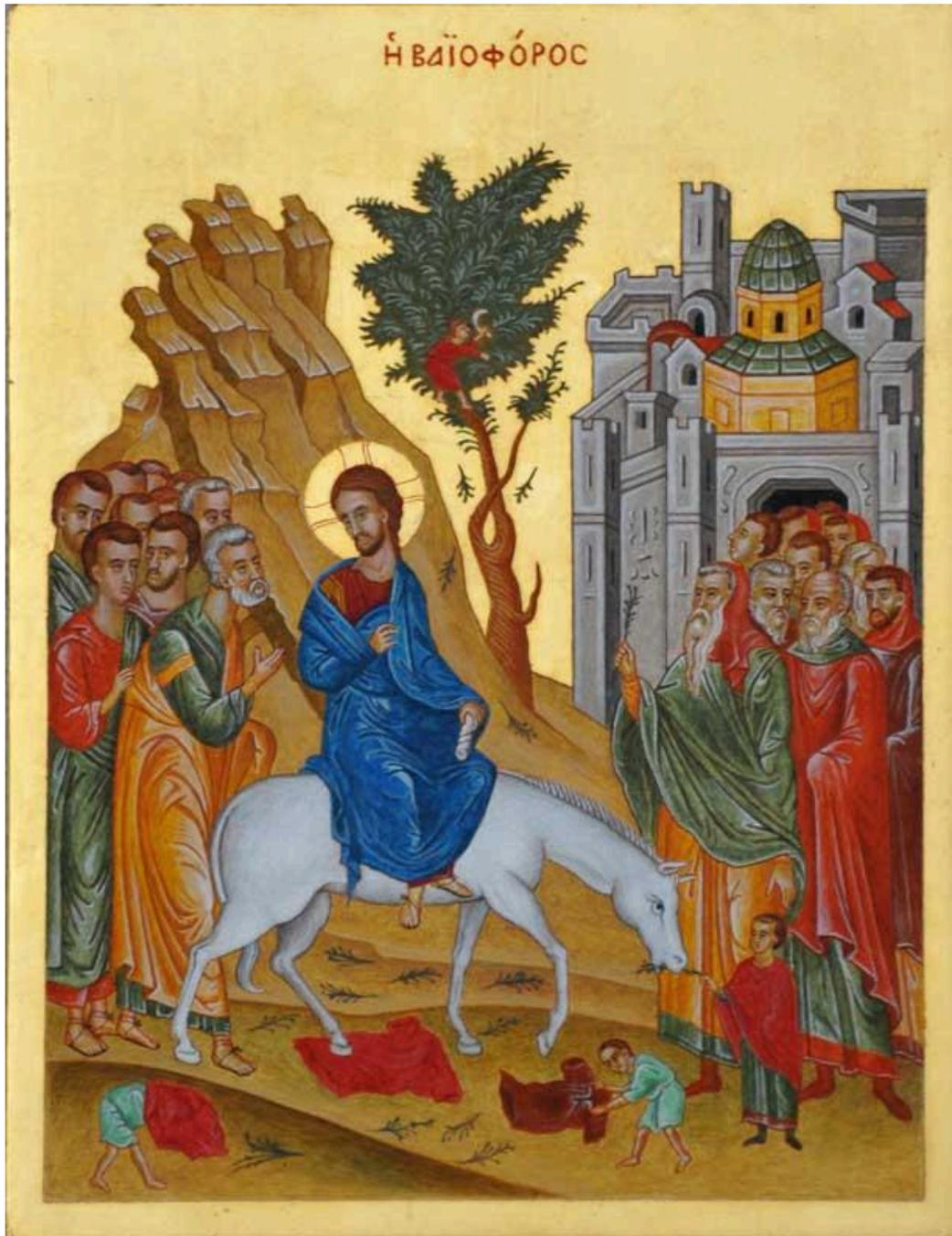




St George's Anglican Church,
Malvern

The Beginning of the Church's Great Week:

THE SUNDAY OF THE PASSION (KNOWN AS PALM SUNDAY)



8:00 am and 10:00 am

Today we celebrate the feast of Palm Sunday, the day that marks the beginning of Holy Week. The cover icon commemorates Jesus' entry into Jerusalem. Having anticipated Jesus' arrival and having heard of his miracles, the people gathered in Jerusalem went out to meet and welcome him (Ouspensky & Lossky 1982).

In today's icon, Jesus is the central figure, who sits sideways to the front across the back of the colt of a donkey. This was one of the animals deemed unclean according to the law of the time. Yet, the humble donkey is symbolic of the inclusion of all people (shown bottom left) of all nations (Ouspensky & Lossky 1982). Jesus is dressed in a blue (a heavenly colour) mantle that falls over red (a sign of the coming passion) robes. Jesus blesses the Apostles while he looks over his right shoulder in acknowledgement of the crowds who are following him. The scroll in his left hand symbolizes the fulfilment of Old Testament prophecies about the Messiah who redeems us from our sins.

On the right of the icon, the disciple holding a palm branch accompanies Jesus in his entry to Jerusalem. In the upper right corner is Jerusalem, represented by walled structures, with the temple illustrated as a building with a dome. The tree in the centre of the icon illustrates the oak tree of Mamre, the tree of life that bridges the gap between the mountain of God and the city of man (J. Paul Getty 2006). Shown on the left are those who greet Jesus shouting, '*Hosannah! Blessed is he who comes in the name of the Lord*' (Mark 14:1-15-47).

Children ("the children of the Hebrews", as our opening hymn has it) have placed their garments on the ground before Jesus as tokens of honour. Their child-like simplicity and devotion to Jesus, contrasts with the adults including the Apostles (to the right) who tend to become distracted and start talking amongst themselves. Here we see the twelve Apostles in deep conversation; good iconographers will show them with expressions of wonder and apprehension as depicted in today's icon. It aptly illuminates the glory and identity of Jesus through his halo (nimbus) and the scroll he holds symbolizing his wisdom, as he descends the Mount of Olives to the city of Jerusalem (Nes 2004). However, while Christ enters the city in triumph, he can also feel the hostility of those who hail him today and who will soon crucify him. As Jesus approaches the city, he understands Jerusalem is the seat of the authorities, the place where those who are so determined to kill him.

Palm Sunday is a long-standing observance in Western Christian and Orthodox traditions. As we join in the liturgy of Palm Sunday may we give a little time to contemplate the meaning of this significant event.

Dr Alison Asquith

References:

- Nes, Solrun (2004), *The Mystical Language of Icons*: William B Eerdmans Publishing Company, New York;
- New Revised Standard Version Bible* (1989), Zondervan Publishing House Michigan;
- Ouspensky, Leonid & Vladimir Lossky (1982), *The Meaning of Icons*, St Vladimir's Seminary Press, New York.

LITURGY OF THE PALMS

At 8:00 a.m. we meet, as usual, in church.

At 10:00 am, those who can gather outside in the car park.

The Celebrant begins:

Hosanna to the Son of David.

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

Hosanna in the highest.

The Lord be with you.

And also with you.

This morning begins the Great Week of the Christian Year.

During Lent we have been preparing by works of love and self-sacrifice for the celebration of the Lord's death and resurrection.

With Christians throughout the world, we come together this week to call to mind,

and to express in word and action,

the centre of the Easter mystery:

our Lord's Passover from death to life.

Christ entered in triumph into the Holy City

to complete his work as Messiah:

to suffer, to die and to rise to new life.

Today we commit ourselves to walk the way of the cross, so that, sharing his sufferings, we may be united with him in his risen life.

All hold up their palms for this blessing, said by the Celebrant:

Sovereign God,

we thank you for these branches and crosses of palm.

By your blessing may they be for us signs of the victory of your Son.

May we who carry them in his name ever hail him as our Messiah,

and follow him in the way that leads to eternal life;

who lives and reigns with you and the Holy Spirit,

one God, for ever and ever. **Amen.**

The Palm Gospel is read.

Luke 19:28–40

Deacon: The Lord be with you.

All: **And also with you.**

Deacon: Hear the gospel of our Lord Jesus Christ, according to Luke.

All: **Hosanna in the highest.**

Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, 'Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, "Why are you untying it?" just say this: "The Lord needs it."'

So those who were sent departed and found it as he had told them.

As they were untying the colt, its owners asked them,

'Why are you untying the colt?' They said, 'The Lord needs it.'

Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

'Blessed is the king

who comes in the name of the Lord!

Peace in heaven,

and glory in the highest heaven!'

Some of the Pharisees in the crowd said to him,

'Teacher, order your disciples to stop.'

He answered, 'I tell you, if these were silent, the stones would shout out.'

After the Palm Gospel is finished, the response is:

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

[The Procession occurs only at 10 am. At 8 am, the service recommences on p. 6]

THE PROCESSION

The Celebrant invites the people to process, saying,

Let us praise Jesus our Messiah,
as did the crowds who welcomed him to Jerusalem.

Let us proceed in peace.

In the name of Christ. Amen.

*As the procession, led by the choir, moves to the church, the following hymn is sung.
When we reach the door of the church, we stop and a prayer is offered before the procession
continues into the church.*

*Refrain: All glory, laud and honour,
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring.*

1. You are the King of Israel,
and David's royal Son,
now in the Lord's name coming,
the King and blessed One. *Refrain*
2. The company of angels
are praising you on high,
and we and all creation
exultant make reply. *Refrain*

At the entrance to the church building (whenever we reach there) this prayer is said:

Merciful God,
as we enter this holy week
and gather at your house of prayer,
turn 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 hands,
the new Jerusalem, eternal in the heavens,
where, with you and the Holy Spirit,
Christ lives in glory for ever. **Amen.**

The Procession continues:

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

3. To you before your passion
they sang their hymns of praise:
to you, now high exalted,
our melody we raise. *Refrain*
4. Their praises you accepted:
accept the prayers we bring,
who in all good take pleasure,
our good and gracious King. *Refrain*

*Words: St Theodulph of Orléans (d. 821)
tr. John Mason Neale (1818–66)*

*Music: 'St Theodulph' (Valet will Ich die Geben), melody by M Teschner, (c. 1613)
adapted and harmonized, J. S. Bach*

When all are in their places, the liturgy continues immediately with the Prayer of the Day:

God of all,
you gave your only-begotten Son to take the form of a servant,
and to be obedient even to death on a cross:
give us the same mind that was in Christ Jesus that,
sharing in his humility,
we may come to be with him in his glory,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

THE MINISTRY OF THE WORD

First Reading

Isaiah 50: 4–9a

A reading from the prophecy of Isaiah:

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.

Psalm 31.9-18

(8:00 a.m.) R: Save us, O LORD, for your mercy's sake

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. **R.**
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. **R.**
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'. **R.**
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. **R.**

(10:00 a.m.)

Sung to a chant Henry Smart

10. Have mercy upon me, O Lord, for I am in trouble: and mine eye is
consumed for very heaviness; yea, my soul and my body.
11. For my life is waxen old with heaviness: and my years with mourning.
12. My strength faileth me, because of mine iniquity: and my bones are
consumed.
13. I became a reproof among all mine enemies, but especially among my
neighbours: and they of mine acquaintance were afraid of me; and they
that did see me without conveyed themselves from me.

14. I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.
15. For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.
16. But my hope hath been in thee, O Lord: I have said, Thou art my God.
17. My time is in thy hand; deliver me from the hand of mine enemies: and from them that persecute me.
18. Shew thy servant the light of thy countenance: and save me for thy mercy's sake.

Second Reading:

Philippians 2: 5–11

A reading from the letter of Paul to the church in Philippi:

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.

For the word of the Lord. **Thanks be to God.**

Gospel Acclamation:

Praise to you, O Christ, king of eternal glory!

Praise to you, O Christ, king of eternal glory!

Christ became obedient for us, even to death, death on a cross.
Therefore God raised him on high
and gave him the name above all names.

Praise to you, O Christ, king of eternal glory!

*(The Gospel is read by a group of readers: **Narrator, Jesus, two other single readers – O1 and O2 – and the Crowd. Words of the Crowd are read by ALL and are in bold):***

N: The Passion of our Lord Jesus Christ according to Luke.

When the hour came, Jesus took his place at the table, and the apostles with him. He said to them,

J: ‘I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God.’

N: Then he took a cup, and after giving thanks he said,

J: ‘Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.’

N: Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,

J: ‘This is my body, which is given for you. Do this in remembrance of me.’

N: And he did the same with the cup after supper, saying,

J: ‘This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!’

N: Then they began to ask one another which one of them it could be who would do this.

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them,

J: ‘The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

‘You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

‘Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.’

N: And he said to him,

OI: ‘Lord, I am ready to go with you to prison and to death!’

N: Jesus said,

J: ‘I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.’

N: He said to them,

J: ‘When I sent you out without a purse, bag, or sandals, did you lack anything?’

N: They said,

All: ‘**No, not a thing.**’

N: He said to them,

J: ‘But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, “And he was counted among the lawless”; and indeed what is written about me is being fulfilled.’

N: They said,

All: ‘**Lord, look, here are two swords.**’

N: He replied,

J: ‘It is enough.’

N: He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them,

J: ‘Pray that you may not come into the time of trial.’

N: Then he withdrew from them about a stone’s throw, knelt down, and prayed,

J: ‘Father, if you are willing, remove this cup from me; yet, not my will but yours be done.’

N: Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them,

J: ‘Why are you sleeping? Get up and pray that you may not come into the time of trial.’

N: While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him,

J: ‘Judas, is it with a kiss that you are betraying the Son of Man?’

N: When those who were around him saw what was coming, they asked,

All: ‘**Lord, should we strike with the sword?**’

N: Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

J: ‘No more of this!’

N: And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him,

J: ‘Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!’

N: Then they seized him and led him away, bringing him into the high priest’s house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter

sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said,

O2: 'This man also was with him.'

N: But he denied it, saying,

O1: 'Woman, I do not know him.'

N: A little later someone else, on seeing him, said,

O2: 'You also are one of them.'

N: But Peter said,

O1: 'Man, I am not!'

N: Then about an hour later yet another kept insisting,

O2: 'Surely this man also was with him; for he is a Galilean.'

N: But Peter said,

O1: 'Man, I do not know what you are talking about!'

N: At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, 'Before the cock crows today, you will deny me three times.' And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him,

All: '**Prophecy! Who is it that struck you?**'

N: They kept heaping many other insults on him.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said,

All: '**If you are the Messiah, tell us.**'

N: He replied,

J: 'If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God.'

N: All of them asked,

All: '**Are you, then, the Son of God?**'

N: He said to them,

J: ‘You say that I am.’

N: Then they said,

All: ‘**What further testimony do we need? We have heard it ourselves from his own lips!**’

N: Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying,

All: ‘**We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.**’

N: Then Pilate asked him,

O2: ‘Are you the king of the Jews?’

N: He answered,

J: ‘You say so.’

N: Then Pilate said to the chief priests and the crowds,

O2: ‘I find no basis for an accusation against this man.’

N: But they were insistent and said,

All: ‘**He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.**’

N: When Pilate heard this, he asked whether the man was a Galilean.

And when he learned that he was under Herod’s jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign.

He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies. Pilate then called together the chief priests, the leaders, and the people, and said to them,

O2: ‘You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.’

N: Then they all shouted out together,

All: ‘**Away with this fellow! Release Barabbas for us!**’

N: (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

All: ‘**Crucify, crucify him!**’

N: A third time he said to them,

O2: ‘Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.’

N: But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed.

So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said,

J: ‘Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, “Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.” Then they will begin to say to the mountains, “Fall on us”; and to the hills, “Cover us.” For if they do this when the wood is green, what will happen when it is dry?’

N: Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left.

Then Jesus said,

J: 'Father, forgive them; for they do not know what they are doing.'

N: And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,

All: '**He saved others; let him save himself if he is the Messiah of God, his chosen one!**'

N: The soldiers also mocked him, coming up and offering him sour wine, and saying,

All: '**If you are the King of the Jews, save yourself!**'

N: There was also an inscription over him, 'This is the King of the Jews.' One of the criminals who were hanged there kept deriding him and saying,

O2: 'Are you not the Messiah? Save yourself and us!'

N: But the other rebuked him, saying,

O1: 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.'

N: Then he said,

O1: 'Jesus, remember me when you come into your kingdom.'

N: He replied,

J: 'Truly I tell you, today you will be with me in Paradise.'

N: It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said,

J: 'Father, into your hands I commend my spirit.'

N: Having said this, he breathed his last.

[All kneel, or sit, and silence is kept for a moment]

[We stand again]

N: When the centurion saw what had taken place, he praised God and said,

O1: 'Certainly this man was innocent.'

N: And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

No response is made to the gospel on this day.

There is no sermon today, as we reflect in silence on the Passion just heard.

THE PRAYERS OF THE PEOPLE

The Prayers are offered with the following response:

Lord, hear us.

Lord, hear our prayer.

The Celebrant concludes with this prayer:

Holy God,
hear the prayers of your Church.
Forgive our sins,
and send us the grace we need
to be faithful followers of our crucified and risen Lord,
for we pray in Jesus' name. **Amen.**

THE GREETING OF PEACE

Celebrant: Christ has reconciled us to God in one body by the cross.

All: **We meet in his name and share his peace.**

The peace of the Lord be always with you.

And also with you.

All exchange a greeting of peace.

While the Table is prepared, the following hymn is sung [at 10 am only]:

OFFERTORY HYMN

- | | |
|--|--|
| 1. Glory be to Jesus,
who in bitter pains,
poured for me the life-blood
from his sacred veins. | 4. Oft as it is sprinkled
on our guilty hearts,
Satan in confusion
terror-struck departs. |
| 2. Grace and life eternal
in that blood I find;
blessed be his compassion,
infinitely kind. | 5. Oft as earth exulting
wafts its praise on high,
angel hosts rejoicing,
heaven make their glad reply. |
| 3. Blest through endless ages
be the precious stream
which from endless torment
did the world redeem. | 6. Lift ye then your voices;
swell the mighty flood;
louder still and louder
praise the precious Blood. |

*Words: Italian, author unknown, tr. Edward Caswall (1814–78), alt.
Music: 'Caswall', F. Filitz (1804–76)*

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The Celebrant continues with a prayer recalling God's saving acts, culminating in:

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:

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

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

The prayer continues recalling the Supper our Lord shared with his disciples until we say:

**Save us, Saviour of the world,
for by your death and resurrection you have set us free.**

The prayer concludes with a triumphant song of praise:

**Blessing and honour and glory and power
are yours for ever and ever. Amen.**

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

**Our Father in heaven, hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins
as we forgive those who sin against us.**

**Save us from the time of trial
and deliver us from evil.**

**For the kingdom, the power,
and the glory are yours now and for ever. Amen.**

THE BREAKING OF THE BREAD AND THE COMMUNION

The Celebrant breaks the bread, then says

Unless a grain of wheat falls into the ground and dies,
it remains just a single grain; but if it dies it bears much fruit.

If we have died with him, we shall live with him.

The following is said or sung:

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

Come let us take this holy sacrament of the body and blood of Christ
in remembrance that he died for us,
and feed on him in our hearts by faith with thanksgiving.

Communion is distributed.

During Communion at 10 am, the Choir sings this anthem

*Ave, verum corpus natum
de Maria Virgine:
vere passum, immolatum
in cruce pro homine:
cuius latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum,
in mortis examine.*

Hail, true Body, born
of the Virgin Mary,
having truly suffered, sacrificed
on the cross for humanity,
from whose pierced side
water and blood flowed:
Be for us a foretaste
in the trial of death!

*Words: Eucharistic hymn c. 13th century
Music: Camille Saint-Saëns (1835–1921)*

When all have received communion, silence is kept.

AFTER COMMUNION

God our help and strength,
through these holy mysteries confirm our faith,
that by the death and resurrection of your Son
we may walk in the way of salvation.

Father,
**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.**

HYMN

1. O sacred head, sore wounded,
Defiled and put to scorn:
O kingly head, surrounded
With mocking crown of thorn;
What sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendour
The hosts of heav'n adore!
2. In thy most bitter passion
My heart to share doth cry.
With thee for my salvation
Upon the cross to die.
Ah, keep my heart thus moved
To stand thy cross beneath,
To mourn thee, well-belovèd,
Yet thank thee for thy death.
3. My days are few, O fail not,
With thine immortal power,
To hold me that I quail not
In death's most fearful hour:
That I may fight befriended,
And see in my last strife
To me thine arms extended
Upon the cross of life.

*Words: Paul Gerhardt (1606 – 76) from *Salve caput cruentatum*,
attrib. Bernard of Clairvaux (1091–1153), tr. J. W. Alexander et al
Music: Melody by Hans Leo Hassler (1564–1612),
arr. Johann Sebastian Bach (1685–1750)*

The blessing and dismissal are then given:

May the Father,
who so loved the world that he gave his only Son,
bring you by faith to his eternal life.

Amen.

May the Son,
who accepted the cup of sacrifice
in obedience to the Father's will,
keep you steadfast as you walk with him the way of his cross.

Amen.

May the Spirit,
who strengthens us to suffer with Christ
that we may share his glory,
set your minds on life and peace.

Amen.

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen.

Go in peace to love and serve the Lord.

In the name of Christ. Amen.

POSTLUDE

(10 am only)

Fantasia in C minor, BWV 562

by J. S. Bach (1685–1750)

Eternal God, shepherd and guide,
in your mercy give your Church in this diocese
a shepherd after your own heart
who will walk in your ways,
and with loving care watch over your people.
Give us a leader of vision and a teacher of your truth.
So may your Church be built up
and your name glorified;
through Jesus Christ our Lord. Amen.

NOTICES

We welcome The Reverend Dr Sue Boorer who joins us as preacher for Holy Week. We are grateful for her presence with us this week, and for the deeper understanding of the Passion and Resurrection she will provide.

The new red vestments used today, and throughout Holy Week, have been most generously donated to the parish by Leigh Mackay **in honour and memory of her mother, Deirdre Mackay**, who died in 2001. She is buried with Leigh's father in the Port Fairy Cemetery. Leigh donated these some time ago, but we have not had a "red day" since then. It therefore seemed appropriate that they begin to be used during the Church's Great Week. The vestments will be blessed before the 8:00 a.m. liturgy this morning. The parish is most grateful for all that Leigh does here.

Beautiful hand-made and decorated Easter eggs are available for purchase from today. Thank you to Elizabeth Bettoni for, again, providing these lovely ways to mark the resurrection and the sweetness of new life. \$5 per egg.

Thank you to all who made palm crosses on Friday afternoon, under the expert guidance of Ewan and Sandra Morgan; and to all who assisted yesterday in the working bee to prepare the Church for today's liturgies and for the week ahead.

Book club will meet on April 14 in the North room at 2.00 p.m. We will discuss the book *Mrs Plansky's Revenge* by Spencer Quinn. All welcome, contact Sandra Morgan.

On **Tuesday (April 15)**, the Vicar and Fr Jeremy will attend the Chrism Eucharist at St Paul's Cathedral. There, new oils will be blessed for use throughout the year in the parish's ministries of healing, baptism and confirmation. All clergy will renew their ordination vows at this liturgy. The service is an act of public worship, so any parishioners interested should feel free to attend – not least because the vows the clergy renew are meant to be made to the whole Church of God, including, most obviously, the people (*laos* – from where we get laity) of God. The liturgy begins at 10:30 a.m.

This Tuesday being the third Tuesday of the Month, we typically celebrate **Holy Eucharist at Cabrini Hospital**. However, with both the Vicar and Fr Jeremy attending the Chrism Eucharist at St Paul's Cathedral, it will be **postponed to Tuesday 22 April at 12 noon**.

Next Saturday (April 19) there will be another working and cleaning bee, with flower arranging, brass polishing, and cleaning, as we prepare for the Great Festival that begins that evening. Often, when there has been a 'death in the family', everyone comes together to clean up the house and remember all that has happened. It is good to think of Holy Saturday in that light. We mourn our Lord's death, but we gather together to 'clean up the house' ready for the celebration we know is to come. Come along from **9:00 a.m.** – there will be plenty of jobs to do, suitable for all levels of fitness and activity!

On **Friday May 2nd** we are holding a **Sausage sizzle** and a **Cake and Produce Stall**. Offers to help with cooking and serving are eagerly requested. If you are able to help, please enter your name on the form at the sidespersons' bench. Any queries please contact Judy Mallinson on 0414 752 957.

PARISH DIRECTORY

296 Glenferrie Road, Malvern, VIC 3144



VICAR

The Reverend Dr Gregory Seach

Phone:

9822 3030 Option 3 (w);
9822 4662 (h); 0408 505 646 (m);

Email:

vicar@stgeorgesmalvern.org

Day off:

Friday

ASSISTANT PRIEST

The Reverend Fr Jeremy Cavanagh

Phone:

9822 3030 Option 4 (w);
0427 264 329 (m)

Email (not yet active):

jcavanagh@melbourneanglican.org.au

Days in parish:

Sunday, Tuesday, Friday

HONORARY ASSOCIATE PRIEST

The Reverend Fr Matthew Dowsey

0412 852 697

CHURCH OFFICE

Adrian Chong

Monday-Friday

Phone:

10:00 a.m. – 1:00 p.m.

Email:

9822 3030 Option 2

office@stgeorgesmalvern.org

WARDENS

Leonie Bird

0409 860 026

Judy Mallinson

0414 752 957

Robyn Whitehouse

0409 707 117

CHILD SAFE OFFICER

Leonie Bird

0409 860 026

*We acknowledge the Wurundjeri Woi Wurrung and Bunurong peoples
of the East Kulin nations
as the continuing Custodians of the land upon which we meet:
land that was taken, not ceded.*

*We pay our respects to their Elders past and present,
acknowledge their continuing spiritual and living connection to Country,
and affirm our commitment to walk together the path of reconciliation.*