

SOLEMN HIGH MASS

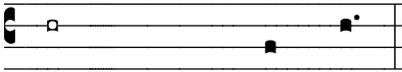
on PALM SUNDAY

The people stand as the bell rings. The choir sings the introit.

Hosanna filio David: benedictus qui venit in nomine Domini. Rex Israel: Hosanna in excelsis. *Hosanna to the Son of David: blessed is he who comes in the name of the Lord. King of Israel: Hosanna in the highest.*

Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia eius. *Trust in the Lord for he is good: His mercy endures forever.*

The Celebrant introduces the beginning of Holy Week.



℣. The Lord be with you.
℟. And also with you.

The priest then blesses the palms which will be distributed. The people respond to the blessing, on a monotone:

℟. Amen.

The people come forward to receive their palms while the choir sings antiphons based on Gospel narratives of the Lord's entry to Jerusalem. Before coming forward, and after returning to their place, the people may sit.

ANTIPHON

The children of the Hebrews, bearing branches of olive, went out to meet the Lord, crying out and saying, 'Hosanna in the highest!'

PSALM 24

1. The earth is the Lord's and all that therein is:
the compass of the world, and they that dwell therein.
2. For he hath founded it upon the seas:
and prepared it upon the floods.
7. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors:
and the King of glory shall come in.
8. Who is the King of glory?:
it is the Lord strong and mighty, even the Lord mighty in battle.
9. Lift up your heads, O ye gates, and be yet lift up, ye everlasting doors:
and the King of glory shall come in.

10. Who is the King of glory?:
even the Lord of hosts, he is the King of glory.

ANTIPHON

The children of the Hebrews scattered their garments on the road and cried out saying, 'Hosanna to the Son of David: blessed is he who comes in the name of the Lord.'

PSALM 47

1. O clap your hands together, all ye people:
O sing unto God with the voice of melody.
2. For the Lord is high and to be feared:
he is the great King upon all the earth.
3. He shall subdue the people under us:
and the nations under our feet.
4. He shall choose out an heritage for us:
even the worship of Jacob whom he loved.
5. God is gone up with a merry noise:
and the Lord with the sound of the trumpet.
6. O sing praises, sing praises unto our God:
O sing praises, sing praises unto our King.
7. For God is the King of all the earth:
sing ye praises with understanding.
8. God reigneth over the heathen:
God sitteth upon his holy seat.
9. The princes of the people:
are joined unto the people of the God of Abraham.
10. For God which is highly exalted:
doth defend the earth as it were with a shield.
Glory be to the Father and to the Son:
and to the Holy Ghost.
As it was in the beginning, is now and ever shall be:
world without end. Amen.

Following the distribution of palms, the Gospel of the Lord's Triumphal Entry is proclaimed. It is customary for the people to hold their palms during the Gospel and its procession. The people stand when the celebrant stands. The Gospel is sung by the deacon, who begins:

THE GOSPEL OF THE LORD'S TRIUMPHAL ENTRY

MATTHEW 21.1-11

℣. The Lord be with you.

℟. **And also with you.**

℣. The Gospel of our Lord Jesus Christ, according to Matthew.

℟. **Glory to you, Lord Jesus 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.'

℣. This is the Gospel of the Lord.

℟. **Praise to you, Lord Jesus Christ.**

The choir sings an antiphon in response to the Gospel.

ANTIPHON

The multitudes with flowers and branches go forth to meet their Redeemer and render worthy homage to the triumphant conqueror. The gentiles, with their lips, proclaim the Son of God; and in the praise of Christ their voices thunder through the sky, 'Hosanna!'

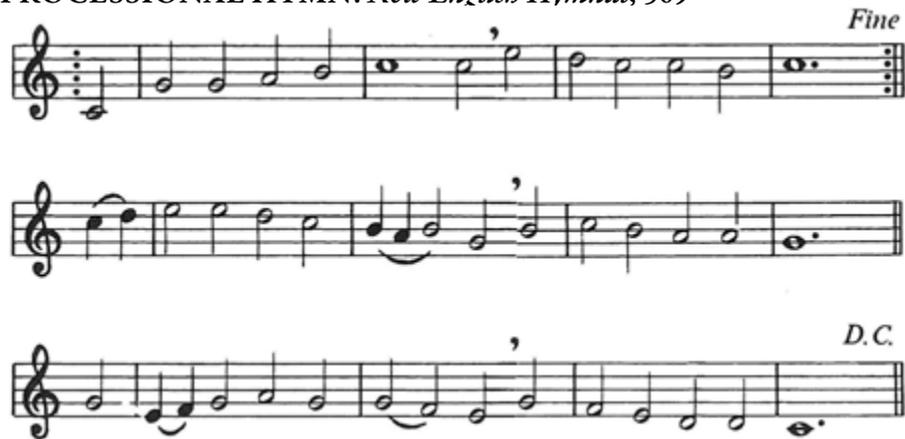
THE PROCESSION OF PALMS

The Gospel which has just been proclaimed is now re-enacted in the procession which follows. The solemn entry into the church represents the entry into the Holy City of Jerusalem. The people hold their palms during the procession.

℣. Let us proceed in peace.

℟. **In the name of Christ. Amen.**

PROCESSIONAL HYMN: *New English Hymnal*, 509



Tune: *St Theodulph*, Melody by M. Teschner, c1613, adapted and harmonised by J. S. Bach (1685-1750); Text, *St Theodulph of Orleans* (d. 821), tr. J. M. Neale (1818-66)

*All glory, laud and honour
To thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.*

1. Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and blessed One.
All glory, laud and honour...

2. The company of angels
Are praising thee on high,
And mortal men and all things
Created make reply.
All glory, laud and honour...

3. The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present.
All glory, laud and honour...

4. To thee before thy passion
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise.
All glory, laud and honour...

5. Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.
All glory, laud and honour...

6. Do thou direct our footsteps
Upon our earthly way,
And bring us by thy mercy
To heaven's eternal day.
All glory, laud and honour...

7. Within that blessed City
Thy praises may we sing,
And ever raise hosannas
To our most loving King.
All glory, laud and honour...

When the hymn has ended and before the procession enters the church the celebrant sings:

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

℞ **Hosanna in the highest.**

COLLECT

∇ Merciful God,
as we enter this Holy Week and gather at your house of prayer, turn out our hearts again to Jerusalem, to the life, death, and resurrection of Jesus Christ, that, united with Christ and all the faithful, we may one day enter in triumph the city not made with our hands, the new Jerusalem, eternal in the heavens, where, with you and the Holy Spirit, Christ lives in glory for ever.

℞ **Amen.**

The people remain standing.

The choir sings a responsory and, the procession having finished, the mood of the liturgy now darkens from one of triumph as we begin to reflect upon the week of suffering and despair ahead.

RESPONSORY

When the Lord entered the holy city, the children of the Hebrews foretold the Resurrection of life.
And bearing branches of palms cried out: Hosanna in the highest.
When the people heard that Jesus was coming to Jerusalem, they went forth to meet him.
And bearing branches of palms cried out: Hosanna in the highest.

When the celebrant enters the chancel, the choir sings the Kyrie.

KYRIE

Kyrie eleison. *Lord, have mercy.*
Christe eleison. *Christ, have mercy.*
Kyrie eleison. *Lord, have mercy.*

COLLECT

∇ Everlasting God, in your tender love for the human race you sent your Son to take our nature, and to suffer death upon the cross; in your mercy enable us to share in his obedience to your will and in the glorious victory of his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever.

℞ **Amen.**

The people sit. The first lesson is read.

FIRST LESSON

ISAIAH 50.4-9A

The servant of the LORD said: The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens – wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backwards. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty?

℣. For the word of the Lord.

℟. **Thanks be to God.**

The people remain seated as the choir sings the Psalm.

PSALM 31

9. Have mercy upon me, O LORD, for I am in trouble:
my eye wastes away for grief, my throat also and my inward parts.
10. For my life wears out in sorrow, and my years with sighing:
my strength fails me in my affliction, and my bones are consumed.
11. I am become the scorn of all my enemies:
and my neighbours wag their heads in derision.
12. I am a thing of horror to my friends:
and those that see me in the street shrink from me.
13. I am forgotten like one dead and out of mind:
I have become like a broken vessel.
14. For I hear the whispering of many:
and fear is on every side;
15. While they plot together against me:
and scheme to take away my life.
16. But in you, LORD, have I put my trust:
I have said 'You are my God.'
17. All my days are in your hand:
O deliver me from the power of my enemies and from my persecutors.
18. Make your face to shine upon your servant:
and save me for your mercy's sake.

SECOND LESSON

PHILIPPIANS 2.5-11

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,

The people genuflect.

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.

℣. For the word of the Lord.

℟. **Thanks be to God.**

The Gospel of our Lord's Passion is sung. The people stand when the Celebrant stands.

PASSION ACCLAMATION

PHILIPPIANS 2.9

Christ was humbler yet, even to accepting death; death on a cross. But God raised him high: and bestowed on him a name that is above all names.

PASSION GOSPEL

MATTHEW 27.1-54

The Passion of our Lord Jesus Christ according to Matthew.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, 'I have sinned in that I have betrayed the innocent blood.' And they said, 'What is that to us? see thou to that.' And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, 'It is not lawful for to put them into the treasury, because it is the price of blood.' And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, 'And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me.'

And Jesus stood before the governor: and the governor asked him, saying, 'Art thou the King of the Jews?' And Jesus said unto him, 'Thou sayest.' And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, 'Hearst thou not how many things they witness against thee?' And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, 'Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?' For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, 'Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.' But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

The governor answered and said unto them, 'Whether of the twain will ye that I release unto you?' They said, 'Barabbas.' Pilate saith unto them, 'What shall I do then with Jesus which is called Christ?' They all say unto him, 'Let him be crucified.' And the governor said, 'Why, what evil hath he done?' But they cried out the more, saying, 'Let him be crucified.'

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person: see ye to it.' Then answered all the people, and said, 'His blood be on us, and on our children.'

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe.

And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, 'Hail, King of the Jews!' And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots.'

And sitting down they watched him there; And set up over his head his accusation written, 'THIS IS JESUS THE KING OF THE JEWS.' Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And

saying, 'Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.' Likewise also the chief priests mocking him, with the scribes and elders, said, 'He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.' The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is to say, 'My God, my God, why hast thou forsaken me?' Some of them that stood there, when they heard that, said, 'This man calleth for Elias.' And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, 'Let be, let us see whether Elias will come to save him.'

Jesus, when he had cried again with a loud voice, yielded up the ghost.

The people genuflect.

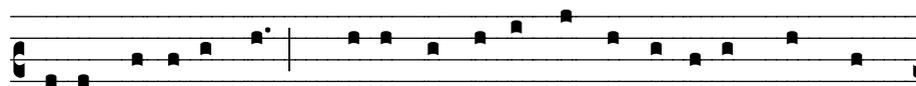
And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, 'Truly this was the Son of God.'

Following the Passion Gospel, the sermon is preached.

THE SERMON

Following the sermon, the Creed is intoned by the celebrant, after which the people join with him in singing the Creed.

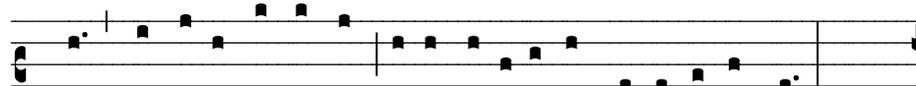
THE CREED



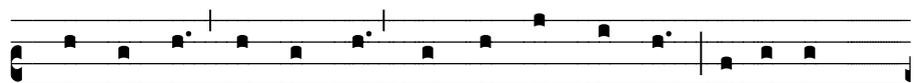
∞ We believe in one God, ∞ the Father, the almighty, ma-ker of heaven and



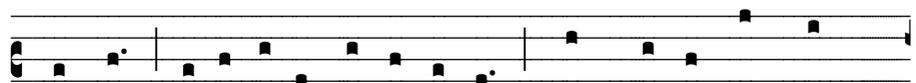
earth, of all that is seen and unseen. We believe in one Lord, Je-sus



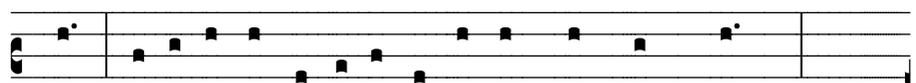
Christ, the on-ly son of God, e-ter-na-lly be-gott-en of the Fa-ther,



God from God, light from light, true God from true God, be-got-ten,



not made, of one being with the Fa-ther, through him all things were



made. For us and for our salvation he came down from Heaven,

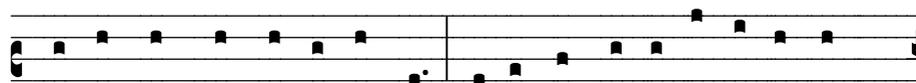
The people genuflect.



was incarnate of the Ho-ly Spi-rit and the vir-gin Ma-ry, and be-came



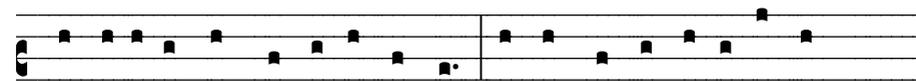
tru-ly hu-man. For our sake he was cru-ci-fied un-der Pontius Pi-late,



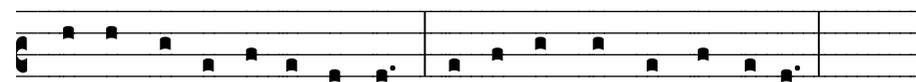
he suf-fered death and was bu-ried. On the third day he rose a-gain, in



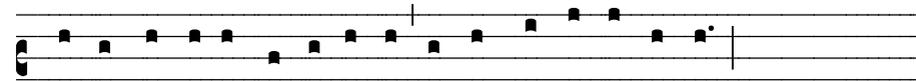
ac-cor-dance with the scrip-tures. He asc-en-ded in to heaven, and is



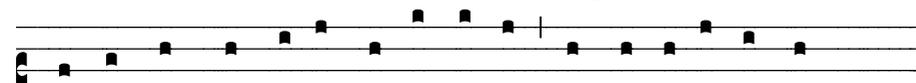
sea-ted at the right hand of the Father. He will come a-gain in glo-ry



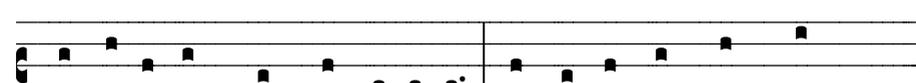
to judge the li-ving and the dead and his kingdom will have no end.



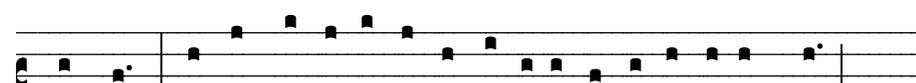
We bel-ieve in the Ho-ly Spi-rit, the Lord, the gi-ver of life



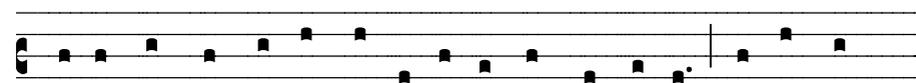
who proceeds from the Fa-ther, and the Son, who with the Fa-ther and



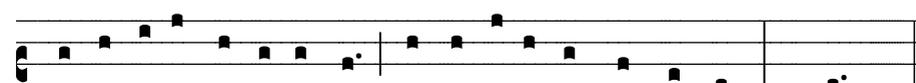
the Son is wor-shipped and glo-ri-fied, who has spo-ken through the



prophets. We be-lieve in one ho -ly Catho-lic and ap-os-to-lic Church.



We ac-knowledge one baptism for the forgive-ness of sins. We look for

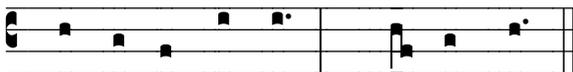


the res-urrec-tion of the dead, and the life of the world to come. A-men.

The people remain standing.

THE PRAYERS

The prayers are led from the lectern. After each prayer, the following is sung:



∇ Lord, in your mer - cy, ℞ hear our prayer.

The final prayer is for those who have departed this life, and concludes:

∇ ✠ Rest eternal grant to them, O Lord,
℞ And let light perpetual shine upon them.

The following response is sung on a monotone:

∇ Almighty God, you have promised to hear our prayers.
℞ Grant that what we have asked in faith we may by your grace receive,
through Jesus Christ our Lord. Amen.

THE PENITENTIAL RITE

The deacon reads the invitation to confession.

∇ God shows great love for us
in that while we were still sinners
Christ died for us.
Let us confess our sins in penitence and faith.

The people kneel.

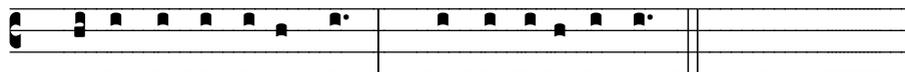
Merciful God,
℞ Our maker and our judge, we have sinned against you in thought, word
and deed, and in what we have failed to do: we have not loved you with
our whole heart; we have not loved our neighbours as ourselves; we
repent, and are sorry for all our sins. Father, forgive us. Strengthen us
to love and obey you in newness of life; through Jesus Christ our Lord.
Amen.

The priest pronounces the absolution:

∇ Almighty God, who has promised forgiveness to all who turn to him in
faith: ✠ pardon you and set you free from all your sins, strengthen you in all
goodness and keep you in eternal life, through Jesus Christ our Lord.
℞ Amen.

The people stand.

THE GREETING OF PEACE



∇ We are the bo - dy of Christ. ℞ His spi-rit is with us.



∇ The peace of the Lord be al-ways with you. ℞ And al-so with you.

*The people are invited to exchange a greeting of peace with one another.
The choir sings the Offertory motet, after which a hymn is sung.*

During the hymn, the congregation is invited to donate to the Offertory collection.

OFFERTORY MOTET (see inside cover)

OFFERTORY HYMN: *New English Hymnal*, 511



*Tune: Winchester New (adapted from a chorale in Musicalisches Hand-Buch,
Hamburg 1690); Text, Henry Milman, 1791-1868*

1. Ride on, ride on in majesty!
Hark, all the tribes hosanna cry,
Thy humble beast pursues his road
With palms and scattered
garments strowed.

2. 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.

4. Ride on, ride on in majesty!
Thy last and fiercest strife is nigh;
The father on his sapphire throne
Awaits his own anointed Son.

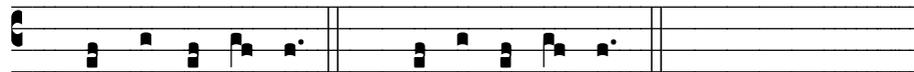
3. Ride on, ride on in majesty!
The wingèd squadrons of the sky
Look down with sad and
wondering eyes
To see the approaching sacrifice.

5. 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.

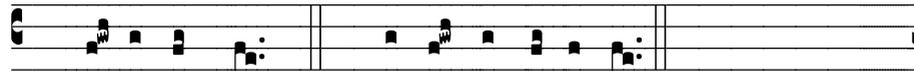
℣ Blessed are you, Lord God of all creation. Through your goodness we have these gifts to share. Accept and use our offerings for your glory and for the service of your kingdom.

℟ Blessed be God for ever.

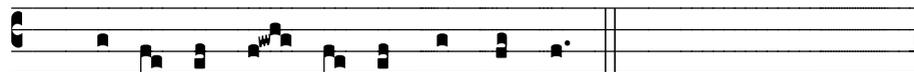
THE GREAT THANKSGIVING



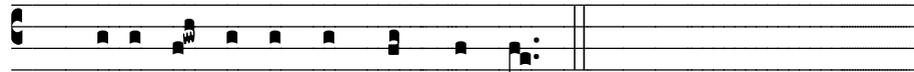
℣ The Lord be with you. ℟ And al - so with you.



℣ Lift up your hearts. ℟ We lift them to the Lord.



℣ Let us give thanks to the Lord our God.



℟ It is right to give our thanks and praise.

The priest sings the Preface for Palm Sunday, concluding with:

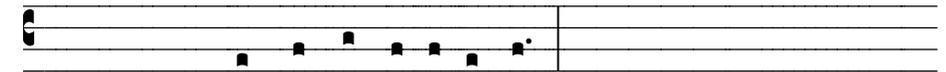
....Therefore with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying:

The people kneel as the sanctuary bell is rung three times. The choir sings the Sanctus and Benedictus.

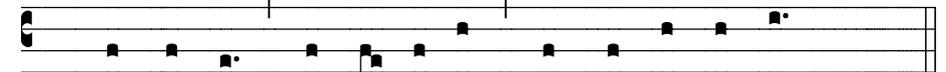
Holy, holy, holy, Lord God of hosts. Heaven and earth are full of your glory.
Hosanna in the highest.

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

The prayer of consecration continues until the priest sings:

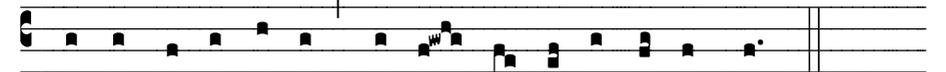


℣ Let us pro-claim the my - ste-ry of faith.



℟ Christ has died, Christ is ri - sen, Christ will come a - gain.

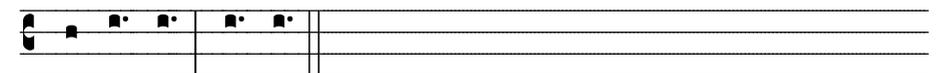
The priest sings a further prayer, which concludes:



℣ We worship you Fa-ther, in songs of ne - ver end-ing praise.

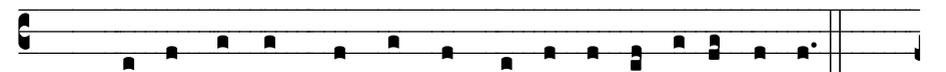


℟ Blessing and honour and glo-ry and power are yours for ev-ver



and e - ver. A - men.

THE LORD'S PRAYER



℣ As our Saviour Christ has taught us, we are confident to pray:



℟ Our Father in hea-ven, hall-owed be your name,



Your kingdom come, your will be done on earth, as in hea-ven,

Give us today our dai-ly bread. For-give us our sins, as we for-give
 those who sin a-gainst us. Save us from the time of tri-al and de-li-ver
 us from e - vil. For the kingdom, the pow-er and the glory are yours
 now and for ev - er. A - men.

As he breaks the bread, the priest says:

∇ We break this bread to share in the body of Christ.
 We who are many are one body,
 ℞ For we all share in the one bread.

The choir sings the Agnus Dei.

AGNUS DEI

Lamb of God, who takes away the sins of the world, have mercy on us.
 Lamb of God, who takes away the sins of the world, have mercy on us.
 Lamb of God, who takes away the sins of the world, grant us peace.

The priest invites the people to communion with the following words:

∇ Jesus is the Lamb of God who takes away the sins of the world. Happy
 are those who are called to his supper.
 ℞ Lord, I am not worthy to receive you, but only say the word and I shall be
 healed.

COMMUNION

*If you are a communicant member of another denomination, you are very
 welcome to come to the Altar and participate in the sacrament of Holy
 Communion in our Church. Those who do not normally receive communion are
 invited to come forward for a blessing.*

*During the communion the choir sings a motet. The congregation is invited to
 join in the singing of the Communion hymn which follows the motet.*

*During the communion, a bell may be rung. This signals that the sacrament is to
 be taken into the body of the church. It is the custom of this church to kneel while
 the sacrament is being carried through the church.*

COMMUNION MOTET (see inside cover)

COMMUNION HYMN: *New English Hymnal*, 272

*Tune: All for Jesus (John Stainer, 1840-1901);
 Text, W. J. Sparrow-Simpson, 1859-1952*

- | | |
|---|--|
| 1. All for Jesus! all for Jesus!
This our song shall ever be;
For we have no hope nor Saviour,
If we have not hope in thee. | 3. All for Jesus! at thine altar
Thou dost give us sweet content;
There, dear Saviour, we receive thee
In thy holy sacrament. |
| 2. All for Jesus! thou wilt give us
Strength to serve thee hour by hour:
None can move us from thy presence
While we trust thy love and power. | 4. All for Jesus! thou hast loved us,
All for Jesus! thou hast died,
All for Jesus! thou art with us,
All for Jesus, glorified! |
| 5. All for Jesus! all for Jesus!
This the Church's song shall be,
Till at last the flock is gathered
One in love, and one in thee. | |

*After communion, a short silence is kept. The people stand with the sacred
 ministers. The choir sings the post-communion sentence:*

POST COMMUNION SENTENCE

MATTHEW 26.42

'Father, if this cup cannot pass away from me, except I drink it, your will be done.'

THE SENDING OUT OF GOD'S PEOPLE

The priest sings a final prayer, which concludes:

Father,
R: We offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.

The final blessing is given, and the people answer:

R: Amen.

The Deacon announces the dismissal.

V: Go in the peace of Christ.

R: Thanks be to God.

FINAL HYMN: *New English Hymnal, 95*



Tune: Rockingham, Adapted by Edward Miller, 1731-1807;

Text, Isaac Watts, 1674-1748;

Descant, Peter Jewkes b. 1956

- | | |
|---|---|
| 1. When I survey the wondrous Cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride. | 3. See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown? |
| 2. Forbid it, Lord, that I should boast
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood. | 4. His dying crimson like a robe,
Spreads o'er his body on the Tree;
Then am I dead to all the globe,
And all the globe is dead to me. |
| 5. Were the whole real of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. | |

At the conclusion of the hymn, the people sit. The Rector greets the congregation and gives the parish notices.

At the conclusion of the notices, the Rector invites the people to stand for the Memorial of the Incarnation. All turn to face the shrine of the Blessed Virgin Mary on the north wall.

MEMORIAL OF THE INCARNATION (THE ANGELUS)

V: The Angel of the Lord brought tidings to Mary,

R: And she conceived by the Holy Spirit.

V: Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus.

R: Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.

V: Behold the handmaid of the Lord.

R: Be it unto me according to your word.

V: Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus.

R: Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.

The people genuflect.

V: And the Word was made flesh,

R: And dwelt among us.

The people stand.

V: Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus.

R: Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.

V: Pray for us, O holy Mother of God.

R: That we may be made worthy of the promises of Christ.

V: We beseech you, O Lord, to pour your grace into our hearts; that as we have known the incarnation of your Son, Jesus Christ, by the message of an angel, so by his Cross and Passion, we may be brought to glory of his resurrection, through the same Christ our Lord.

R: Amen.

This concludes the liturgy.

Welcome to the Anglican Parish of
Christ Church St Laurence

Join our email list to be kept informed of Feast and Festivals
and other services and events in our church.

To become a subscriber, please visit
www.ccsl.org.au/newsletter



THE REV'D WILLIAM LISTER

Guest Preacher for Holy Week

Our Holy Week Preacher for 2017 is Fr William Lister, Chaplain to St Mark's in Florence. Fr William is from the Yorkshire Dales of Northern England and was educated at Ermysted's School, Skipton, and Keble College, Oxford. He returned to Oxford for theological college (St Stephen's House) and another honours degree. In the Anglo-Catholic tradition, he enlisted (perhaps surprisingly) in the British army, but remained a military chaplain for 17 years, serving in all theatres of war between 1996 and 2012. Achieving the rank of Colonel, he is accordingly decorated by his country and now serves as a chaplain in the Diocese in Europe (Church of England) in the wonderful chaplaincy of Florence, Siena and Bologna, Italy.

ABM Lenten Project

This year's ABM Lenten appeal is supporting Wontulp-Bi-Buya College, Cairns which provides classes in theology, ministry and community development with an emphasis on theology in Indigenous contexts. Donations can be made throughout Lent to the wardens or clergy, via a labelled envelope in the offering or by direct debit clearly labelled as Lenten Project. Donations are tax-deductible. If you would like a receipt please include your name and address on your envelope.

In addition to our ABM Lenten Appeal, parishioners of CCSL are also being encouraged to support ABM's East Africa Famine Appeal. Donations to this Appeal are also Tax Deductible (when using the giving envelopes available at the West Door).

Readings: *The Revised Common Lectionary in NRSV* (1997), Mowbray, London. Introit, Collect and Psalm: *A Prayer Book for Australia* (1995), Broughton Books, Sydney. Other propers are drawn from *The Roman Missal* (1969 & 1983), E.J.Dwyer (Aust.). *Reproduced with permission.* The Passion Gospel is drawn from the *Authorised (King James) Version*. Hymns are reproduced under licence from *The New English Hymnal*.