

**The Parish of Christ Church  
Andover, Massachusetts**

For this week's  
announcements and  
prayer list, please scan:



**The Sunday before Easter: Palm Sunday**

**March 29, 2026**

**The Liturgy of the Palms**

**at ten o'clock in the morning**

**The Holy Eucharist, Rite II**

*The Congregation gathers in the Parish Hall.*

**The Liturgy of the Palms**

*Celebrant* Beloved in Christ, for these forty days we have journeyed with Jesus from the wilderness up to the gates of Jerusalem. As we join with all the faithful and celebrate his entry in both triumph and humility, let us welcome him with cries of "Hosanna," and may his praise be on our lips even as we walk with him toward the cross and the grave, confident in God's power to save.

Let us pray:

Assist us mercifully with your help, O Lord God of our salvation, that as we greet our Savior with joy at his entry into Jerusalem, we may follow him in humility and contemplation of those mighty acts, whereby you have given us life and immortality, through Jesus Christ our Lord.

*People* **Amen.**

*Celebrant* Hosanna to the Son of David.

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

*Reader* Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. *(Zechariah 9:9)*

Ride on in the cause of truth and for the sake of justice. *(Psalm 45:4)*

Your throne is the throne of God, it endures forever; and the scepter of your kingdom is a righteous scepter. You have loved righteousness and hated evil.

Therefore God, your God, has anointed you with the oil of gladness above your fellows. *(Psalm 45:7-8)*

*Celebrant* Hosanna to the Son of David.

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

*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 God thanks and praise.**

*Celebrant* It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and forever.

*People*        **Amen.**  
*Celebrant*    Hosanna to the Son of David.  
*People*        **Blessed is he who comes in the name of the Lord.**  
*Celebrant*    Let us go forth in peace.  
*People*        **In the name of Christ. Amen.**

**Organ Voluntary**                      Valet will ich dir geben, BWV 736                      *J. S. Bach (1685-1750)*

### **The Procession**

*Prior to entering the church, the procession will halt while the following Collect is said*

Almighty God, your Son Jesus Christ showed himself to be the true king, reigning with humility and service, and was hailed by the crowd as Messiah. Grant us the faith to know and love him, that we may accompany him on the way of the cross, which is the path of glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

*All*            **Amen.**

**Hymn 154**                      All glory, laud and honor                      *Valet will ich dir geben*

*Refrain*

All glory, laud and honor, to thee, Redeemer, King,  
to whom the lips of children made sweet hosannas ring.  
Thou art the King of Israel, thou David's royal Son,  
who in the Lord's Name comest, The King and Blessed One.

*Refrain*

The company of angels is praising Thee on high;  
and we with all creation in chorus make reply.

*Refrain*

The people of the Hebrews with palms before thee went;  
our prayer and praise and anthems before thee we present.

*Refrain*

To thee, before thy passion, they sang their hymns of praise;  
to thee, now high exalted, our melody we raise.

*Refrain*

Thou didst accept their praises; accept the prayers we bring,  
who in all good delightest, thou good and gracious King.

*Refrain*

### **Collect of the Day**

Almighty God, whose Son entered the gates of Jerusalem to acclamations of reverence and homage from those who recognized him; grant that the eyes of your people may remain opened, that we too may see, believe, and worship him, through Christ our Sovereign and Redeemer.

**Amen.**

### **A reading from Zechariah (9:9-10 NRSV)**

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! See, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. He will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea and from the River to the ends of the earth.

*Lector*    The Word of the Lord.

*People*    **Thanks be to God.**

The Cantor sings the odd verses and the Choir and Congregation sing the even verses.



### Psalm 122

- 1 I was glad when they said to /me, \*  
“Let us go to the /house of the Lord.”
- 2 Now our feet are /standing \*  
within your gates, /O Jerusalem.
- 3 Jerusalem is built as a /city \*  
that is at u/nity with itself;
- 4 To which the tribes go up, the tribes of the /Lord, \*  
the assembly of Israel, to praise the /Name of the Lord.
- 5 For there are the thrones of /judgment, \*  
the thrones of the /house of David.
- 6 Pray for the peace of Je/rusalem: \*  
“May they pros/per who love you.
- 7 Peace be within your /walls \*  
and quietness with/in your towers.
- 8 For my brethren and companions’ /sake, \*  
I pray for /your prosperity.
- 9 Because of the house of the Lord our /God, \*  
I will /seek to do you good.”

### A reading from Philippians (2:5-11 NRSV)

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.

*Lector* The Word of the Lord.

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

### Gradual Hymn 435, verses 1-4

At the name of Jesus

*King's Weston*

*Gospeler:* **The Holy Gospel of our Lord Jesus Christ  
according to Matthew (21:1-11 NRSV)**

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

When they 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."

*Gospeler*      The Gospel of the Lord.  
*People*        **Praise to you, Lord Christ.**

**The Sermon                      The Right Reverend Julia E. Whitworth**

**The Prayers of the People**

*Based on Form IV, BCP, p. 388*

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. We especially remember Sean, our Presiding Bishop, and Julia our Bishop.

*Silence*

Lord, in your mercy

**Hear our prayer.**

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.

We give thanks for the Pennacook-Abenaki people who inhabited the lands upon which our church building is located, and we pray that we may be faithful stewards of this sacred space.

*Silence*

Lord, in your mercy

**Hear our prayer.**

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.

*Silence*

Lord, in your mercy

**Hear our prayer.**

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.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Comfort and heal all those who suffer in body, mind, or spirit, especially Peter, Debbie, Maddie, Nancy, Leslie, Ed, Mary, Ila, Bonnie, Roger, Karen, Kendra, and Kathy, and those family and friends of parishioners who have been commended to our prayers; give them courage and hope in their troubles, and bring them the joy of your salvation.

*Silence*

Lord, in your mercy

**Hear our prayer.**

I invite your prayers and thanksgivings either silently or aloud.

*Silence*

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

*Silence*

Lord, in your mercy

**Hear our prayer.**

*Silence*

*Celebrant* Lord Jesus Christ, you said to your apostles, “Peace I give to you; my own peace I leave with you.” Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit, you live and reign, now and for ever. **Amen.**

### **The Peace**

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

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

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

### **Announcements**

#### **The Offertory**

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

*The loose offering today will be designated for the Bishop’s Discretionary Funds for Theological Education. Checks should be made payable to “EDOM” with “Theological Education” in the memo line.*

**Offertory Anthem** A Palm Sunday Antiphon *David C. Morgan (b. 1946)*

*Sung by the Parish Choir and St. Cecilia Choristers*

**Hymn at the Presentation 436, verse 1** Lift up your heads, ye mighty gates *Truro*

**The Great Thanksgiving** *Eucharistic Prayer A* *BCP, p. 361*

The Lord be with you. **And also with you.**

Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God. **It is right to give God thanks and praise.**

*The Celebrant proceeds.*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you sent your Son Jesus Christ to live and teach among us, and in his last days enter the holy city of Jerusalem riding on a donkey, a sign of triumph and humility. We raise our Hosannas as we proclaim a new kingdom in which justice reigns and the lowly are exalted.

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:

**Holy, holy, holy Lord [Hymnal S-124]** *Sanctus* *David Hurd (b. 1950)*

**Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory. Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

*The Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

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

**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**

*Celebrant* Christ our Passover is sacrificed for us;

*People* **Therefore let us keep the feast.**

### **Fraction Anthem: Lamb of God [Hymnal S-161]**

*Agnus Dei*

*David Hurd*

**Lamb of God, you take away the sins of the world: have mercy on us.**

**Lamb of God, you take away the sins of the world: have mercy on us.**

**Lamb of God, you take away the sins of the world: grant us peace.**

### **Invitation to Communion**

*Celebrant* This is Christ's table of love and forgiveness. "The Bread of Life and the Cup of Salvation" provide food for our souls. All are welcome to draw near and share these holy mysteries. Take Christ within your bodies and become the Body of Christ.

### **Communion Anthems**

Hosanna to the Son of David

*Arthur Hutchings (1906-1989)*

When the Lord Jesus entered the holy city

*George Malcolm (1917-1998)*

*Sung by the Parish Choir and St. Cecilia Choristers*

Bist du bei mir

*Gottfried Stölzel (1690-1749) / J. S. Bach*

*Sung by the St. Cecilia Choristers*

*Translation: If you are with me, then I will go gladly unto [my] death and to my rest.*

*Ah, how pleasing were my end, if your dear hands then shut my faithful eyes!*

## Postcommunion Prayer

*Celebrant* Let us pray.

**Lord Jesus Christ, you set your example before us as one who came not to be served but to serve: Give us the courage to be your faithful disciples, following your way even to the cross, and proclaiming you as Savior and King. Amen.**

## A pastoral note regarding the reading of the Passion Narrative on Palm Sunday:

*On Palm Sunday it is a tradition to proclaim the passion narrative so that Jesus Christ's love for all is made clear. Over time, this narrative has been used to promote anti-Judaism. The responsibility for the suffering and death of Jesus Christ cannot be attributed, in either preaching or teaching, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to or represented as rejected or cursed by God, as this claim cannot be found in Scripture. Christians must remember that Jesus, his mother Mary, and his early disciples were Jewish. We must affirm the long-standing teaching of the church that Jesus Christ entered into suffering and death by his own free will as a sign of God's saving and reconciling love to the world.*

## The Passion of our Lord Jesus Christ according to Matthew (26:30-27:54 NRSV)

*The customary responses before and after the Gospel are omitted.*

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, “He deserves death.” Then they spat in his face and struck him; and some slapped him, saying, “Prophecy to us, you Messiah! Who is it that struck you?”

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, “You also were with Jesus the Galilean.” But he denied it before all of them, saying, “I do not know what you are talking about.” When he went out to the porch, another servant-girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” Again he denied it with an oath, “I do not know the man.” After a little while the bystanders came up and said to Peter, “Certainly you are also one of them, for your accent betrays you.” Then he began to curse, and he swore an oath, “I do not know the man!” At that moment the cock crowed. Then Peter remembered what Jesus had said: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to it yourself.” Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since they are blood money.” After conferring together, they used them to buy the potter’s field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, “And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter’s field, as the Lord commanded me.”

Now Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You say so.” But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, “Do you not hear how many accusations they make against

you?” But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?” For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said, “Let him be crucified!” Then he asked, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” Then the people as a whole answered, “His blood be on us and on our children!” So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, “Hail, King of the Jews!” They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.”

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.” In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, “He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’” The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried with a loud voice, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said, “This man is calling for Elijah.” At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After

his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, “Truly this man was God’s Son!”

*After a few moments of silent prayer and reflection, the celebrant concludes the service with the Solemn Prayer over the people for Holy Week:*

*Celebrant* Bow down before the Lord.

*The people may kneel or stand with referential bow*

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. **Amen.**

### **Solemn Procession of the Cross**

*All depart in silence.*

*To honor the solemnity of the day, there will be no closing voluntary.*

## **Everyone is Welcome at God’s Table ~ Christ Church Andover Serving at Today’s Service**

Celebrant and preacher	The Right Reverend Julia E. Whitworth, Bishop of the Episcopal Diocese of Massachusetts
Rector	The Reverend Michael J. Hodges
Bishop’s Chaplain	The Rev. Canon Christopher Wendell, Canon to the Ordinary and Chief of Staff for the Episcopal Diocese of Massachusetts
Organist	Barbara A. Bruns
Choirs	Parish Choir & St. Cecilia Choristers
Lector	Kretcha Roldan
Passion Narrative Readers	Frances Jennings Dodson, <b>Abigail Serrano</b> , Chris Wagner
Eucharistic Minister	Fran Kuchar
Ushers	Missy Blanch, Matt Lennon, Doug Nason, Michael Smotrich
Flowers	Annalise Kapp
Altar Guild	Holly Jarrell-Marcinelli
Verger	Chris Wagner
Videographer	Jeff Aalto
Sunday Sexton	Abbi Serrano
Acolytes	Holly Jarrell-Marcinelli (crucifer) Matthew Marcinelli, Anthony Vinson-Ventola

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# Holy Week at Christ Church

## **March 31 – Tuesday in Holy Week**

7:00 a.m. Morning Prayer (Zoom)

8:00 p.m. Compline (Zoom)

## **April 1 – Wednesday in Holy Week**

7:00 a.m. The Holy Eucharist (North Chapel)

7:30 p.m. Candlelight Taizé Service (Apse)

## **April 2 – Maundy Thursday**

7:00 a.m. Morning Prayer (Zoom)

7:30 p.m. Holy Eucharist (Church)

9:00 p.m. Watch Through the Night (Church)

The Watch continues through Friday at noon

## **April 3 – Good Friday**

7:00 a.m. Morning Prayer (Zoom)

7:30 p.m. The Liturgy for Good Friday with Communion  
from Reserved Sacrament (Church)

## **April 4 – Holy Saturday**

8:00 p.m. The Great Vigil of Easter, (begins in the Close, then in Church)

9:30 p.m. Easter Vigil Reception (Parlor)

## **April 5 – Easter Sunday**

9:00 a.m. Festal Holy Eucharist with Brass and choirs (Church)

10:15 a.m. Easter Brunch (Parish Hall)

10:30 a.m. Easter Egg Hunt (Cemetery)

11:00 a.m., Festal Holy Eucharist with Brass and Parish Choir (Church)



### **Easter Offering:**

Everything we do here at Christ Church is dependent on the generosity of our parishioners and other donors. Please use this QR code to donate to our Easter Offering. Our vestry greatly appreciates your support!

## **Welcome to Christ Church!**

We're delighted you have found us! We are blessed by your presence here today and want to do everything possible to make you feel at home. In our celebration of Holy Communion, we believe that everyone is welcome at God's table. Our welcome extends to all people without preference for age, ability, gender, race, ethnic or religious background, sexual orientation, marital or family status. We desire to know ourselves and one another as God knows us - as beloved children of God - and to embody Jesus' own example of radical hospitality. If you have questions about this parish specifically, or about the Episcopal Church in general, please ask someone seated near you. There's a lot of wisdom in the helpful people in the pews. You may also talk with the Rev. Michael Hodges, our Rector.

**Children:** Children's activity bags for borrowing are available on the children's bookshelf in the back of the church. Our service is enriched by the presence of children; they learn liturgical behavior by observation. Let them see you participate in and enjoy the service!

**Accessibility:** Plastic magnifying sheets are available at the rear of the church. There are also hearing assistance devices located in the rear of the church. Please ask an usher for assistance.

**Restrooms:** Restrooms, including one with a changing table, are located behind the Parish Hall at the end of the long hallway on the left. Follow the red signs.

**Land Acknowledgement:** We acknowledge that Christ Church is located on the ancestral lands of the Pennacook tribal nation, an Algonquian-speaking tribe of the Wabanaki Confederacy composed of the Pennacook, Pawtucket, and other Indigenous people. This was their home for more than 10,000 years. We acknowledge these caretakers of the land and waters: the elders who lived before, the Indigenous people today and the generations to come. We are guests on this land and have used it and its people for our betterment, often at their expense. We commit to doing our part to become better stewards of this land, understanding the impact of present and past exploitation, and working toward a more just and equitable future.

**Our Weekday Services:** Our weekday services of Morning Prayer take place on Zoom on Tuesdays, Thursdays, and Fridays at 7:00 a.m. Our Wednesday morning Eucharists take place in person in the North Chapel at 7:00 a.m. Our services of Compline are held on Tuesdays and Thursdays at 8:00 p.m. on Zoom. Please note that there will not be Compline on Maundy Thursday. All are welcome! To join any of our online services, go to our homepage for the Zoom links.

### **The Parish of Christ Church**

25 Central Street

Andover, Massachusetts 01810

[www.christchurchandover.org](http://www.christchurchandover.org)