



# Calvary Episcopal Church

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*CalvaryEpiscopal.org 821 South Fourth Street, Louisville, KY 40203 Phone 502-587-6011*

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## 11 a.m. Holy Eucharist Sunday of the Passion: Palm Sunday April 14, 2019

**Welcome to Calvary Episcopal Church.**

**Calvary is the home of a community of people who seek to make the church a place of welcome, service, and beauty.**

**Through the worship and love of God our mission is to:  
make the Gospel of Jesus Christ the center of our life and work;  
welcome all people into our church family;  
love and support one another; and  
actively seek out the human needs in our community, responding vigorously  
with respect and understanding.**

**We are glad you are with us today!**

As used in this bulletin, BCP refers to *The Book of Common Prayer*, 1979 edition as amended by the 2006 General Convention, copies of which may be found in each pew rack. Brailled copies of *The Book of Common Prayer* are also available. Please ask should you desire a copy for this service.

Wireless assistive listening devices are available at the Narthex entrance to the Nave.

To receive weekly emails concerning upcoming events and notices, visit our website ([www.calvaryepiscopal.org](http://www.calvaryepiscopal.org)) and select "get updates from us."

Remember to mute your cell phones before services, respecting those in quiet meditation and prayer. If you must enter or leave during the service, please try to do so during musical interludes, avoiding movement during readings, prayers, or the sermon.



**Prelude** *Valet will ich dir geben* Op. 69, No. 6 Flor Peeters (1903-1986)

**Introit** *Pueri Hebraeorum* Tomás Luis de Victoria (1548-1611)

**Liturgy of the Palms** *BCP 270*

*The people standing, the Celebrant says*

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

**ALL SHOUT Peace in heaven and glory in the highest!**

*The Celebrant then continues*

*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. *Amen.*

**The Palm Gospel** *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."

*The Celebrant continues* *BCP 271*

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Let us give thanks to the Lord our God.

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

*The Celebrant and the people continue*

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.

*The people hold their palm branches high as they are blessed.*

*Then the Celebrant and the people say*

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 thee and the Holy Ghost, now and forever. *Amen.*

*The Celebrant then says*

Blessed is he who comes in the name of the Lord.

***ALL SHOUT Hosanna in the highest.***

### **The Procession**

*Celebrant* Let us go forth in peace.

*People* In the name of Christ. Amen.

*Weather permitting, the people now process around the block. Otherwise, the service continues with the opening hymn and procession within the nave.*

*The Hymn "Ride on, ride on in majesty" is played by the Pipers as the people process from the church following the Thurifer, choir and altar party all waving palm branches in their hands.*

*The procession walks around the block and then continues into the church. The people take seats in the pews as the procession passes them. The people remain standing for the opening hymn. (There is no Sunday School this morning and children remain with parents in the pews.)*

Opening Hymn

All glory, laud, and honor

Hymnal 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.

The Salutation and Collect

BCP 272

*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.*

*Please be seated.*

## First Reading

Isaiah 50:4-9a

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*            The Word of the Lord.

*People*            Thanks be to God.

## Psalm 31:9-16

*In te, Domine, speravi*

BCP 623

*Please remain seated as the choir sings the Psalm. The choir sings the antiphon first then the congregation joins the choir in singing the antiphon and repeats it at the end of the Psalm as indicated.*

*Antiphon*



In - cline your ear to me, O LORD; make haste to de - liv - er me.

9 Have mercy on me, O LORD, for I am in trouble; \*

my eye is consumed with sorrow,  
and also my throat and my belly.

10 For my life is wasted with grief,

and my years with sighing; \*  
my strength fails me because of affliction,  
and my bones are consumed.

11 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.

12 I am forgotten like a dead man, out of mind; \*

I am as useless as a broken pot.

13 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.

14 But as for me, I have trusted in you, O LORD. \*  
I have said, "You are my God.

15 My times are in your hand; \*  
rescue me from the hand of my enemies,  
and from those who persecute me.

16 Make your face to shine upon your servant, \*  
and in your loving-kindness save me."

*Antiphon*



In - cline your ear to me, O LORD; make haste to de - liv - er me.

## The Epistle

Philippians 2:5-11

A Reading from the Epistle of Saint Paul to the Philippians.

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

*Reader* The Word of the Lord.

*People* Thanks be to God.

## Sequence Hymn

*At the Name of Jesus*

Hymnal 435



1 At the Name of Je - sus ev - ery knee shall bow,  
2 Hum - bled for a sea - son, to re - ceive a Name  
3 bore it up tri - um - phant, with its hu - man light,  
4 Name him, Chris - tians, name him, with love strong as death,  
\*5 In your hearts en - throne him; there let him sub - due  
\*6 Chris - tians, this Lord Je - sus shall re - turn a - gain.



1 ev - ery tongue con - fess him King of glo - ry now;  
2 from the lips of sin - ners, un - to whom he came,  
3 through all ranks of crea - tures, to the cen - tral height,  
4 name with awe and won - der and with bat - ed breath;  
5 all that is not ho - ly, all that is not true;  
6 with his Fa - ther's glo - ry o'er the earth to reign;



1 'tis the Fa - ther's plea - sure we should call him Lord  
2 faith - ful - ly he bore it spot - less to the last,  
3 to the throne of God - head, to the Fa - ther's breast;  
4 he is God the Sa - vior, he is Christ the Lord,  
5 crown him as your Cap - tain in temp - ta - tion's hour;  
6 for all wreaths of em - pire meet up - on his brow,



1 who from the be - gin - ning was the might - y Word.  
2 brought it back vic - to - rious, when from death he passed;  
3 filled it with the glo - ry of that per - fect rest.  
4 ev - er to be wor - shipped, trust - ed, and a - dored.  
5 let his will en - fold you in its light and power.  
6 and our hearts con - fess him King of glo - ry now.

## Passion Gospel

Luke 23:1-49

*All may be seated for the reading of the Passion Gospel. The people read the bolded parts. All stand where indicated.*

The Passion of our Lord Jesus Christ according to Luke.

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

**"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,

**"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,

**"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,

**"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.*

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,

**"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.

*All bow the head. Silence is kept for a time.*

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.

*The people sit.*

**Homily**

The Rev. Dr. Lee F. Shafer

**The Prayers of the People**

*Form III, BCP 387*

*The people stand or kneel.*

*The leader and people pray responsively*

Father, we pray for the Episcopal Church of Jerusalem and the Holy Land; for Trinity Church, Owensboro; and for all your holy Catholic Church;

*That we all may be one.*

Grant that our staff, our vestry, and every member of the Church may truly and humbly serve you;

*That your Name may be glorified by all people.*

We pray for Justin, Archbishop of Canterbury; Michael, our Presiding Bishop; Terry, our Bishop; Lee, our Priest; and for all bishops, priests, and deacons;  
*That they may be faithful ministers of your Word and Sacraments.*

We pray for Donald, our President; Matthew and Eric, our Governors; Greg, our Mayor; and for all who govern and hold authority in the nations of the world;  
*That there may be justice and peace on the earth.*

We commend to your gracious care and keeping the men and women of our armed forces, and others in the service of our government, at home and abroad;  
*Defend them day by day with your heavenly grace; and grant them a sense of your abiding presence wherever they may be.*

Give us grace to do your will in all that we undertake;  
*That our works may find favor in your sight.*

Have compassion on all Christians who suffer persecution; our guests of the food and clothing ministry; those affected by war, disaster, and tragedy throughout the world; all those who suffer from any grief or trouble; and those for whom our prayers are requested;  
*That they may be delivered from their distress.*

*Silence is kept for a time as the people pray for individuals aloud or silently.*

Give to the departed eternal rest;  
*Let light perpetual shine upon them.*

We praise you for your saints who have entered into joy;  
*May we also come to share in your heavenly kingdom.*

Let us pray for our own needs and those of others.  
*Silence.*

*The People may add their own petitions.*

### **The Collect at the Prayers**

*BCP 394*

*The Celebrant adds a concluding collect.*

Almighty God, to whom our needs are known before we ask, help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. *Amen.*

*Silence*

## **The Peace**

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

*People*          And also with you.

*Then the Ministers and the People may greet one another in the name of the Lord.*

## **Greeting, Announcements, and recognitions**

*Those with birthdays, those graduating from high school or university, and those with other achievements are asked to come forward and be recognized.*

*The Celebrant then says*

Let us pray.

*Celebrant and Congregation together*

O God, our times are in your hand: Look with favor, we pray, on your servant(s) as *they* begin(s) another year. Grant that *they* may grow in wisdom and grace, and strengthen *their* trust in your goodness all the days of their life; through Jesus Christ our Lord. Amen.

## **The Holy Communion**

### **The Offertory**

*The celebrant says*

Walk in love as Christ loved us and gave himself for us, an offering and sacrifice to God.

*Ephesians 5:12*

**Anthem at the Offertory**

*Stabat Mater dolorosa*

*Stabat mater dolorosa  
juxta Crucem lacrimosa,  
dum pendebat Filius.*

*Cuius animam gementem,  
contristatam et dolentem  
pertransiit gladius.*

*O quam tristis et afflicta  
fuit illa benedicta,  
mater Unigeniti!*

*Quae maeberat et dolerat,  
pia Mater, dum videbat  
nati poenas inclyti.*

*Virgo virginum preclara,  
mihi iam non sis amara,  
fac me tecum plangere.*

*Fac, ut portem Christi mortem,  
passionis fac consortem,  
et plagas recollere.*

*Fac me plagis vulnerari,  
fac me Cruce inebriari,  
et cruore Filii.*

*Flammis ne urar succensus,  
per te, Virgo, sim defensus  
in die iudicii.*

*Christe, cum sit hinc exire,  
da per Matrem me venire  
ad palmam victoriae.*

*Quando corpus morietur,  
fac, ut animae donetur  
paradisi gloria.*

Josef Gabriel Rheinberger (1839-1901)

At the Cross her station keeping,  
stood the mournful Mother weeping,  
close to her Son to the last.

Through her heart, His sorrow  
sharing,  
all His bitter anguish bearing,  
now at length the sword has passed.

O how sad and sore distressed  
was that Mother, highly blest,  
of the sole-begotten One.

Christ above in torment hangs,  
she beneath beholds the pangs  
of her dying glorious Son.

Virgin of all virgins blest!,  
Listen to my fond request:  
let me share thy grief divine;

Let me, to my latest breath,  
in my body bear the death  
of that dying Son of thine.

Wounded with His every wound,  
steep my soul till it hath swooned,  
in His very Blood away;

Be to me, O Virgin, nigh,  
lest in flames I burn and die,  
in His awful Judgment Day.

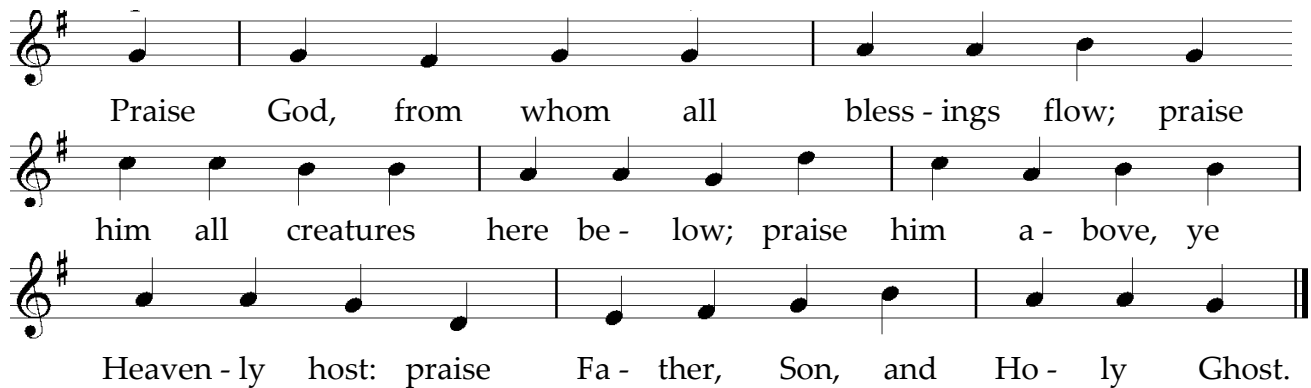
Christ, when Thou shalt call me  
hence, be Thy Mother my defense,  
be Thy Cross my victory;

While my body here decays,  
may my soul Thy goodness praise,  
Safe in Paradise with Thee.

### Hymn at the Offertory: Doxology

Hymnal 43, v. 4

*Representatives of the congregation bring the people's offerings of money or other gifts, to the celebrant. The people stand while the offerings are presented and placed on the Altar.*



Praise God, from whom all blessings flow; praise  
him all creatures here below; praise him above, ye  
Heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

### The Great Thanksgiving

*Eucharistic Prayer B, BCP 367*

*The people remain standing.*

*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 him thanks and praise.

*The Celebrant proceeds*

It is right, and a good and joyful thing . . .

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 and Benedictus

Hymnal S129

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and  
might, hea - ven 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 musical score is written on four staves in G major and 3/4 time. It features several triplet markings over the lyrics. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, hea - ven 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 or kneel. The Celebrant continues*

We give thanks to you . . .

Therefore, according to his command, O Father,

*Celebrant and People*

We remember his death,

We proclaim his resurrection,

We await his coming in glory;

*The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you . . .

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 Celebrant then continues*

*BCP 364*

And now, as our Savior Christ has taught us, we are bold to say,

*People and Celebrant*

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.  
 And forgive us our trespasses,  
     as we forgive those who trespass against us.  
 And lead us not into temptation,  
     but deliver us from evil.  
 For thine is the kingdom, and the power, and the glory,  
     for ever and ever. Amen.

**The Breaking of the Bread**

BCP 364

*The Celebrant breaks the consecrated Bread.  
 A period of silence is kept.*

Celebrant: Christ our Passover is sacrificed for us;  
 People:     *Therefore let us keep the feast.*

**Agnus Dei**

Hymnal S163

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

**Invitation to Communion**

BCP 364

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. Please tell the clergy if you need gluten-free bread. If you come to the communion rail for a blessing instead, please cross your arms on your chest. If you are interested in being baptized, please contact the Rector of the parish.*



**Choir Anthem**

*Cristus factus est*

Anton Bruckner (1824-1896)

*Christus factus est pro nobis obediens  
usque ad mortem, mortem autem crucis.  
Propter quod et Deus exaltavit illum et dedit  
illi nomen, quod est super omne nomen.*

Christ became obedient for us unto death,  
even to the death, death on the cross.  
Therefore God exalted Him and gave Him a  
name which is above all names.

*After Communion, the Celebrant says*

*BCP 365*

Let us pray.

*The People kneel and join in saying this prayer*

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood.

Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

**The Blessing**

*BCP 366*

*The celebrant blesses the people.*

**The Closing Hymn**

*Ah, holy Jesus, how hast thou offended*

Hymnal 158

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to  
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal  
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,  
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,  
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish  
 5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.  
 2 I it was de - nied thee: I cru - ci - fied thee.  
 3 while we noth - ing heed - ed, God in - ter - ced - ed.  
 4 and thy bit - ter pas - sion, for my sal - va - tion.  
 5 and thy love un - swerv - ing, not my de - serv - ing.

**The Dismissal**

BCP 366

**Postlude**

*Herzliebster Jesu*, Op. 122, No. 2

Johannes Brahms (1833-1897)

**Music Notes**

**Josef Rheinberger** was an organist and composer during the second half of the 19<sup>th</sup> century. He was born in Liechtenstein but spent most of his life in Germany. He showed great talent for music at an early age, assuming his first role as church organist at the age of seven. He is especially remembered as a renowned teacher, having taught many American students, including Horatio Parker and George Chatwick. His output of sacred choral and organ music is quite large. Among his notable organ works include twenty sonatas, one in each key, from which the famous Passacaglia comes. His **Stabat Mater** ranks among his well-known sacred choral works. The text is a 13<sup>th</sup> century hymn about Mary, the mother of Jesus, suffering to see her son die on the cross.

**Anton Bruckner** was an Austrian composer and organist. He is probably best known for his symphonies, but he wrote numerous sacred choral pieces. Among his many motets is a Latin setting of the early Christian hymn from the second chapter of Philippians, titled **Christus factus est**. This piece reveals Bruckner’s Romantic style, which is much more harmonically adventurous, chromatic, and dissonant than Rheinberger’s style. Perhaps this gives a taste of the different styles simultaneously active in Germany in the latter 19<sup>th</sup> century.

Copyright footnotes:

S129, S163 Setting: *Robert Powell*.

H154 Words: Theodulph of Orleans; tr. John Mason Neale, alt. Music: *Valet will ich dir geben*, melody Melchior Teschner; harm. William Henry Monk. H435 Words: Caroline Maria Noel. Music: *King’s Weston*, Ralph Vaughan Williams. H158 Words: Johann Heermann; tr. Robert Seymour Bridges. Music: *Herzliebster Jesu*, Johann Cruger.

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## SUNDAY MINISTRIES

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LECTORS: Sandra Cherry, Mary Redden, Susan Baker;  
Alex Redden, Larry Reining, Erin Sorei, Bonnie Scott,  
Linda French

EUCCHARISTIC MINISTERS: Bart Brown, Cindy Curry,  
Margaret Dickinson

USHERS: Elyse and Mike Hensley

HOSPITALITY: Meg Scharre

ALTAR GUILD: Lynne Lyndrup, Meg Scharre

ACOLYTE: Zachary Hood

VERGER(THURIFER): Preston Dillard