

# THE SUNDAY OF THE PASSION: PALM SUNDAY



MARCH 29, 2026

The Parish of Christ the Redeemer  
Pelham Manor, New York

## **ABOUT CHRIST CHURCH**

The Parish of Christ the Redeemer (known as Christ Church) is the Episcopal Church in Pelham, New York. The Episcopal Church is part of the Anglican Communion which is made up of 85 million people in over 165 countries and is the third largest Christian denomination in the world. Christ Church was founded in 1843 and is the first house of worship in Pelham. This building was consecrated on September 15, 1843, the original church building was expanded in 1910, and the sanctuary was reconstructed in 1968 to allow for the current, more intimate worship space. Our congregation draws primarily from Pelham, New Rochelle, Mount Vernon, and the Bronx, and includes people from diverse denominational and cultural backgrounds.

## **TODAY'S SERVICE**

The Sunday of the Passion was the Church's first "Good Friday." This celebration continues to this day. Since the fourth century the Church has also celebrated the triumphal entry of Jesus into Jerusalem on the Sunday before he was crucified. In the Episcopal Church this day is known as "The Sunday of the Passion: Palm Sunday." The liturgy this morning recalls both the final entrance of Jesus into Jerusalem and his death on the cross and burial. Following the Blessing of Palms, the congregation processes into the church where the Passion is celebrated at the Holy Eucharist. The Sunday of the Passion begins Holy Week, which culminates in the Easter Triduum. Today Christian communities begin to prepare in earnest for the celebration of Easter. At sunset on Thursday of this week the Church concludes our season of preparation, Lent, and enters its most sacred days, the Easter Triduum (TRIH-djoo-um – "Three Days"). The Easter Triduum, the celebration of the Lord's Passover, is the center of the Church's life.

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## CHILDREN, NURSERY CARE, AND SUNDAY SCHOOL

Children of all ages are always welcome in church. Childcare is available in the Nursery every Sunday during the 10:00 AM Eucharist. Sunday School is offered during the academic year. Sunday School children join the rest of the congregation for the Holy Communion. Scan the QR code to register for Sunday School.



## NEW OR VISITING?

Welcome to Christ Church! Scan this QR code to fill out our online visitors form. If you prefer there are hard copies of this form in the pew – please fill one out and place it in the offering plate during Announcement. This will help us keep in touch with you.



## SUPPORT CHRIST CHURCH: HOW TO GIVE

The majority of our operating budget is funded by donations. Ushers will pass the collection plate during the Offertory music midway through today's service, and you are invited to make a donation to support Christ Church. If you prefer, you can give online by scanning the QR code or texting an amount to: **914-351-2001**.



## 2026 STEWARDSHIP CAMPAIGN: PLEDGE TODAY

Our pledge goal this year is \$550,000 which accounts for cost increases. We want every parishioner to pledge. Your continued support ensures we have excellent clergy and staff, keeps our buildings beautiful and safe, and funds our programs and ministries.

## GATHERING FOR THE LITURGY OF THE PALMS

*All gather in the front Oval between the Hoag Hall Wooden Doors and the Grey Door of the Nannette Bolton Building. In the event of inclement weather, all gather in Hoag Hall.*

*Celebrant* Dear Friends in Christ, during Lent we have been preparing by works of charity and self-sacrifice for the celebration of our Lord's paschal mystery. Today we come together to begin this solemn celebration in union with the whole Church throughout the world. Christ entered in triumph into his own city, to complete his work as our Messiah: to suffer, to die, and to rise again. Let us remember with devotion this entry which began his saving work and follow him with a lively faith. United with him in his suffering on the cross, may we share his resurrection and new life.

*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.

*All* **Amen.**

## PALM GOSPEL: MATTHEW 21:1-11

*All remain standing. The account of the Lord's entrance into Jerusalem is proclaimed.*

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

*People* **Glory to you, Lord Christ.**

*Deacon* When 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

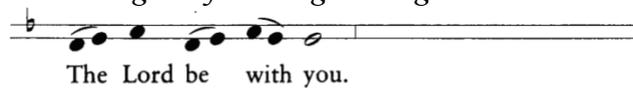
cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, “Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!” When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

The Gospel of the Lord.

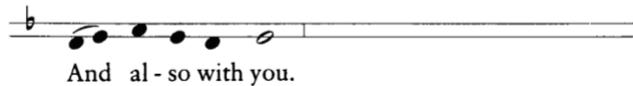
*People* **Praise to you, Lord Christ.**

## BLESSING OVER THE PALMS

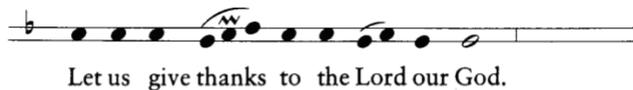
*The Celebrant then sings the following blessing.*



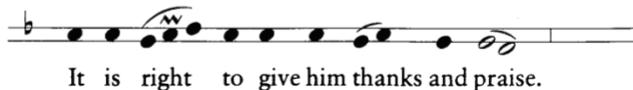
*People*



*Celebrant*

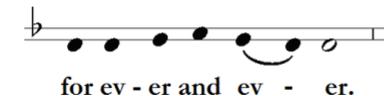


*People*

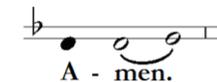


*Celebrant* It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed King of kings by those who spread their garments and branches of palm along 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,

*Celebrant*



*People*



*The Celebrant sprinkles the branches with holy water.*

## PROCESSION TO THE NARTHEX DOORS

*The Deacon bids the Procession to the Narthex Doors.*

*Deacon* Let us go forth in peace.

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

*The People collect their Palms from the Clergy as the Procession moves across the front Oval to the Narthexes. The Congregation should move to the area outside the Main Narthex (red doors). The Choir should move to the grassy knoll directly opposite the Belltower Narthex (black doors).*

### ORDER OF PROCESSION

- 1) Verger, Bagpiper, First Cross, & Acolytes
- 2) Congregation
- 3) Choir
- 4) Banner, Acolytes & Clergy

**PLEASE DO NOT GO INTO THE CHURCH YET!**

## PRAYER AT THE ENTRANCE TO THE CHURCH

*When all have arrived at the front Oval, the Celebrant prays the following prayer.*

*Celebrant* 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 to be none other than the way of life and peace; through Jesus Christ your Son our Lord.

*All* **Amen.**

**PLEASE GO INTO THE CHURCH AFTER THE PRAYER.**

### ORDER OF ENTRY VIA THE MAIN NARTHEX

- 1) Christ the Redeemer Banner & Acolytes
- 2) Congregation

### ORDER OF ENTRY VIA THE BELLTOWER NARTHEX

- 1) Verger, Processional Cross & Acolytes
- 2) Choir
- 3) Clergy

## ENTRANCE HYMN INTO THE CHURCH

*The Choir and Congregation sing the hymn as they enter the church. The Congregation processes to their seats, the Choir and Clergy remain in the Belltower until the next hymn.*

1 Ride on! ride on in ma - jes - ty! Hark!  
 2 Ride on! ride on in ma - jes - ty! In  
 3 Ride on! ride on in ma - jes - ty! The  
 4 Ride on! ride on in ma - jes - ty! Thy  
 5 Ride on! ride on in ma - jes - ty! In

1 all the tribes ho - san - na cry; thy hum - ble beast pur -  
 2 low - ly pomp ride on to die; O Christ, thy tri - umphs  
 3 an - gel ar - mies of the sky look down with sad and  
 4 last and fierc - est strife is nigh; the Fa - ther on his  
 5 low - ly pomp ride on to die; bow thy meek head to

1 sues his road with palms and scat - tered gar - ments strowed.  
 2 now be - gin o'er cap - tive death and con - quered sin.  
 3 won - dering eyes to see the ap - proach - ing sac - ri - fice.  
 4 sap - phire throne ex - pects his own a - noint - ed Son.  
 5 mor - tal pain, then take, O God, thy power, and reign.

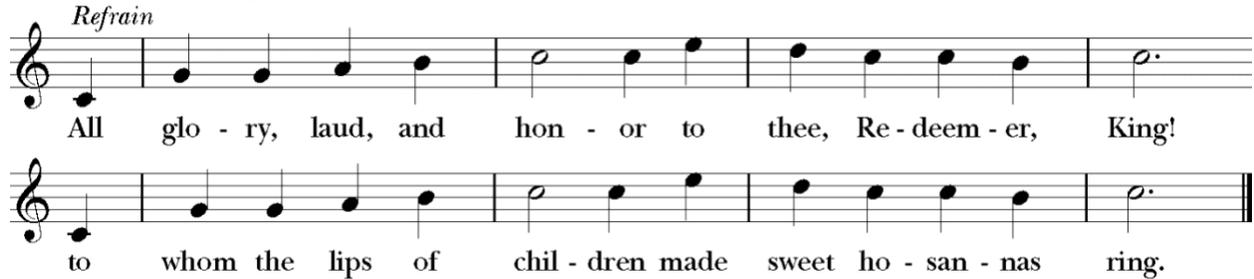
Words: Henry Hart Milman (1791-1868); alt.

Music: *Winchester New*, melody from *Musicalishes Hand-Buch*, 1690; harm. William Henry Monk (1823-1889), alt.

# PROCESSIONAL HYMN (#155)

All remain standing and sing the hymn as the Choir and Clergy move to their places.

*Refrain*

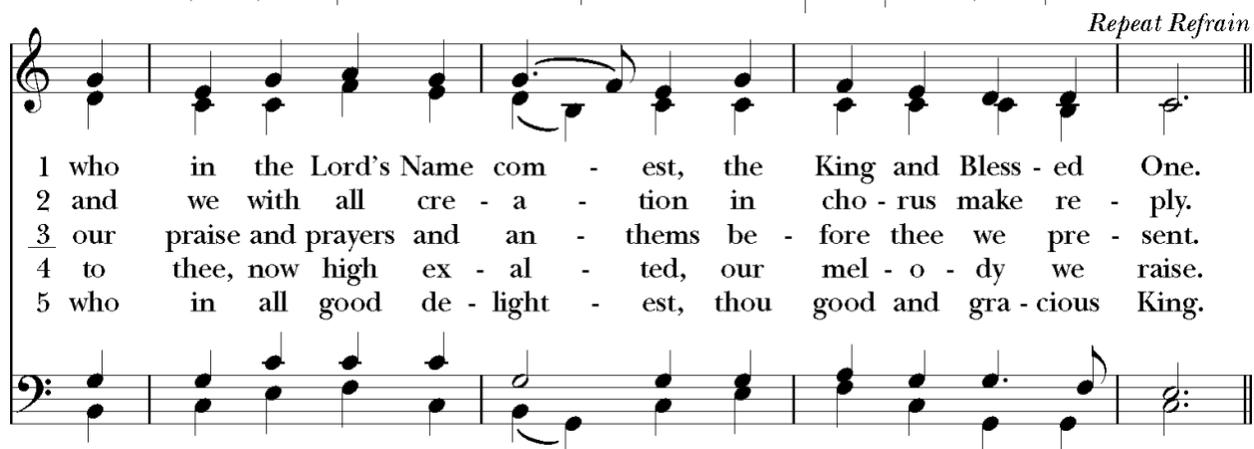


All glo - ry, laud, and hon - or to thee, Re - deem - er, King!  
to whom the lips of chil - dren made sweet ho - san - nas ring.



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.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889),

## COLLECT OF THE DAY

*All remain standing.*

*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.

*All*           **Amen**

## THE FIRST LESSON: ISAIAH 50:4-9A

*All are seated as the lesson is read.*

*Reader*       A reading from the Book of 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?

The Word of the Lord.

*People*       **Thanks be to God.**

## PSALM 31:9-16

*All remain seated as the Psalm is sung by the choir to plainchant VII.3.*

Have mercy on me, O Lord, 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**

*All remain seated as the lesson is read.*

*Reader*      A Reading from the Letter of 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.

The Word of the Lord.

*People*      **Thanks be to God.**

## SEQUENCE HYMN (#158)

All stand and sing the hymn.

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.

Words: Johann Heermann (1585–1647); tr. Robert Seymour Bridges (1844–1930), alt.

Music: *Herzliebster Jesu*, Johann Cruger (1598–1662), alt.

Meter: 11 11, 11 5

## THE PASSION ACCORDING TO SAINT MATTHEW

*The Passion, Matthew 26:14-27:66, is read by a narrator. The people take the part of the Crowd, as noted in the text, other parts have been assigned. The people are seated until the arrival at Golgotha is narrated.*

*Please be seated.*

*Narrator* One of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, "Truly I tell you, one of you will betray me." And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" He answered, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, the sheep of the flock will be scattered.'

But after I am raised up, I will go ahead of you to Galilee.” Peter said to him, “Though all become deserters because of you, I will never desert you.” Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” Peter said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples.

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,

*People*            **“He deserves death.”**

*Narrator*        Then they spat in his face and struck him; and some slapped him, saying,

*(Pronunciation note: Prophecy rhymes with “Testify”)*

*People*            **“Prophecy to us, you Messiah! Who is it that struck you?”**

*Narrator*        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,

*People*            **“Certainly you are also one of them, for your accent betrays you.”**

*Narrator*

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,

*People*           **“Barabbas.”**

*Narrator*       Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said,

*People*           **“Let him be crucified!”**

*Narrator*       Then he asked, “Why, what evil has he done?” But they shouted all the more,

*People*           **“Let him be crucified!”**

*Narrator*       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,

*People*           **“His blood be on us and on our children!”**

*Narrator*       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,

*People*           **“Hail, King of the Jews!”**

*Narrator*       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.

## *All stand.*

*Narrator* 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,

*People* **“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.”**

*Narrator* 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,

*All Men* **“This man is calling for Elijah.”**

*Narrator* 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,

*All Women*     **“Wait, let us see whether Elijah will come to save him.”**

*Narrator*     Then Jesus cried again with a loud voice and breathed his last.

## *Silence is Observed.*

*Narrator*     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

*All are seated for the homily by the Rector, Father Matthew Mead.*

## THE PEACE

*All stand.*

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

*People*        **And also with you.**

*Then the ministers and people greet one another in the name of the Lord.*

## WELCOME & OFFERTORY SENTENCE

*All are seated for a brief welcome and announcements. The announcements conclude with the offertory sentence. This week's schedule and additional announcements are at the back of the bulletin.*



### NEW OR VISITING?

Welcome to Christ Church! Scan this QR code to fill out our online visitors form. If you prefer there are hard copies of this form in the pew – please fill one out and place it in the offering plate during Announcement. This will help us keep in touch with you.



### SUPPORT CHRIST CHURCH: HOW TO GIVE

The majority of our operating budget is funded by donations. Ushers will pass the collection plate during the Offertory music midway through today's service, and you are invited to make a donation to support Christ Church. If you prefer, you can give online by scanning the QR code or texting an amount to: **914-351-2001**.

## HOLY COMMUNION IN THE EPISCOPAL CHURCH

*All baptized persons, including children, are full members of the Body of Christ and are invited to participate in every aspect of the service and receive the Holy Communion. Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ. Persons who do not wish to receive Holy Communion are also invited to come forward with everyone else to receive a blessing (cross your arms over your chest to indicate that you want a blessing and not Holy Communion).*

## OFFERTORY ANTHEM

*During the anthem the gifts of bread and wine are prepared at the altar and an offering is taken.*

Christus factus est

Anton Bruckner 1824-1896

Christus factus est pro nobis obediens	<i>Christ became obedient for us unto death,</i>
usque ad mortem, mortem autem crucis.	<i>even to the death, death on the cross.</i>
Propter quod et Deus exaltavit illum	<i>Therefore God exalted him</i>
et dedit illi nomen,	<i>and gave him a name</i>
quod est super omne nomen.	<i>which is above all names.</i>

### Dr. J's Music Notes

Joseph Anton Bruckner 1824-1896 was an Austrian composer and organist best known for his symphonies and sacred music, which includes masses, Te Deum and motets. The symphonies are considered emblematic of the final stage of Austro-German Romanticism because of their rich harmonic language, strongly polyphonic character, and considerable length. Bruckner was a renowned organist in his day, impressing audiences in France in 1869, and the United Kingdom in 1871, giving six recitals on a new Henry Willis organ at Royal Albert Hall in London and five more at the Crystal Palace. Though he wrote no major works for the organ, his improvisation sessions sometimes yielded ideas for the symphonies.

*All stand as the organist offers an improvisation and the offering is brought to the altar and blessed.*

# THE GREAT THANKSGIVING

*All remain standing.*

*Celebrant*      The Lord be with you.

*People*            And al - so 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; 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:

*All sing "Holy, holy, holy" (#S-114).*

Ho - ly, ho - ly, ho - ly, Lord God of  
 Hosts: Hea - ven and earth are full of thy glo - ry. Glo -  
 - ry be to thee, O Lord Most High. Bless - ed is he that com - eth



Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)  
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*The people stand or kneel.*

*Celebrant* 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.”



*Celebrant* There-fore we proclaim the myst-er-y of faith:



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

*Celebrant* 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,

*Celebrant*

now and for ev - er.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody for 'now and for ever' is written on this staff. The notes are: G4 (quarter), A4 (quarter), Bb4 (quarter), A4-G4 (beamed eighth notes), F4 (quarter), and E4 (quarter). A fermata is placed over the final E4 note.

*People*

A - men.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody for 'A - men.' is written on this staff. The notes are: G4 (quarter), A4 (quarter), and Bb4 (quarter). A fermata is placed over the final Bb4 note.

*Celebrant* And now, as our Savior Christ has taught us, we are bold to say,  
*All* **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.**



## INVITATION TO HOLY COMMUNION

*The Celebrant invites the people to receive the Holy Communion.*

*All baptized persons, including children, are invited to receive Holy Communion. Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ. Persons who do not wish to receive Holy Communion are invited to come forward with everyone else to receive a blessing (cross your arms over your chest to indicate that you want a blessing).*

## COMMUNION ANTHEM

*During the ministration of Holy Communion, the choir sings an anthem.*

O vos omnes

Pablo Casals 1876-1873

O vos omnes qui transitis per viam, attendite et videte:  
Si est dolor similis sicut dolor meus.  
Attendite, universi populi, et videte dolorem meum.  
Si est dolor similis sicut dolor meus.

*O all ye that pass by the way, attend and see:  
If there be any sorrow like to my sorrow.  
Attend, all ye people, and see my sorrow:  
If there be any sorrow like to my sorrow.*

## POSTCOMMUNION PRAYER

*All kneel, as you are able, for the Postcommunion Prayer.*

*Celebrant* Let us pray.

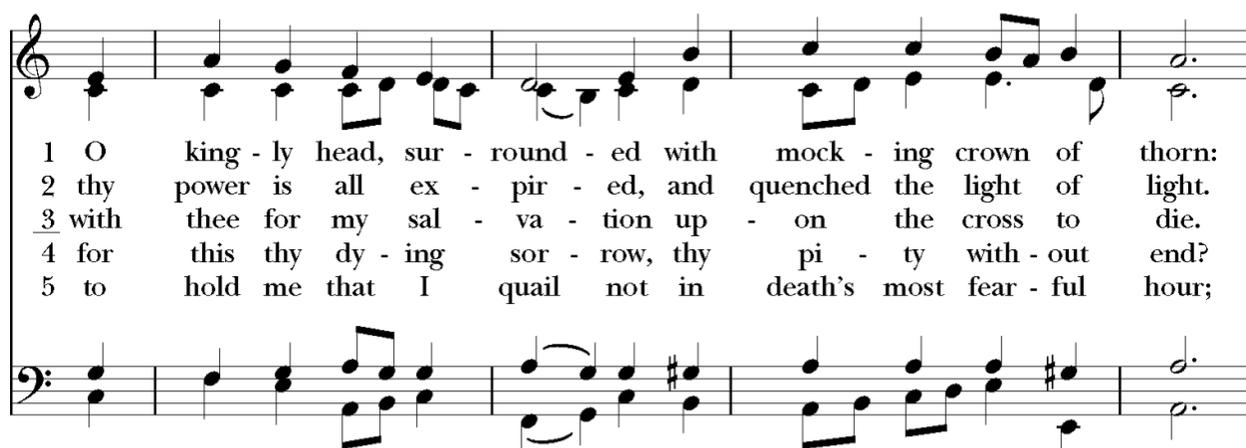
*All* **Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.**

## POST COMMUNION HYMN (#168)

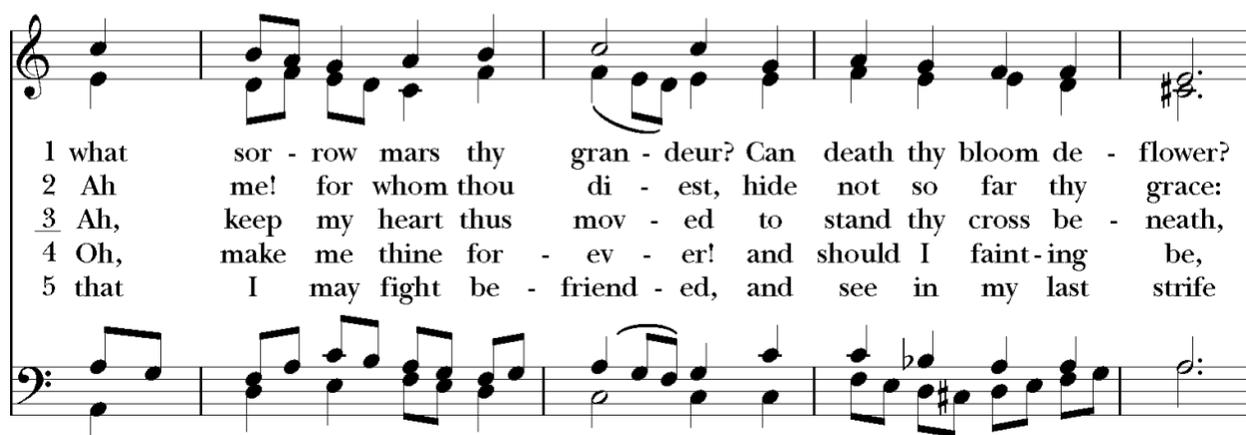
*All stand and sing the hymn.*



1 O sa - cred head, sore wound - ed, de - filed and put to scorn;  
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;  
3 In thy most bit - ter pas - sion my heart to share doth cry,  
\*4 What lan - guage shall I bor - row to thank thee, dear - est friend,  
\*5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:  
2 thy power is all ex - pir - ed, and quenched the light of light.  
3 with thee for my sal - va - tion up - on the cross to die.  
4 for this thy dy - ing sor - row, thy pi - ty with - out end?  
5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?  
2 Ah me! for whom thou di - est, hide not so far thy grace:  
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,  
4 Oh, make me thine for - ev - er! and should I faint - ing be,  
5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!  
 2 show me, O Love most high - est, the bright - ness of thy face.  
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.  
 4 Lord, let me nev - er, nev - er, out - live my love for thee.  
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607–1676); sts. 1–3, 5, tr. Robert Seymour Bridges (1844–1930); st. 4, tr. James Waddell Alexander (1804–1859), alt.  
 Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hassler (1564–1612); adapt. And harm. Johann Sebastian Bach (1685–1750)  
 Meter: 76. 76. D

## SOLEMN PRAYER OVER THE PEOPLE & DISMISSAL

*All remain standing.*

*Celebrant* Let us bow our heads and pray for God’s blessing.

*Silence is observed.*

*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.

*People* **Amen.**

*Deacon* Let us bless the Lord.

*People* **Thanks be to God.**

## PROCESSIONAL VOLUNTARY

*All remain standing as the altar party processes from the Sanctuary during the Postlude. Once the altar party has departed, please be seated and be courteous to those who are listening to the music by remaining quiet.*

Holy Week Procession

Bischof

# CHRIST CHURCH

Episcopal/Anglican

## Clergy & Staff

The Reverend Matthew Hoxsie Mead, *Priest & Rector*  
The Reverend Meredith Hawkins, *Associate Priest*  
The Reverend Deacon Chisara Alimole, *Deacon*  
Ms. Marie Main, *Parish Administrator*  
Dr. Justin Bischof, *Director of Music & Organist*  
Mr. Liam Myers, *Director of Children's & Family Ministries*  
Mr. Michael Moynihan, *Director of Adult Christian Formation*  
Mr. Walter Roberts, *Verger and Sexton*; Mr. Ed Blue, *Sexton*

## Honorary Clergy

The Rev. David Hoag, *Rector Emeritus*  
The Reverend Deacon Katie Lawrence, *Deacon Emerita*

## Parish Officers & Vestry

The Reverend Matthew Hoxsie Mead, *Rector*  
J.D. Calder, *Senior Warden*; Etta Gumbs, *Junior Warden*  
Allison Bodenmann, *Treasurer*; John Fox, *Assistant Treasurer*; Jean Gruener, *Clerk*  
Jennifer Hawks Bland, Dawn Bloise, Robert Boyer, Margaret Bailey Cardwell,  
Curtis Chase, Stephen Dolan, Charlette Finch, Alison Hinds-Pearl, Robert Landis.

## Worship Schedule

Every Sunday at 8am & 10am: Holy Eucharist  
Sundays as announced at 5pm: Holy Eucharist or Evensong  
Wednesdays & Holy Days as announced at 5:15pm: Holy Eucharist

## The Parish of Christ the Redeemer

1415 Pelhamdale Avenue, Pelham, New York 10803  
914.738.5515 - [www.christchurchpelham.org](http://www.christchurchpelham.org)

*Christ Church Pelham is a Christian community in the Episcopal tradition.  
As members of the Body of Christ, we are dedicated to spiritual growth and committed  
to serving God through worship and service to our community and the world.*