

Final Hymn

There is a green hill far away,
Outside a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to Heav'n,
Saved by His precious blood.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven and let us in.

O dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood,
And try His works to do.

Palm Sunday Eucharist

The Liturgy of the Palms

*The Service may begin outside the church.
The president says*

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

All

Grace, mercy and peace from God our Father and the Lord Jesus
Christ be with you
and also with you.

All

Dear friends in Christ, during Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Saviour, to suffer, to die, and to rise again. Let us go with him in faith and love, so that, united with him in his sufferings, we may share his risen life.

*The people hold up their palms or other branches
while this prayer is said.*

God our Saviour, whose Son Jesus Christ entered Jerusalem as Messiah to suffer and to die, let these palms 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 with you and the Holy Spirit, now and forever. **Amen.**

The Palm Sunday Story is read

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, 'Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, "Why are you doing this?" just say this, "The Lord needs it and will send it back here immediately."' They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, 'What are you doing, untying the colt?' They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, 'Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!'

Mark 11.1-10

Let us go forth, praising Jesus our Messiah.

During the procession all hold palms in their hands, and the following hymn is sung

**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. **All glory . . .**

The Dismissal

Blessing

The President says

Christ crucified draw you to himself,
to find in him a sure ground for faith,
a firm support for hope,
and the assurance of sins forgiven;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All **Amen.**

A minister dismisses the people.

Go in peace to love and serve the Lord.

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

Alleluia! King eternal,
Thee the Lord of lords we own;
Alleluia! born of Mary,
Earth Thy footstool, heav'n Thy throne:
Thou within the veil hast entered,
robed in flesh our great High Priest;
Thou on earth both priest and victim
in the Eucharistic feast.

Prayer after Communion

The President says

Lord Jesus Christ,
you humbled yourself in taking the form of a servant,
and in obedience died on the cross for our salvation:
give us the mind to follow you
and to proclaim you as Lord and King,
to the glory of God the Father.

All **Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out
in the power of your Spirit
to live and work
to your praise and glory.
Amen.**

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

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

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

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

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

The President says the Palm Sunday Collect

Almighty and everlasting God, who in your tender love towards mankind sent your Son our Saviour Jesus Christ to take upon him our flesh and to suffer death upon the cross: grant that we may follow the example of his patience and humility, and also be made partakers of his resurrection; through Jesus Christ your Son our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Liturgy of the Word

A reading from the letter of Paul to the Philippians

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

Philippians 2.5-11

At the end the reader says

This is the word of the Lord.

All **Thanks be to God.**

Baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity, and are in good standing in their own Church may receive Communion.

Any person may come to the altar for a blessing. Holding a book is a useful signal to the ministers

Communion Hymn

Alleluia! sing to Jesus!
His the sceptre, His the throne.
Alleluia! His the triumph,
His the victory alone.
Hark! the songs of peaceful Zion
thunder like a mighty flood.
Jesus out of every nation
has redeemed us by His blood.

Alleluia! not as orphans
are we left in sorrow now;
Alleluia! He is near us,
faith believes, nor questions how;
Though the cloud from sight received Him
when the forty days were o'er
Shall our hearts forget His promise,
"I am with you evermore"?

Alleluia! bread of angels,
Thou on earth our food, our stay;
Alleluia! here the sinful
flee to Thee from day to day:
Intercessor, Friend of sinners,
Earth's Redeemer, plead for me,
Where the songs of all the sinless
sweep across the crystal sea.

Breaking of the Bread

The president breaks the consecrated bread.

We break this bread
to share in the body of Christ.

All **Though we are many, we are one body,
because we all share in one bread.**

Agnus Dei

All **Lamb of God,
you take away the sin of the world,
have mercy on us.**

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

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

Giving of Communion

The president says

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.

All **Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

The president and people receive communion.

Gradual Hymn

Ride on, ride on, in majesty!
Hark! all the tribes Hosanna cry;
O Savior 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 triumph now begin
Over captive death and conquered sin.

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

The Passion Gospel

The Passion is read by three voices

1. *The Narrator*

2. *Jesus*

3. *Reader for all other single voices*

In addition the congregation should contribute the voices of the crowd and other groups of voices. These sections are marked “All” and are printed in bold.

Narrator: Hear the passion of Our Lord Jesus Christ, according to John.

Narrator: Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus: Whom are you looking for?

Narrator: They answered,

All: Jesus of Nazareth.

Narrator: Jesus replied,

Jesus: I am he.

Narrator: Judas, who betrayed him, was standing with them. When Jesus said to them, ‘I am he,’ they stepped back and fell to the ground.

Again he asked them,

Jesus: Whom are you looking for?

Narrator: And they said,

All: Jesus of Nazareth.

Narrator: Jesus answered,

Jesus: I told you that I am he. So if you are looking for me, let these men go.

Send the Holy Spirit on your people
and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of [*N and*] all the saints,
may praise and glorify you for ever,
through Jesus Christ our Lord;

by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father,
for ever and ever.

All **Amen.**

The Lord’s Prayer

Let us pray with confidence as our Saviour has taught us

All **Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever.
Amen.**

Lord, you are holy indeed, the source of all holiness;
grant that by the power of your Holy Spirit,
and according to your holy will,
these gifts of bread and wine
may be to us the body and blood of our Lord Jesus Christ;

who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

In the same way, after supper
he took the cup and gave you thanks;
he gave it to them, saying:
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.
Do this, as often as you drink it,
in remembrance of me.

Great is the mystery of faith.

All

Christ has died:

Christ is risen:

Christ will come again.

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once for the sins of the whole world;
rejoicing in his mighty resurrection and glorious ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.
As we offer you this our sacrifice of praise and thanksgiving,
we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.

Narrator: This was to fulfil the word that he had spoken, ‘I did not lose a single one of those whom you gave me.’ Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter,

Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Narrator: So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

Reader: You are not also one of this man’s disciples, are you?

Narrator: Peter said,

Reader: I am not.

Narrator: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus: I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.

Narrator: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Reader: Is that how you answer the high priest?

Narrator: Jesus answered,

Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Narrator: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

All You are not also one of his disciples, are you?

Narrator: Peter denied it and said,

Reader: I am not.

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Reader: Did I not see you in the garden with him?

Narrator: Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

Reader: What accusation do you bring against this man?

Narrator: They answered,

All: If this man were not a criminal, we would not have handed him over to you.

Narrator: Pilate said to them,

Reader: Take him yourselves and judge him according to your law.

Narrator: The Jews replied,

All: We are not permitted to put anyone to death.

Narrator: (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Reader: Are you the King of the Jews?

Narrator: Jesus answered,

Jesus: Do you ask this on your own, or did others tell you about me?

Narrator: Pilate replied,

Reader: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

Narrator: Jesus answered,

Jesus: My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.

Eucharist Prayer B with Proper Preface for Palm Sunday

The Lord be with you
and also with you.

All

Lift up your hearts.

All

We lift them to the Lord.

Let us give thanks to the Lord our God.

All

It is right to give thanks and praise.

It is indeed right and just, our duty and our salvation, always and everywhere to give you thanks, holy Father, almighty and eternal God, through Jesus Christ our Lord.

For as the time of his passion and resurrection draws near the whole world is called to acknowledge his hidden majesty.

The power of the life-giving cross reveals the judgement that has come upon the world and the triumph of Christ crucified.

He is the victim who dies no more, the Lamb once slain, who lives for ever, our advocate in heaven to plead our cause, exalting us there to join with angels and archangels, for ever praising you and *saying*:

All

**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.**

In life, no house, no home
My Lord on earth might have;
In death no friendly tomb
But what a stranger gave.
What may I say? Heav'n was His home;
But mine the tomb wherein He lay.

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.

Preparation of the Table

Taking of the Bread and Wine

*The gifts of the people may be gathered and presented.
The table is prepared and bread and wine are placed upon it.*

The president takes the bread and wine, and may say.

Blessed are you, Lord God of all creation:
through your goodness we have this bread to set before you,
which earth has given and human hands have made.
It will become for us the bread of life.

All **Blessed be God for ever.**

Blessed are you, Lord God of all creation:
through your goodness we have this wine to set before you,
fruit of the vine and work of human hands.
It will become for us the cup of salvation.

All **Blessed be God for ever.**

Narrator: Pilate asked him,
Reader: So you are a king?
Narrator: Jesus answered,
Jesus: You say that I am a king. For this I was born, and for this I came
into the world, to testify to the truth. Everyone who belongs to
the truth listens to my voice.

Narrator: Pilate asked him,
Reader: What is truth?
Narrator: After he had said this, he went out to the Jews again and told
them,
Reader: I find no case against him. But you have a custom that I release
someone for you at the Passover. Do you want me to release for
you the King of the Jews?

Narrator: They shouted in reply,
All: Not this man, but Barabbas!
Narrator: Now Barabbas was a bandit. Then Pilate took Jesus and had him
flogged. And the soldiers wove a crown of thorns and put it on
his head, and they dressed him in a purple robe. They kept
coming up to him, saying,

All: Hail, King of the Jews!
Narrator: and striking him on the face. Pilate went out again and said to
them,
Reader: Look, I am bringing him out to you to let you know that I find
no case against him.

Narrator: So Jesus came out, wearing the crown of thorns and the purple
robe. Pilate said to them,
Reader: Here is the man!
Narrator: When the chief priests and the police saw him, they shouted,
All: Crucify him! Crucify him!

Narrator: Pilate said to them,
Reader: Take him yourselves and crucify him; I find no case against
him.

Narrator: The Jews answered him,
**All: We have a law, and according to that law he ought to die
because he has claimed to be the Son of God.**

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Reader: Where are you from?

Narrator: But Jesus gave him no answer. Pilate therefore said to him,

Reader: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

Narrator: Jesus answered him,

Jesus: You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.

Narrator: From then on Pilate tried to release him, but the Jews cried out,

All: If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

Narrator: When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. Pilate said to the Jews,

Reader: Here is your King!

Narrator: They cried out,

All: Away with him! Away with him! Crucify him!

Narrator: Pilate asked them,

Reader: Shall I crucify your King?

Narrator: The chief priests answered,

All: We have no king but the emperor.

Narrator: Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate,

Offertory Hymn

My song is love unknown,
My Savior'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?

He came from His blest throne
Salvation to bestow;
But men 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.

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 they thirst and cry.

Why, what hath 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.

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

All **Lord, have mercy.**

For those who, weighed down with hardship, failure, or sorrow,
feel that God is far from them,
let us pray to the Lord.

All **Lord, have mercy.**

For those who are tempted to give up
the way of the cross,
let us pray to the Lord.

All **Lord, have mercy.**

That we, with those who have died in faith, may find mercy in
the day of Christ,
let us pray to the Lord.

All **Lord, have mercy.**

All **Holy God,
holy and strong,
holy and immortal,
have mercy upon us.**

The Liturgy of the Sacrament

The Peace

The Peace is introduced with these words.

Once we were far off, but now in union with Christ Jesus we have
been brought near through the shedding of Christ's blood, for he is
our peace.

All The peace of the Lord be always with you
and also with you.

Let us offer one another a sign of peace.
All may exchange a sign of peace.

All: **Do not write, 'The King of the Jews,' but,
'This man said, I am King of the Jews.'**

Narrator: Pilate answered,

Reader: What I have written I have written.

Narrator: When the soldiers had crucified Jesus, they took his clothes and
divided them into four parts, one for each soldier. They also
took his tunic; now the tunic was seamless, woven in one piece
from the top. So they said to one another,

All: **Let us not tear it, but cast lots for it to see who will get it.**

Narrator: This was to fulfil what the scripture says, 'They divided my
clothes among themselves, and for my clothing they cast lots.'
And that is what the soldiers did. Meanwhile, standing near the
cross of Jesus were his mother, and his mother's sister, Mary the
wife of Clopas, and Mary Magdalene. When Jesus saw his
mother and the disciple whom he loved standing beside her, he
said to his mother,

Jesus: Woman, here is your son.

Narrator: Then he said to the disciple,

Jesus: Here is your mother.

Narrator: And from that hour the disciple took her into his own home.
After this, when Jesus knew that all was now finished, he said
(in order to fulfil the scripture),

Jesus: I am thirsty.

Narrator: A jar full of sour wine was standing there. So they put a sponge
full of the wine on a branch of hyssop and held it to his mouth.
When Jesus had received the wine, he said,

Jesus: It is finished.

Narrator: Then he bowed his head and gave up his spirit.

After a short pause, the narrator continues.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Silence

Prayers of Intercession

We stand with Christ in his suffering.

For forgiveness for the many times we have denied Jesus, let us pray to the Lord.

All **Lord, have mercy.**

For grace to seek out those habits of sin which mean spiritual death, and by prayer and self-discipline to overcome them, let us pray to the Lord.

All **Lord, have mercy.**

For Christian people, that through the suffering of disunity there may grow a rich union in Christ, let us pray to the Lord.

All **Lord, have mercy.**

For those who make laws, interpret them, and administer them, that our common life may be ordered in justice and mercy, let us pray to the Lord.

All **Lord, have mercy.**

For those who still make Jerusalem a battleground, let us pray to the Lord.

All **Lord, have mercy.**

For those who have the courage and honesty to work openly for justice and peace, let us pray to the Lord.

All **Lord, have mercy.**

For those in the darkness and agony of isolation, that they may find support and encouragement, let us pray to the Lord.