then, the Son of God?"

He said to them, "You say that I am." Then they said,

CROWD: "What further testimony do we need? We have heard it ourselves from his own lips!"

Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying,

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

Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said,

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

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

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of

any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together,

CROWD: "Away with this fellow! Release Barabbas for us!"

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

CROWD: "Crucify, crucify him!"

A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?" Two others also, who were criminals, were led away to be put to death with him.

All stand as able.

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,

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

The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

PRAYERS OF THE PEOPLE

BCP, Form VI

Intercessor In peace, we pray to you, Lord God. *Silence.*

For all people in their daily life and work;

People **For our families, friends, and neighbors, and for those who are alone.**

Intercessor For this community, the nation, and the world;

People **For all who work for justice, freedom, and peace.**

Intercessor For the just and proper use of your creation;

People **For the victims of hunger, fear, injustice, and oppression.**

Intercessor For all who are in danger, sorrow, or any kind of trouble;

People **For those who minister to the sick, the friendless, and the needy.**

Intercessor For the peace and unity of the Church of God;

People **For all who proclaim the Gospel, and all who seek the Truth.**

Intercessor For Michael our Presiding Bishop, for Lawrence, GERALYN, William and Daniel our own Bishops, for all bishops and other ministers;

People **For all who serve God in his Church.**

Intercessor For the special needs and concerns of this congregation. *Silence.*

The people may add their own petitions.

Intercessor Hear us, Lord;

People **For your mercy is great.**

Intercessor We thank you, Lord, for all the blessings of this life. *Silence.*

The people may add their own thanksgivings.

Intercessor We will exalt you, O God our King;

People **And praise your Name for ever and ever.**

Intercessor We pray for all who have died, that they may have a place in your eternal kingdom. *Silence.*

The people may add their own petitions.

Intercessor Lord, let your loving-kindness be upon them;

People **Who put their trust in you.**

Intercessor We pray to you also for the forgiveness of our sins.

Silence may be kept.

All Have mercy upon us, most merciful Father; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.

Celebrant 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 Christ be always with you.

People And also with you.

OFFERTORY SENTENCE

MUSIC MEDITATION

PRESENTATION HYMN

The Hymnal 1982, #167

1 There is a green hill far a - way, out - side a ci - ty wall,
2 We may not know, we can - not tell, what pains he had to bear,
*3 He died that we might be for - given, he died to make us good,
*4 There was no o - ther good e - nough to pay the price of sin,
5 O dear - ly, dear - ly has he loved! And we must love him too,

1 where our dear Lord was cru - ci - fied who died to save us all.
2 but we be - lieve it was for us he hung and suf - fered there.
3 that we might go at last to heaven, saved by his pre - cious blood.
4 he on - ly could un - lock the gate of heaven and let us in.
5 and trust in his re - deem - ing blood, and try his works to do.

THE HOLY COMMUNION

THE GREAT THANKSGIVING

Eucharistic Prayer A

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

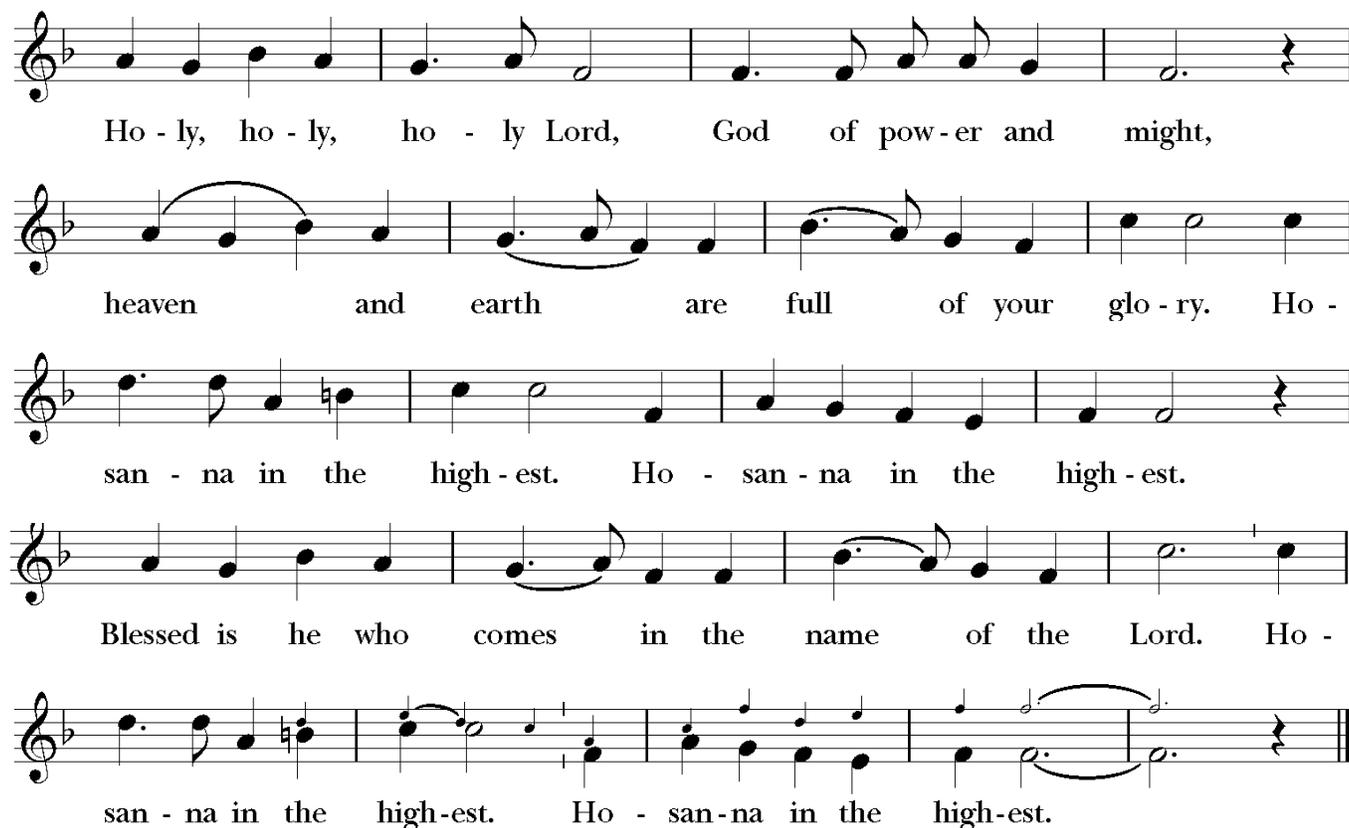
Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Celebrant 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:

SANCTUS & BENEDICTUS

The Hymnal 1982, #S125



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

Then 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:

**All Christ has died.
 Christ is risen.
 Christ will come again.**

The Celebrant continues.

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.**

THE LORD'S PRAYER

The Hymnal 1982, #S149

Celebrant As our Savior Christ has taught us, we now sing,

Our Fa - ther in hea - ven, hal - lowed be your Name,
your king - dom come, your will be done, on earth as in
hea - ven. Give us to - day our dai - ly bread.
For - give us our sins as we for - give those who
sin a - gainst us. Save us from the time of trial,
and de - liv - er us from e - vil. For the king - dom, the pow - er,
and the glo - ry are yours, now and for ev - er. A - men.

The musical score is written on ten staves of music. Each staff begins with a treble clef and a key signature of one sharp (F#). The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The music is in a simple, hymn-like style with a steady rhythm.

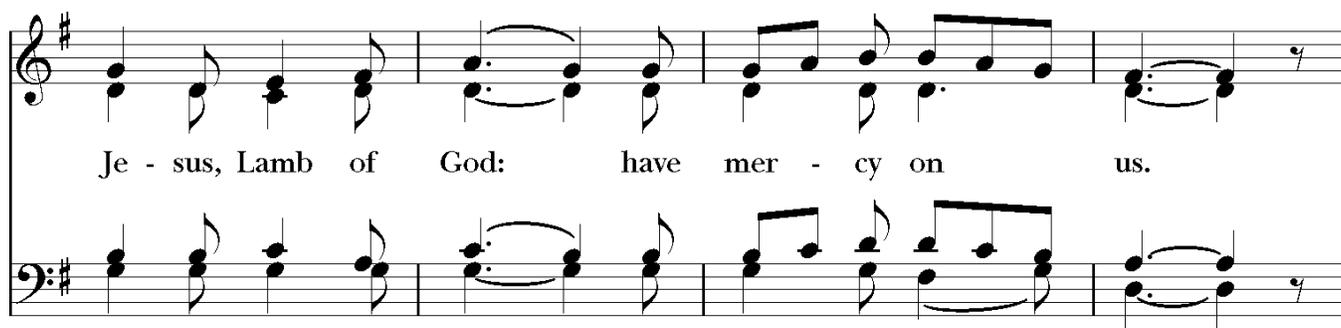
BREAKING OF THE BREAD

Celebrant Christ our Passover is sacrificed for us;

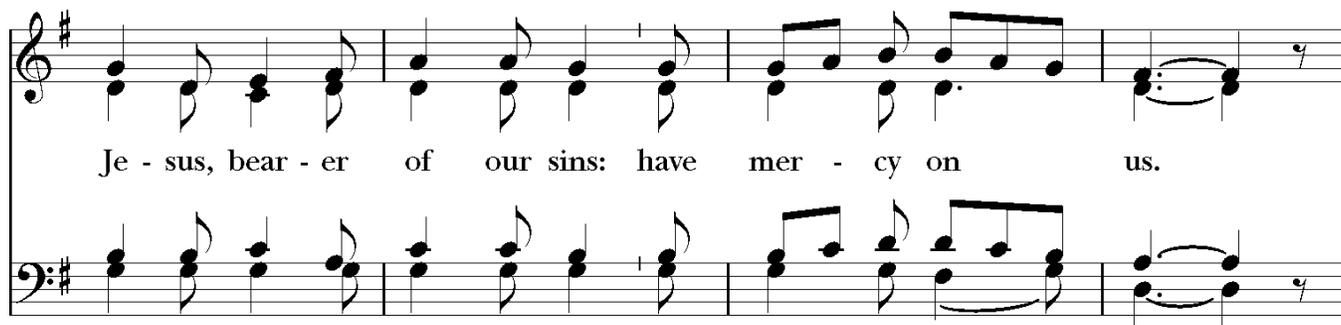
People Therefore let us keep the feast.

AGNUS DEI

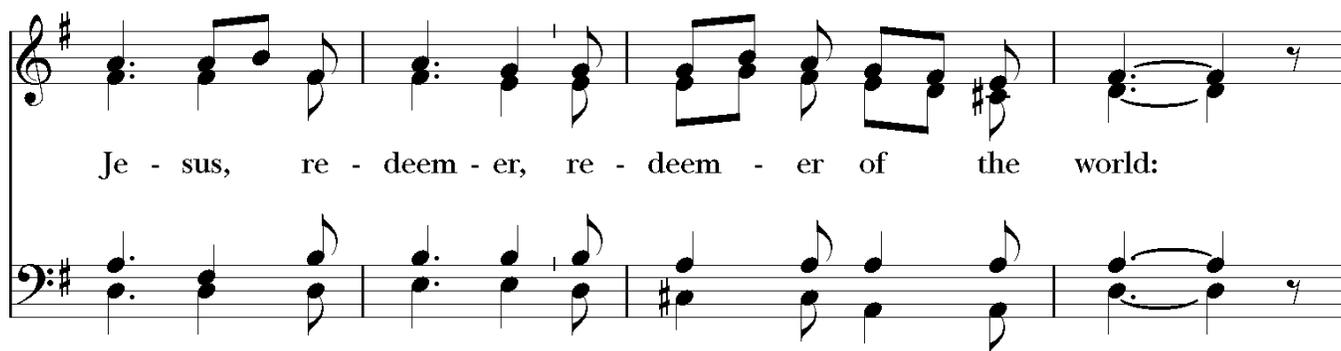
The Hymnal 1982, #S164



Je - sus, Lamb of God: have mer - cy on us.



Je - sus, bear - er of our sins: have mer - cy on us.



Je - sus, re - deem - er, re - deem - er of the world:



give us your peace, give us your peace.

INVITATION TO COMMUNION

Celebrant The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

All are welcome to receive Holy Communion. In light of the Covid-19 pandemic, communion is offered in one kind (bread only). The Lay Eucharistic Minister receives the wine on behalf of the congregation. At St. Ann & the Holy Trinity Church, our common practice is to receive the bread in outstretched hands. Please indicate to the Celebrant if you would like gluten-free communion bread. If you do not wish to receive Communion, you are invited to come forward and cross your arms over your chest and the priest will offer a blessing.

POST-COMMUNION PRAYER

Celebrant Let us pray.

People **Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, O God, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

BLESSING & DISMISSAL

Celebrant 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. And the blessing of God, Father, Son and Holy Spirit, be upon you this day and remain with you always.

People **Amen.**

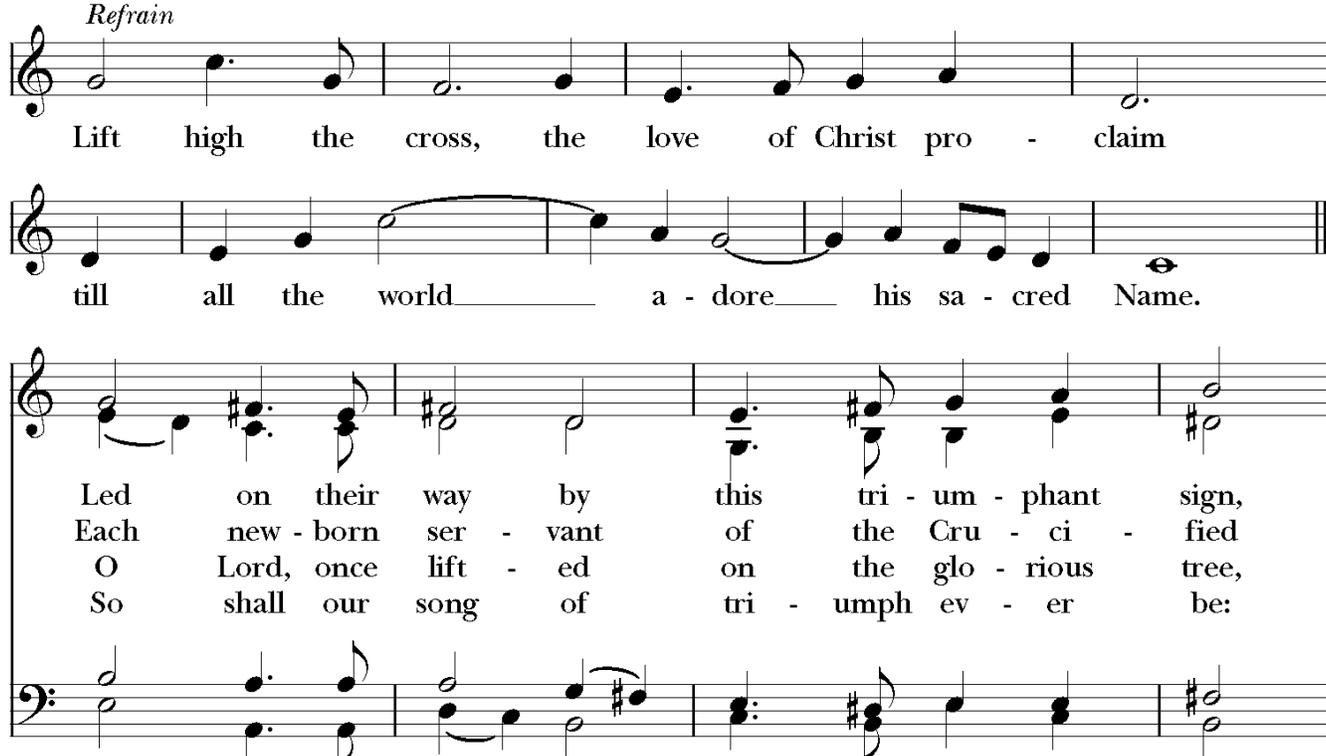
Celebrant Let us bless the Lord.

People **Thanks be to God.**

RECESSIONAL HYMN

The Hymnal 1982, #473

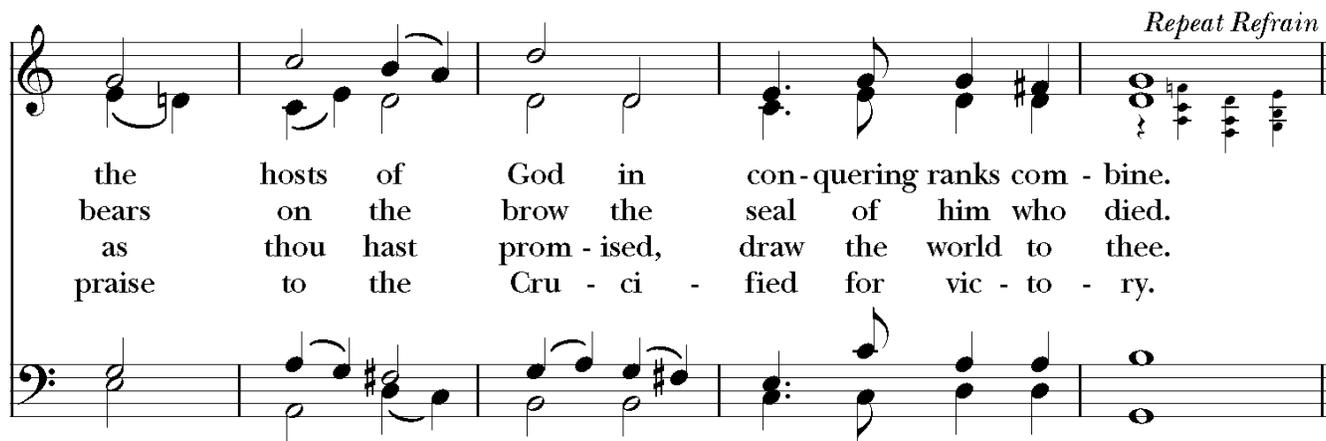
Refrain



Lift high the cross, the love of Christ pro - claim
till all the world a - dore his sa - cred Name.

Led on their way by this tri - um - phant sign,
Each new - born ser - vant of the Cru - ci - fied
O Lord, once lift - ed on the glo - rious tree,
So shall our song of tri - umph ev - er be:

Repeat Refrain



the hosts of God in con - quering ranks com - bine.
bears on the brow the seal of him who died.
as thou hast prom - ised, draw the world to thee.
praise to the Cru - ci - fied for vic - to - ry.

POSTLUDE

O Mensch, beweine dein' Sünde groß

J.S. Bach

Notes on the Postlude from the Director of Music

O Mensch, beweine dein' Sünde groß
(O Man, bemoan your grievous Sin)

When it comes to hymns or text-based music - of which most music in the church consists - "it's all about the words." So taught one of my esteemed teachers at Juilliard, the late Gerre Hancock (St. Thomas Fifth Avenue). For today's postlude, those words could not be more applicable. The chorale prelude, O Mensch, beweine dein' Sünde groß, is based on a Lutheran hymn tune written circa 1525 and consists of twenty-three verses of largely austere text.

The organ work comes from Bach's well-known collection of relatively short chorale preludes for the church year known as the Orgelbüchlein, or Little Organ Book, and is the longest work in that collection.

O Mensch, beweine' is one of Bach's most moving and poignant compositions for organ. He chose an intimate and tender form - the ornamented chorale - for this expression of grief.

Arguably the most astonishing moment in all of Bach's compositions for organ comes at the end of the chorale. The first verse of the hymn, upon which Bach based the work, concludes with the words, "...Bore the heavy burden of our sins For a long time on the cross."

To convey these words, Bach uses the root-position C-flat chord and simultaneously reduces the tempo to "Adagissimo" (very slowly). C-flat chords were unheard of in the Baroque era and, in fact, are far from common even today. In the context of the preceding harmonies, it has an almost other-worldly or vertigo effect, painting a sound portrait of the time and wrenching pain that Jesus endured for us on the cross.

And this brings us full circle with the phrase, "It's all about the words." In 1746, four years before Bach's death in 1750, one of his students (Ziegler) confirmed that this is precisely what he learned from Bach, when he wrote: "As for playing chorales, my teacher, Kapellmeister Bach, taught me not to play the songs just like that, but in keeping with the meaning (Affekt) of the words."

The text of the first verse is printed here for contemplation while listening to O Mensch, beweine':

*O man, bemoan your grievous Sin
Because of which Christ left his Father's bosom
And came upon the earth;
From a young woman pure and gentle
He was born here for us.
He wanted to become our mediator,
To the dead he gave life
And removed in this way all sickness
Until the time came
When he was sacrificed for us,
Bore the heavy burden of our sins
For a long time on the cross.*

-Gregory D'Agostino, DMA