



*Please join us at 10:00 am at the Mt. Pleasant Cemetery gates for our procession to the church.*

**Welcome to the Sunday of the Passion / Palm Sunday, a service bridging the joyful procession of Jesus into Jerusalem and the solemn journey of Holy Week.**

Palm Sunday processions date back to fourth-century Jerusalem, when the faithful walked from the Mount of Olives into the city, waving palm or olive branches. The procession marks our entry into the Holy Week story: Jesus' journey to the cross. Inside the church, our worship turns solemn, reminding us that Jesus' kingship entailed suffering and death. For the Gospel, we read the Passion narrative, participating as the crowd with shouts of "Let him be crucified!" Because the story embodies both belief and repentance, the creed and the confession are omitted from this service. We end in silence, joining Christ in his death and passion so that we may share in his resurrection. Thank you for worshipping with us as we walk this sacred path together.

*A note on the accusation "King of the Jews"*

Today we celebrate Jesus' triumphant entry into Jerusalem, where he was hailed as King. Yet, the title "King of the Jews" became the accusation leading to his execution on Good Friday. It is crucial to understand the historical context of this accusation. First, the disputes regarding Jesus were an internal, first-century debate among fellow Jews about the nature of the Messiah. Second, in the Roman Empire, only Caesar was king, so proclaiming Jesus as "King" was deemed political sedition, which led to his crucifixion by the Roman authorities (Pontius Pilate).

## Prelude

Trumpet Fanfare

*Mt. Pleasant Cemetery gates*

## Choral Introit Hosanna to the Son of David

Plainsong

Hosanna, hosanna to the son of David:  
Blessed is he that comes in the name of the Lord.  
Hosanna in the highest. Amen.

## The Liturgy of the Palms

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

**All: Hosanna in the highest.**

Clergy: Dear friends in Christ, during Lent we have been preparing for the celebration of the paschal mystery. On this day our Saviour Jesus Christ entered the holy city of Jerusalem in triumph. The people welcomed him with palms and shouts of praise, but the path before him led to self-giving, suffering, and death. Today we greet him as our King, although we know his crown is thorns and his throne a cross. We follow him this week from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death. United with him in his suffering on the cross, may we share his resurrection and new life.

Let us pray.

Assist us mercifully with your help, God of our salvation, that we may enter with joy into the celebrations of those mighty acts whereby you give us life and immortality; through Jesus Christ our Saviour. **Amen.**

## The Holy Gospel

Gospeller: May God be with you.

**People: And also with you.**

Gospeller: The Gospel of Christ according to Matthew.

**People: Glory to you, O 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 fulfil 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.'

*Matthew 21:1-11, NRSVA*

Gospeller: The Gospel of Christ.

**People: Praise to you, O Christ.**

Clergy: May God be with you.

**People: And also with you.**

Clergy: Let us give thanks to God our Maker.

**People: It is right to give our thanks and praise.**

Clergy: 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 Saviour. The people of Jerusalem acclaimed Jesus as Messiah and King, with palm branches in their hands, crying, Hosanna in the highest. May we also, carrying these emblems, go forth to meet Christ and follow him on the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and forever. **Amen.**

Clergy: Let us go forth in peace.

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

**The Procession**

*Please obey all traffic regulations during the procession.*

**Processional Hymn** - All Glory, Laud, and Honour - CP #181

ST. THEODULPH

**Refrain:**

All glory, laud, and honour  
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  
are 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 praise and prayer 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.**

*Repeat verses 1-5 as needed, until the procession arrives at the church*

Text: Theodulph of Orleans; tr. J.M. Neale, alt. Music: Melchior Teschner

Clergy: Holy and immortal God, as we enter into this holy week turn our hearts to Jerusalem, so that, united with Christ and all the faithful, we may enter the city not made with hands, your promised realm of justice and peace, eternal from age to age. **Amen.**

All hymn numbers are from Common Praise, the blue hymnal, copies of which can be found in the pews.

## Trumpet Fanfare

*The procession continues into the nave and sanctuary.*

### Entrance Hymn - Ride On, Ride On in Majesty - CP #182

WINCHESTER NEW

Ride on, ride on in majesty!  
Hark! all the tribes "Hosanna" cry;  
O Saviour meek, pursue thy road with palms and scattered garments strowed.

Ride on, ride on in majesty!  
In lowly pomp ride on to die;  
O Christ, thy triumphs now begin o'er captive death and conquered sin.

Ride on, ride on in majesty!  
The angel-squadrons of the sky  
look down with sad and wond'ring eyes to see th'approaching sacrifice.  
Ride on, ride on in majesty!  
Thy last and fiercest strife is nigh:  
the Father on his sapphire throne expects his own anointed Son.

Ride on, ride on in majesty!  
In lowly pomp ride on to die;  
bow thy meek head to mortal pain; then take, O God, thy power, and reign.

Text: H. Milman; Music: *Musicalisches Hand-Buch*, Hamburg, 1690

### The Collect of the Day

Presider: Compassionate God, your love finds full expression in the gift of Jesus Christ your Son, who willingly met betrayal and death to set us free from sin. Give us courage to live obediently in these days until we greet the glory of our risen Saviour. **Amen.**

Presider: Let us prepare ourselves for the Word of God as it comes to us in the reading of Holy Scripture.

**All: Our hearts and minds are open.**

### Listening to God – The First Reading

*(please be seated)*

Reader: A reading from the prophet Isaiah.

God has given me a trained tongue, 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. 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. 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 in court together. Who are my adversaries? Let them confront me. It is God who helps me; who will declare me guilty?

*Isaiah 50:4-9a, NRSVA*

Reader: Hear what the Spirit is saying to the Church.

All: **Thanks be to God.**

**Psalm 31: 9-16**

Refrain: G. Black, Verses Plainchant, Mode I

*The refrain is first sung by the cantor, then repeated by all.*



Music by George Black  
© 1988 Anglican Book Centre

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

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

I have become a reproach to all my enemies and even to my neighbours, 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. **Refrain**

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. **Refrain**

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."

**Refrain**

*(please stand as you are able)*

**Gospel Acclamation - Praise to You, O Lord - CP # 717**

D. Young

Cantor: Praise to you, O Lord, King of eternal glory.

**All: Praise to you, O Lord, King of eternal glory.**

Cantor: Christ became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name.

*Philippians 2.8-9*

**All: Praise to you, O Lord, King of eternal glory.**

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## **Listening to God – The Second Reading**

*(please be seated)*

Reader: A reading from Paul's Letter to the Philippians.

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

*Philippians 2:5-11, NRSVA*

Reader: Hear what the Spirit is saying to the Church.

**All: Thanks be to God.**

*You may remain seated for the reading of the Gospel. You are invited to join in the parts of the crowd, which are in **bold**.*

## **The Holy Gospel**

Narrator: A reading from the Gospel of Matthew.

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 judgement 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.

*(At the mention of Golgotha, all stand as able.)*

And when they came to a place called Golgotha, 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.

*Following the narration of the death of Jesus, it is customary for a period of silence to be kept, during which you are invited to sit and assume a position of prayer. When the narrator continues after the silence, you are invited to stand again.*

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!' *Matthew 27:11-54, NRSVA*

*No response is made at the conclusion of the Passion.*

## **Homily**

## **Silence for Reflection**

## **Prayers of the People**

*(please stand, kneel, or sit as you are able)*

## **The Peace**

*(please remain standing)*

Presider: The peace of God be always with you.

**All: And also with you.**

## **Hymn - At the Name of Jesus - CP #375**

**KING'S WESTON**

At the Name of Jesus every knee shall bow,  
every tongue confess him King of glory now;  
'tis the Father's pleasure we should call him Lord,  
who from the beginning was the mighty Word.

Humbled for a season to receive a name  
from the lips of sinners unto whom he came,  
faithfully he bore it spotless to the last,  
brought it back victorious when from death he passed.

Name him, Christians, name him, with love strong as death,  
but with awe and wonder, and with bated breath;  
he is God the Saviour, he is Christ the Lord,  
ever to be worshipped, trusted, and adored.

In your hearts enthrone him; there let him subdue

all that is not holy, all that is not true;  
crown him as your Saviour in temptation's hour;  
let his will enfold you in its light and power.

Christians, this Lord Jesus shall return again,  
with his Father's glory, with his angel train;  
for all wreaths of empire meet upon his brow,  
and our hearts confess him King of glory now.

Text: Caroline Noel Music: Ralph Vaughan Williams

### Prayer over the Gifts

Presider: Gracious God, the suffering and death of Jesus, your only Son, makes us pleasing in your sight. Alone we can do nothing, but through his sacrifice, may we receive your love and mercy. **Amen.**

### Celebrating the Eucharist

*(please remain standing)*

#### Eucharistic Prayer 3

Presider                      **People**                      Presider                      **People**

The Lord be with you. And also with you. Lift up your hearts. We lift them to the Lord.

Presider    **People**

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

Presider: Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Saviour, who for our salvation became obedient unto death. The tree of defeat became the tree of victory: where life was lost, life has been restored. Therefore with angels and archangels and all the heavenly chorus, we cry out to proclaim the glory of your name.

**Sanctus & Benedictus**

Holy, Holy, Holy, Lord

Robert Powell

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and  
 might, hea - ven and earth are full of your glo - ry. Ho -  
 san - na in the high - est. Bless - ed is he who  
 comes in the name of the Lord. Ho - san - na in the high - est.\_\_\_\_\_

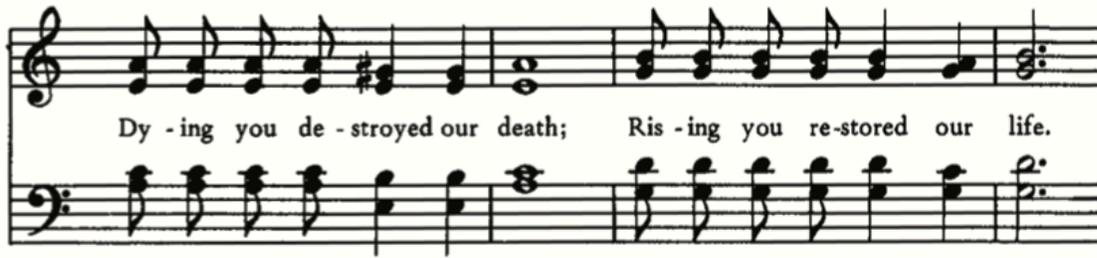
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Presider: We give thanks to you, God our Maker, for the goodness and love you have made known to us in creation; in calling Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night he was handed over to suffering and death, a death he freely accepted, our Saviour 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 our hope,



Presider: We offer our sacrifice of praise and thanksgiving to you, Creator of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant. Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit. In the fullness of time, reconcile all things in Christ, and make them new, and bring us to that city of light where you dwell with all your children; through Jesus Christ our Saviour, the firstborn of all creation, the head of the Church, and the author of our salvation; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory are yours, almighty God, now and forever.

**All: Amen.**

**The Lord's Prayer** CP #684 John Merbecke

Presider: As our Saviour taught us, let us pray:

All:

Our\_ Fa-ther, who art in heav-en, hal-low-ed be thy name, thy king-dom come,  
thy will be done, on earth as it is in heav-en. Give us this day our dai-ly bread.  
And for-give us our tres-pass-es, as we for-give them that tres-pass a-gainst us.  
And lead us not in - to temp-ta-tion, but de - liv - er us from e - vil.  
For thine is the king-dom, the pow-er, and the glo-ry, for-ev - er and ev-er. A - men.

## Breaking of the Bread

Presider: We break this bread,

**All: Communion in Christ's body once broken.**

Presider: Let your Church be the wheat which bears its fruit in dying.

**All: If we have died with him, we shall live with him;  
if we hold firm, we shall reign with him.**

Presider: The gifts of God, for the people of God.

**All: Thanks be to God.**

*(please be seated)*

## A Note about Holy Communion

*All are invited to receive communion with us. Please refrain from intinction (dipping the Bread in the Chalice). If you wish to abstain from receiving the Chalice, you may indicate this to the Chalice bearer by crossing your arms over your chest. If you prefer simply to receive a blessing, as you reach the priest with the bread, cross your arms over your chest. Return to your seat after receiving the blessing. The response to receiving bread, wine, or a blessing is "Amen."*

## Agnus Dei – Lamb of God

Paul Jernberg



The image shows a musical score for the Agnus Dei. It consists of three staves of music in G major (one sharp) and 3/4 time. The melody is simple and hymn-like. The lyrics are: "Lamb of God, you take a-way the sins of the world, have mer - cy on us." The first two staves repeat the first line of the lyrics, and the third staff repeats the second line: "Lamb of God, you take a-way the sins of the world, grant us peace."

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## Communion Hymn - Stricken, Smitten and Afflicted

O MEIN JESU, ICH MUSS STERBEN

Stricken, smitten and afflicted,  
See him dying on the tree!  
'Tis the Christ by man rejected!  
Yes, my soul, 'tis he! 'tis he!  
'Tis the long-expected prophet,  
David's son, yet David's Lord;  
By His Son, God now has spoken,  
'Tis the true and faithful word.

Tell me, ye who hear him groaning,  
Was there ever grief like his?  
Friends through fear His cause disowning,  
Foes insulting his distress:  
Many hands were raised to wound him,  
None would interpose to save;  
Yet the deepest stroke that pierced him  
Was the stroke that justice gave.

Ye who think of sin but lightly,  
Nor suppose the evil great;  
Here may view its nature rightly,  
Here its guilt may estimate.  
Mark the sacrifice appointed!  
See who bears the awful load!

'Tis the Word, the Lord's anointed,  
Son of man, and Son of God.

Here we have a firm foundation;  
Here the refuge of the lost:  
Christ, the Rock of our salvation:  
His the name on which we boast.  
Lamb of God, for sinners wounded!  
Sacrificed to cancel guilt!  
None shall ever be confounded  
Who on him their hope have built.

Music: Tune, *Geistliche Volkslieder*, arr. Fernando Ortega Text: Thomas Kelly

### **Communion Anthem - *Christus Factus Est***

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

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

*Philippians 2:8-9*

### **Prayer after Communion**

*(please stand as you are able)*

Presider: God our help and strength, you have satisfied our hunger with this eucharistic food. Strengthen our faith, that through the death and resurrection of your Son, we may be led to salvation, for he is Lord now and forever. **Amen.**

Presider: Glory to God,

**All: whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.**

### **Closing Prayer and Blessing**

Presider: As you go from here, remember the parade of praise and the meaning of Christ's reign in all your life. Christ shall go with you. And may the blessing of God, Creator, Redeemer, and Sanctifying Spirit, be upon you and remain with you this day and always. **Amen.**

### **Announcements**

1. My song is love unknown,  
my Saviour's love to me,  
love to the loveless shown  
that they might lovely be.  
O who am I,  
that for my sake  
my Lord should take  
frail flesh, and die?

2. He came from his blest  
throne  
salvation to bestow,  
but all made strange, and none  
the longed-for Christ would  
know;  
but O my friend,  
my friend indeed,  
who at my need  
his life did spend.

3. Sometimes they strew his  
way,  
and his sweet praises sing,  
resounding all the day  
hosannas to their King.  
Then "Crucify!"  
is all their breath,  
and for his death

Text: S. Crossman | Music: J. Ireland

**Dismissal**

Clergy: Go forth in the name of Christ.  
All: **Thanks be to God.**

**Postlude** *As we begin Holy Week, you are invited to depart in prayerful silence.*

they thirst and cry.

4. Why, what has my Lord done?  
What makes this rage and spite?  
He made the lame to run,  
He gave the blind their sight.  
Sweet injuries!  
Yet they at these  
themselves displease  
And 'gainst him rise.

5. They rise and needs will have  
My dear Lord made away;  
A murderer they save,  
The Prince of life they slay.  
Yet cheerful he  
to suffering goes,  
That he his foes  
from thence might free.

6. Here might I stay and sing,  
no story so divine;  
never was love, dear King,  
never was grief like thine!  
This is my friend,  
in whose sweet praise  
I all my days  
could gladly spend.

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*Please join us in Elliott Hall for coffee hour.*

***Assisting with the Liturgy***

Preacher and Presider: Rev'd Alison Falby  
Assisting Clergy: Rev'd Cathy Gibbs

Director of Music:  
Stefani Bedin

Section Leads:  
Maren Richardson, Emily Ding, Julia Barber, Martin So, Peter Warren

Trumpeters:  
Maslin and Matisse Blundell

Crucifer:  
Sunkanmi Kazeem

Readers:  
Paul Gooch

Passion Readers: Rev. Cathy Gibbs, Rev. Alison Falby, Nigel Johnson and Winnie Tang

Prayers:  
Supipi Weerasooriya

Wardens on Duty:  
Katherine MacDonald & Jill MacRae

Sidesperson:  
John Goodwin

SubDeacon:  
Elsa Jones

Livestream Technician: Zongfan Li

Verger: Rikk Scapillato

*Thank you for worshipping with us this morning.  
Please join us for refreshments in Elliott Hall.*

**Next Week's Worship Preview:**

**Holy Tuesday - March 31, 2026**

**8:30am, Morning Prayer**, Rev'd Alison Falby  
**5:30pm, Stations of the Cross**, Rev'd Cathy Gibbs

**Holy Wednesday - April 1, 2026**

**10-11am Stations of the Cross** (Self Directed)  
**11 am, Eucharist** (BCP), Rev'd Alison Falby  
**7:30pm, Choral Tenebrae**, Rev'd Alison Falby

An evening of chanting, scripture and choral reflections rich with symbolism that draws us into the mysteries of Christ's suffering, and the ultimate triumph of light over darkness.

**Maundy Thursday - April 2, 2026**

**8:30am, Morning Prayer (online)**, Rev'd Alison Falby  
**5-6pm, Stations of the Cross** (Self Directed)  
**6pm, Simple Supper** (Elliott Hall)  
**7:30pm, Eucharist and Footwashing**, Rev'd Alison Falby  
**Anthem: Gjeilo- Ubi Caritas**

**Good Friday - April 3, 2026**

**10:30 am, Celebration of the Passion**  
Celebrant: Rev'd Alison Falby      Preacher: Rev'd Cathy Gibbs  
**Anthems: Dubois- Adoramus Te | Victoria - The Reproaches**  
**7 pm, Church on Tap, Good Friday Reflection Service** (meet in the chancel)

**Holy Saturday, - April 4, 2026**

**7:30pm, Online Easter Vigil (by Zoom and CCDP Watch Party)**  
Rev'd Alison Falby and Rev'd Cathy Gibbs

**Easter Sunday - April 5, 2026**

Presider: Rev'd Alison Falby (8am and 10:30) and Rev'd Cathy Gibbs (9:15)  
Preacher: Rev'd Alison  
**8am, Holy Eucharist** (BCP)  
**9:15am, Contemporary Service**  
**10:30am, Choral Eucharist.**  
**Anthem: Handel- Hallelujah Chorus**

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## Visitor Information

Hearing Assistance Devices are located on the table beside the bell-tower entrance. Large Print Orders of Service are available.

## Participating in the Offertory

Thank you for your faithful generosity. Running our church is a significant undertaking that allows us to serve our congregation and the neighbourhood. Our essential weekly operating costs total approximately \$20,000. Your contributions support everything from maintaining our sacred space to funding vital community programs and staff salaries. Your ongoing support is deeply appreciated.

# Offerings and Donations

There are a number of ways to make offerings or donations to the church.



## In Person

Place your gifts in the collection plate during services or special events.

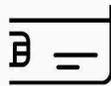


## By Mail

Send your offering by cheque to the church office.

## PAR Pre-Authorized Remittance

Regular monthly offering directly from your bank.



## By Credit Card

Contact: [bookkeeper@christchurchdeerpark.org](mailto:bookkeeper@christchurchdeerpark.org) to give by PAR or Credit Card



## Scan Here

It will take you directly to the CanadaHelps page.



## Online

Visit our website at [christchurchdeerpark.org](http://christchurchdeerpark.org)>  
Give



## Interac e-Transfer

Submit your offering to [donations@christchurchdeerpark.org](mailto:donations@christchurchdeerpark.org)

Official tax receipts are issued on an annual basis to those who give \$20 or more. if you wish to receive a receipt, please enclose your gift in an envelope with your name and address or donate online.