

THE PARISH OF CHRIST THE REDEEMER
PELHAM, NEW YORK



THE EASTER TRIDUUM
MAUNDY THURSDAY
APRIL 2, 2026

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. Our congregation draws primarily from Pelham, New Rochelle, Mount Vernon, and the Bronx, and includes people from diverse denominational and cultural backgrounds.

ABOUT THE EASTER TRIDUUM

The Easter Triduum (*TRIH-djoo-um*), **the Great Three Days**, includes Maundy Thursday, Good Friday, and Easter, and is celebrated as a three-part liturgy. Lent has ended. We begin the celebration of the Passover of the Lord from death to life. During these Three Days Christians still reckon time according to the customs of the Jewish people.

Maundy Thursday is the first of the great liturgies of the Easter Triduum. On Maundy Thursday, a number of ancient rites are observed during the Celebration of the Lord's Supper, including the washing of feet. Bread and wine are consecrated for the ministration of Holy Communion, both for Maundy Thursday and for the Good Friday Liturgy. At the end of the service, the Eucharist is reposed at the Bolton Altar, the High Altar is washed with wine and water, the sanctuary is stripped of all ornament and furnishing, and the cross is veiled.

On **Good Friday**, we celebrate the second of the great liturgies of the Easter Triduum, the Celebration of the Passion of the Lord. Following the Liturgy of the Word and the Passion Narrative from Saint John, the Church offers its prayers in a form used by the ancient Church, a form now used only on Good Friday. Then at the Showing of the Cross we are invited to kneel or sit for a period of reflection and prayer. Finally we receive Holy Communion from the Sacrament consecrated at the Celebration of the Lord's Supper.

The Great Vigil of Easter, celebrated on Saturday night, is the final part of a service which began on Maundy Thursday. It begins in an Upper Room. It ends at a tomb wherein Christ rises from the dead. In the dark we await the light that proclaims the resurrection. Then we share that light, hear the great prophecies about Christ, renew our Baptismal vows, and celebrate the resurrection of our Lord in word, song, and at our Lord's Table. The ceremonies of this night are about death and life, about an old Adam and a new Adam, about an apple, about bees, and about the smell of blood, both at death and at birth. The central Christian belief is that Jesus was crucified and he rose from the dead. In the liturgical tradition of the

Church this is not a past or an abstract reality. The death and resurrection of Jesus Christ is remembered and made present in our worship and in our common life. “Jesus Christ, yesterday and today, the Beginning and End, Alpha and Omega. His are all times and ages. To him be glory and dominion through all eternity.”

Today’s liturgy is from the red *Book of Common Prayer 1979*. All hymns are taken from the blue *Hymnal 1982* or other authorized hymnals for use in the Episcopal Church. All hymns are reprinted with permission under OneLicense.net A713125.



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.

ORGAN PRELUDE

The prelude is offered each week before worship as a form of prayer. Once the prelude begins, please refrain from conversation in the church or outside the Sacristy.

Le Banquet céleste

Olivier Messiaen 1908-1992

PROCESSION HYMN (#313)

Silence is observed before the liturgy. All stand and sing the hymn as the ministers enter.

1 Let thy Blood in mer - cy poured, let thy gra - cious
2 Thou didst die that I might live; bless - ed Lord, thou
3 By the thorns that crowned thy brow, by the spear-wound
4 Wilt thou own the gift I bring? All my pen - i -

Bo - dy bro - ken, be to me, O gra - cious Lord,
can't to save me; all that love of God could give
and the nail - ing, by the pain and death, I now
tence I give thee; thou art my ex - alt - ed King,

Refrain
of thy bound-less love the to - ken.
Jes - us by his sor - rows gave me. Thou didst give thy -
claim, O Christ, thy love un - fail - ing.
of thy match-less love for - give me.

self for me, now I give my - self to thee.

Words: Greek; tr. John Brownlie (1859–1925)

Music: *Jesus, meine Zuversicht*, melody Johann Cruger (1598–1662); harm. after *The Chorale Book for England*, 1863

OPENING ACCLAMATION & COLLECT FOR PURITY

All remain standing.

Celebrant ✕ Blessed be God: Father, Son and Holy Spirit.

People **And blessed be God's kingdom, now and for ever. Amen.**

Celebrant Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

All **Amen.**

GLORIA IN EXCELSIS (#421)

All remain standing and sing the song of praise. Bells are rung.



1 All glo - ry be to God on high, and peace on earth from
2 O Lamb of God, Lord Je - sus Christ, whom God the Fa - ther
3 You on - ly are the Ho - ly One, who came for our sal -



hea - ven, and God's good will un - fail - ing - ly be
gave us, who for the world was sac - ri - ficed up -
va - tion, and on - ly you are God's true Son, who



to all peo - ple giv - en. We bless, we wor - ship you, we raise for
on the cross to save us; and, as you sit at God's right hand and
was be - fore cre - a - tion. You on - ly, Christ, as Lord we own and,



your great glo - ry thanks and praise, O God, Al - might - y Fa - ther.
we for judg - ment there must stand, have mer - cy, Lord, up - on us.
with the Spi - rit, you a - lone share in the Fa - ther's glo - ry.

Words: Nikolaus Decius (1490?-1541); tr. F. Bland Tucker (1895-1984), rev.; para. of *Gloria in excelsis*

Music: *Allein Gott in der Höh*, melody att. Nikolaus Decius (1490?-1541); harm. Hieronymus Praetorius (1560?-1629)

COLLECT OF THE DAY

All remain standing.

Celebrant The Lord be with you

People **And also with you.**

Celebrant Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

THE FIRST LESSON: EXODUS 12:1-14

All are seated as the lesson is read.

Reader A reading from the Book of Exodus.

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. [Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn.] This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy

you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

The Word of the Lord.

People

Thanks be to God.

PSALM 116: 1, 10-17 *Dilexi, Quoniam*

All remain seated. The choir sings the Psalm to an Anglican Chant by William Crotch 1775-1847.

I love the Lord, because he has heard the voice of my supplication, *
because he has inclined his ear to me whenever I called upon him.

How shall I repay the Lord *

for all the good things he has done for me?

I will lift up the cup of salvation *

and call upon the Name of the Lord.

I will fulfill my vows to the Lord *

in the presence of all his people.

Precious in the sight of the Lord *

is the death of his servants.

O Lord, I am your servant; *

I am your servant and the child of your handmaid;
you have freed me from my bonds.

I will offer you the sacrifice of thanksgiving *

and call upon the Name of the Lord.

I will fulfill my vows to the Lord *

in the presence of all his people,

In the courts of the Lord's house, *

in the midst of you, O Jerusalem.

THE SECOND LESSON: 1 CORINTHIANS 11:23-26

All remain seated as the lesson is read.

Reader

A Reading from the First Letter of Paul to the Corinthians.

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in

remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

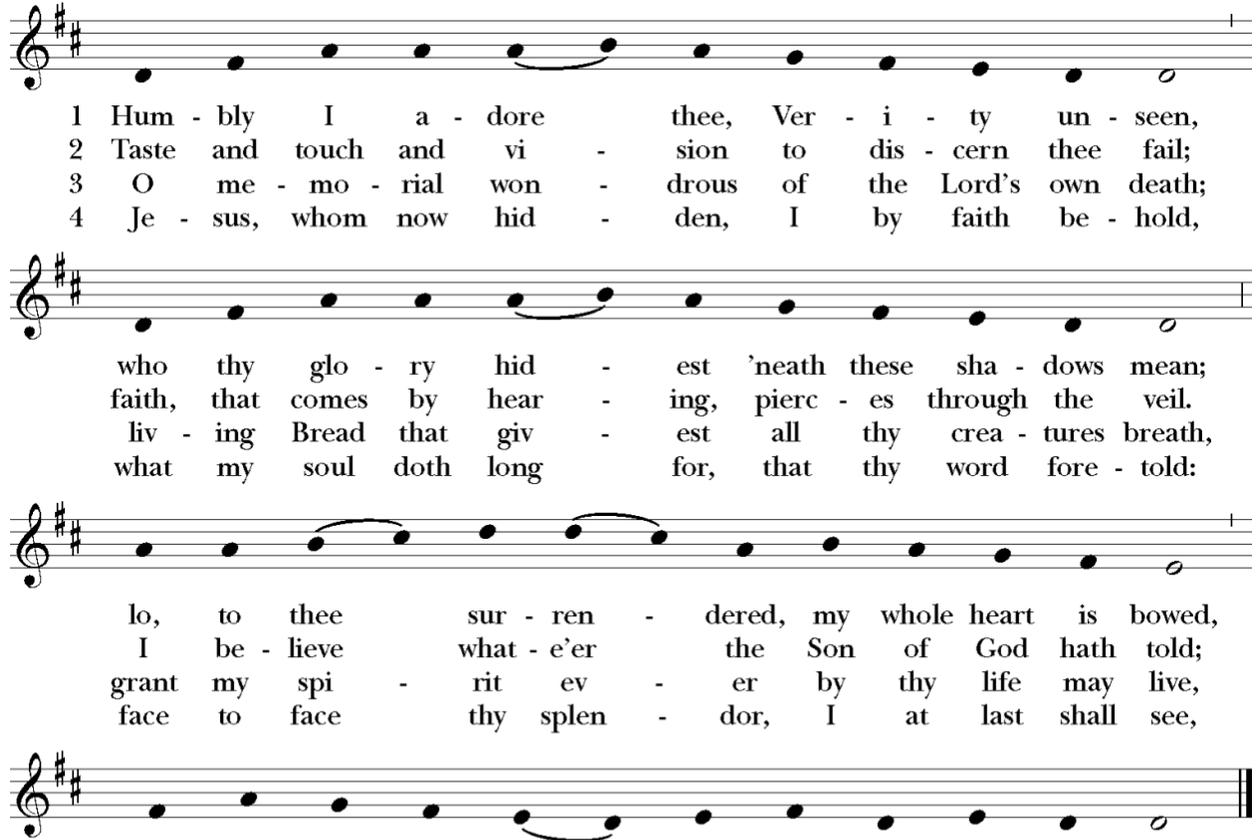
The Word of the Lord.

People

Thanks be to God.

SEQUENCE HYMN (#313)

All stand and sing the hymn.



1 Hum - bly I a - dore thee, Ver - i - ty un - seen,
2 Taste and touch and vi - sion to dis - cern thee fail;
3 O me - mo - rial won - drous of the Lord's own death;
4 Je - sus, whom now hid - den, I by faith be - hold,
who thy glo - ry hid - est 'neath these sha - dows mean;
faith, that comes by hear - ing, pierc - es through the veil.
liv - ing Bread that giv - est all thy crea - tures breath,
what my soul doth long for, that thy word fore - told:
lo, to thee sur - ren - dered, my whole heart is bowed,
I be - lieve what - e'er the Son of God hath told;
grant my spi - rit ev - er by thy life may live,
face to face thy splen - dor, I at last shall see,
tranced as it be - holds thee, shrined with - in the cloud.
what the Truth hath spo - ken, that for truth I hold.
to my taste thy sweet - ness nev - er - fail - ing give.
in the glo - rious vi - sion, bless - ed Lord, of thee.

Words: Att. Thomas Aquinas (1225?–1274); sts. 1–3, tr. *Hymnal 1940*; st. 4, tr. *Hymnal 1982*

Music: *Adoro devote*, French church melody, Mode 5, *Processionale*, 1697; acc. Charles Winfred Douglas (1867–1944), alt.

Meter: 11 11. 11 11

THE HOLY GOSPEL: JOHN 13:1-17, 31B-35

All remain standing for the Gospel.

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

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

Deacon Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another." The Gospel of the Lord.

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

THE SERMON

All are seated for the sermon by the Rev. Deacon Chisara Alimole.

THE WASHING OF FEET

All stand. After the address, all are invited to participate in the foot washing.

Celebrant Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service. We all need to remember his example.

Therefore, I invite you who share in the royal priesthood of Christ to come forward, that we may recall whose servant we are by following the example of our Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

All are invited to participate in the Washing of Feet. Please come to Station 1 or Station 2.

Choir members who want to participate in the Washing of Feet come first.

- ***Station 1: The Station on the Pulpit Side***

Those who come forward first sit to have their feet washed and then kneel to wash the feet of the next person. After being washed and washing, please be seated.

- ***Station 2: The Station on the Lectern Side***

Those who come forward have their feet washed by one of the clergy members. After being washed, please be seated.

ANTHEM

Ubi Caritas

Maurice Durufle 1902-1986

Ubi caritas et amor, Deus ibi est.

Where charity and love are, God is there.

Congregavit nos in unum Christi amor

The love of Christ has gathered us together.

Exsultemus et in ipso jucundemur

Let us rejoice and be glad in it.

Timeamus et amemus Deum vivum.

Let us revere and love the living God.

Et ex corde diligamus nos sincero.

And from a sincere heart let us love one another.

Amen.

Amen.

THE PRAYERS OF THE PEOPLE

All stand.

Deacon Let us pray for the Church and for the world.
Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world. Lord, in your mercy

People **Hear our prayer.**

Deacon Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. Lord, in your mercy

People **Hear our prayer.**

Deacon Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory. Lord, in your mercy

People **Hear our prayer.**

Deacon Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. Lord, in your mercy

People **Hear our prayer.**

Deacon Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation. Lord, in your mercy

People **Hear our prayer.**

Deacon We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom. Lord, in your mercy

People **Hear our prayer.**

The Celebrant adds a concluding Collect.

THE PEACE

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.

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.

Tantum Ergo

Louis Vierne 1870-1937

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

*Therefore we, before him bending,
this great Sacrament revere;
types and shadows have their ending,
for the newer rite is here;
faith, our outward sense befriending,
makes our inward vision clear.*

Genitori, Genitoque
Laus et Jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.

*Glory let us give and blessing
to the Father and the Son,
honor, thanks, and praise addressing,
while eternal ages run;
ever too his love confessing
who from both with both is One. Amen.*

After the anthem, 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.

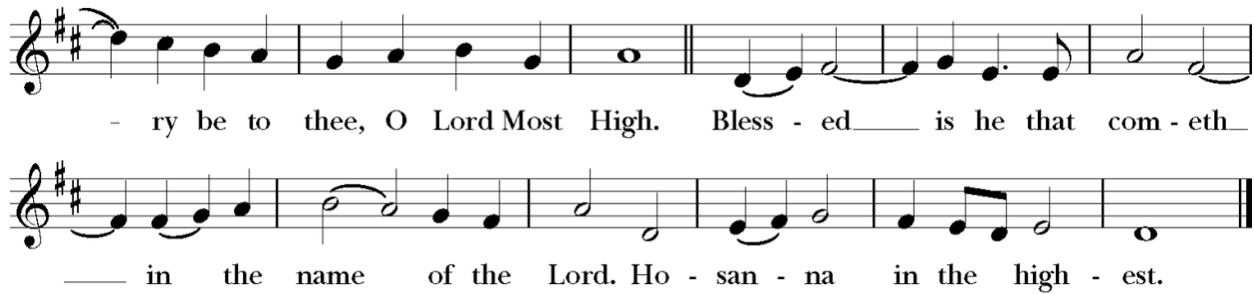
The Celebrant continues with the Proper Preface assigned for the day.

Celebrant 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
 in the name of the Lord. Ho - san - na in the high - est.

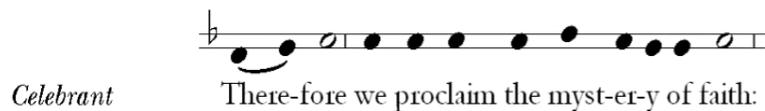
Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)
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The people stand or kneel.

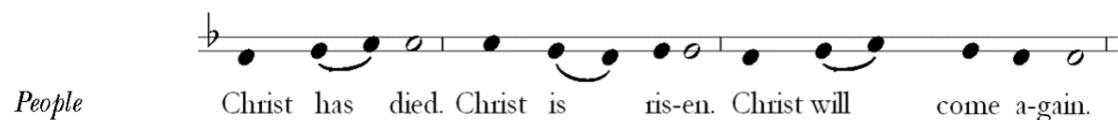
Celebrant Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, 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.

People A - MEN.

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.**

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated bread. A period of silence is observed.

Celebrant Christ our Pass-ov-er is sac-ri-ficed for us;

People There-fore let us keep the feast.

All sing "Lamb of God" (Hymn #S 158).

O Lamb of God, that ta - kest a -
way the sins of the world, have mer - cy up -
on us. O Lamb of God, that
ta - kest a - way the sins of the world, have
mer - cy up - on us. O Lamb of
God, that ta - kest a - way the sins of the
world, grant us thy peace.

Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

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INVITATION TO HOLY COMMUNION

The Celebrant invites the people to receive the Holy Communion. All baptized persons, including children, are invited to 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 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.

Ave Verum Corpus K. 618

Flor Peeters 1903-1986

Ave verum corpus, natum	<i>Hail, true Body, born</i>
de Maria Virgine,	<i>of the Virgin Mary,</i>
vere passum, immolatum	<i>truly suffered, sacrificed</i>
in cruce pro homine	<i>on the cross for mankind,</i>
cuius latus perforatum	<i>from whose pierced side</i>
fluxit aqua et sanguine:	<i>flowed water and blood:</i>
esto nobis prægustatum	<i>Be for us a foretaste [of the Heavenly banquet]</i>
in mortis examine.	<i>in the trial of death!</i>

POSTCOMMUNION PRAYER

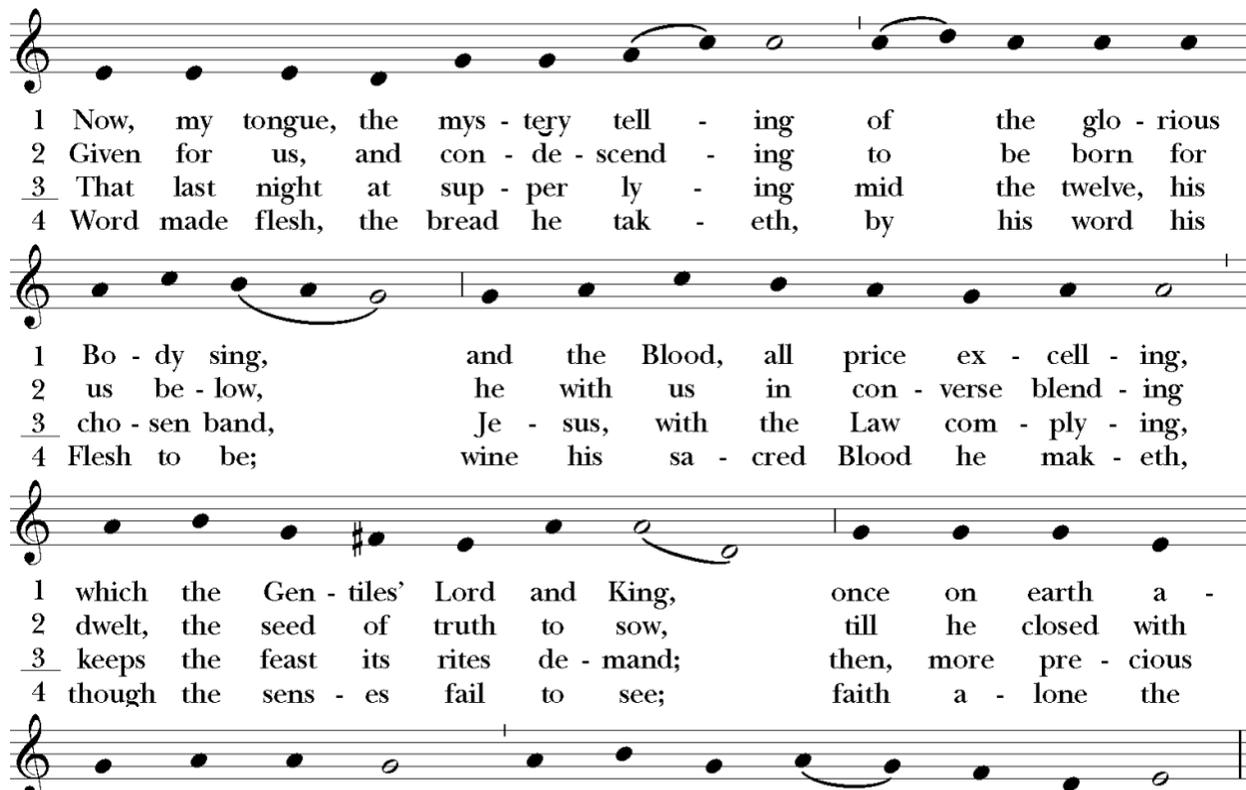
All kneel as you are able.

Celebrant Let us pray.

All **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, Father, 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.**

PROCESSION OF THE BLESSED SACRAMENT (#329)

All remain kneeling and sing the hymn; the Clergy take the reserve Sacrament to the Altar of Repose, as the choir processes to the Bell Tower.



1 Now, my tongue, the mys - tery tell - ing of the glo - rious
2 Given for us, and con - de - scend - ing to be born for
3 That last night at sup - per ly - ing mid the twelve, his
4 Word made flesh, the bread he tak - eth, by his word his

1 Bo - dy sing, and the Blood, all price ex - cell - ing,
2 us be - low, he with us in con - verse blend - ing
3 cho - sen band, Je - sus, with the Law com - ply - ing,
4 Flesh to be; wine his sa - cred Blood he mak - eth,

1 which the Gen - tiles' Lord and King, once on earth a -
2 dwelt, the seed of truth to sow, till he closed with
3 keeps the feast its rites de - mand; then, more pre - cious
4 though the sens - es fail to see; faith a - lone the

1 mong us dwell - ing, shed for this world's ran - som - ing.
2 won - drous end - ing his most pa - tient life of woe.
3 food sup - ply - ing, gives him - self with his own hand.
4 true heart wak - eth to be - hold the mys - ter - y.

Words: Att. St. Thomas Aquinas (1225?-1274); ver. *Hymnal* 1940, rev.

Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.

Meter: 87. 87. 87

REPOSE OF THE BLESSED SACRAMENT

Silence is observed while the Sacrament is Reposed. All kneel as able.

VENERATION OF THE BLESSED SACRAMENT (#330)

After a period of silence all conclude the hymn to the tune Tantum ergo Sacramentum.

5 There-fore we, be - fore him bend - ing,
6 Glo - ry let us give and bless - ing

this great Sac - ra - ment re - vere;
to the Fa - ther and the Son,

types and sha - dows have their end - ing,
hon - or, thanks, and praise ad - dress - ing,

for the new - er rite is here;
while e - ter - nal a - ges run;

faith, our out - ward sense be - friend - ing,
ev - er too his love con - fess - ing

makes our in - ward vi - sion clear.
who from both with both is One.

Words: Att. St. Thomas Aquinas (1225?-1274); ver. *Hymnal* 1940, rev.

Music: *Tantum ergo Sacramentum*, plainsong, Mode 5, *Zisterzienser Hymnar*, 14th cent.; acc. *Hymnal* 1940

Meter: 87. 87. 87

After the hymn concludes, the people remain in their seats while the clergy and acolytes retire to the Vestry to prepare for the Washing of the Altar and the Stripping of the Sanctuary.

WASHING OF THE ALTAR & STRIPPING OF THE SANCTUARY

The Reader will read selections from the Lamentations of Jeremiah. The people remain kneeling or seated while the altar linens and frontal are removed, and the altar is washed with water and wine. After the altar is washed, the other furnishings from the church are veiled or removed.

Reader How deserted lies the city, once so full of people! How like a widow is she, who once was great among the nations! She who was queen among the provinces has now become a slave. Bitterly she weeps at night, tears are upon her cheeks. Among all her lovers there is none to comfort her. All her friends have betrayed her; they have become her enemies. After affliction and harsh labor, Judah has gone into exile. She dwells among the nations; she finds no resting place. All who pursue her have overtaken her in the midst of her distress. The roads to Zion mourn, for no one comes to her appointed feasts. All her gateways are desolate, her priests groan, her maidens grieve, and she is in bitter anguish. All the splendor has departed from the Daughter of Zion. In the days of her affliction and wandering Jerusalem remembers all the treasures that were hers in days of old. All who honored her despise her, for they have seen her nakedness; she herself groans and turns away. Her fall was astounding; there was none to comfort her. Zion stretches out her hands, but there is no one to comfort her. How the gold has lost its luster, the fine gold become dull! The sacred gems are scattered at the head of every street. How the precious sons of Zion, once worth their weight in gold, are now considered as pots of clay, the work of a potter's hands! Their princes were brighter than snow and whiter than milk, their bodies more ruddy than rubies, their appearance like sapphires. But now they are blacker than soot; they are not recognized in the streets. Their skin has shriveled on their bones; it has become as dry as a stick. They are so defiled with blood that no one dares to touch their garments. "Go away! You are unclean!" men cry to them. "Away! Away! Don't touch us!" All who pass your way clap their hands at you; they scoff and shake their heads at the Daughter of Jerusalem: "Is this the city that was called the perfection of beauty, the joy of the whole earth?" What can I say for you? With what can I compare you, O Daughter of Jerusalem? To what can I liken you, that I may comfort you, O Virgin Daughter of Zion? Your wound is as deep as the sea. Who can heal you? "Look, O LORD, on my affliction, for the enemy has triumphed. Look, O LORD, and consider, for I am despised. Is it nothing to you, all you who pass by? Look around and see. Is any suffering like my suffering that was inflicted on me, that the LORD brought on me in the day of his fierce anger? This is why I

weep and my eyes overflow with tears. No one is near to comfort me, no one to restore my spirit.”

Remember, O LORD, what has happened to us; look, and see our disgrace. Those who pursue us are at our heels; we are weary and find no rest. Our skin is hot as an oven, feverish from hunger. Joy is gone from our hearts; our dancing has turned to mourning. The crown has fallen from our head. I am the man who has seen affliction by the rod of his wrath. He has driven me away and made me walk in darkness rather than light; indeed, he has turned his hand against me again and again, all day long. He has made my skin and my flesh grow old and has broken my bones. He has besieged me and surrounded me with bitterness and hardship. He has made me dwell in darkness like those long dead. He has walled me in so I cannot escape; he has weighed me down with chains. Even when I call out or cry for help, he shuts out my prayer. He has barred my way with blocks of stone; he has made my paths crooked. Like a bear lying in wait, like a lion in hiding, he dragged me from the path and mangled me and left me without help. He drew his bow and made me the target for his arrows. He pierced my heart with arrows from his quiver. I became the laughingstock of all my people; they mock me in song all day long. He has filled me with bitter herbs and sated me with gall. He has broken my teeth with gravel; he has trampled me in the dust. I have been deprived of peace; I have forgotten what prosperity is. So I say, “My splendor is gone and all that I had hoped from the LORD.” I remember my affliction and my wandering, the bitterness and the gall. I well remember them, and my soul is downcast within me.

Yet this I call to mind and therefore I have hope: Because of the LORD’s great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness. I say to myself, “The LORD is my portion; therefore I will wait for him.” The LORD is good to those whose hope is in him, to the one who seeks him; it is good to wait quietly for the salvation of the LORD. It is good for a man to bear the yoke while he is young. Let him sit alone in silence, for the LORD has laid it on him. Let him bury his face in the dust— there may yet be hope. Let him offer his cheek to one who would strike him, and let him be filled with disgrace. For men are not cast off by the Lord forever. Though he brings grief, he will show compassion, so great is his unfailing love. For he does not willingly bring affliction or grief to the children

of men. To crush underfoot all prisoners in the land, to deny a man his rights before the Most High, to deprive a man of justice—would not the Lord see such things? Streams of tears flow from my eyes because my people are destroyed. My eyes will flow unceasingly, without relief, until the LORD looks down from heaven and sees. Those who were my enemies without cause hunted me like a bird. They tried to end my life in a pit and threw stones at me; the waters closed over my head, and I thought I was about to be cut off. I called on your name, O LORD, from the depths of the pit. You heard my plea: “Do not close your ears to my cry for relief.” You came near when I called you, and you said, “Do not fear.” O Lord, you took up my case; you redeemed my life. You have seen, O LORD, the wrong done to me. Uphold my cause!

Rejoice and be glad, O Daughter of Zion, your punishment will end; he will not prolong your exile. You, O LORD, reign forever; your throne endures from generation to generation.

THE WATCH BEFORE THE SACRAMENT

Silence is observed at the Church as much as possible until the Good Friday Liturgy. The Blessed Sacrament is reposed until the Good Friday Liturgy. You are invited to come and spend time in the church tonight and tomorrow as you are able. The church will be open until midnight.

**The Easter Triduum continues tomorrow at 12:00 pm
with the Good Friday Liturgy.**

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

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914.738.5515 - 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.*