



**ST GEORGE'S ANGLICAN CHURCH,
MALVERN**

THE BEGINNING OF THE CHURCH'S GREAT WEEK:

**THE SUNDAY OF THE PASSION
(KNOWN AS PALM SUNDAY)**



Sunday, March 29, 2026

8:00 am and 10:00 am

LITURGY OF THE PALMS

At 8:00 a.m. and 5:00 p.m. we gather, as usual, in the church.

At 10:00 a.m. those who are able gather in the car park.

The Celebrant begins:

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

The Lord be with you.
And also with you.

The Celebrant then addresses the people:

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.

Matthew 21: 1-11

Deacon: The Lord be with you.

All: **And also with you.**

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

All: **Hosanna in the highest.**

When Jesus and the disciples 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.'

After the Palm Gospel is finished, the response is:

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

All: **Hosanna in the highest!**

At 8 a.m. the service recommences on p. 6

THE PROCESSION

[The Procession occurs only at 10 a.m.]

The Celebrant invites the people to process, saying,

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

The Deacon says:

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.
(The refrain is repeated after each verse. 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. The people of the Hebrews
with palms before you went;
our praise and prayer and anthems
before you we present. *Refrain*
4. To you before your passion
they sang their hymns of praise:
to you, now high exalted,
our melody we raise. *Refrain*
5. Their praises you accepted:
accept the prayers we bring,
who in all good take pleasure,
our good and gracious King. *Refrain*
6. We pray, direct our footsteps
upon our earthly way,
and bring us by your mercy
to heaven's eternal day. *Refrain*
7. Within that blessed City,
your praises may we sing,
and ever raise hosannas
to our most loving 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 (1685–1750)*

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

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

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.**

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!

N: The Passion of our Lord Jesus Christ, according to Matthew:

One of the twelve, who was called Judas Iscariot, went to the chief priests and said,

O: ‘What will you give me if I betray him to you?’

N: They paid him thirty pieces of silver.

And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying,

C: **‘Where do you want us to make the preparations for you to eat the Passover?’**

N: He said:

J: ‘Go into the city to a certain man, and say to him, “The Teacher says, My time is near; I will keep the Passover at your house with my disciples.”’

N: So the disciples did as Jesus had directed them, and they prepared the Passover meal. When it was evening, he took his place with the twelve; and while they were eating, he said,

J: Truly I tell you, one of you will betray me.’

N: And they became greatly distressed and began to say to him one after another,

O: ‘Surely not I, Lord?’

N: He answered,

J: ‘The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.’

N: Judas, who betrayed him, said,

O: 'Surely not I, Rabbi?'

N: He replied,

J: 'You have said so.'

N: While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,

J: 'Take, eat; this is my body.'

N: Then he took a cup, and after giving thanks he gave it to them, saying,

J: 'Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.'

N: When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them,

J: 'You will all become deserters because of me this night; for it is written, "I will strike the shepherd, and the sheep of the flock will be scattered." But after I am raised up, I will go ahead of you to Galilee.'

N: Peter said to him,

O: 'Though all become deserters because of you, I will never desert you.'

N: Jesus said to him,

J: 'Truly I tell you, this very night, before the cock crows, you will deny me three times.'

N: Peter said to him,

O: 'Even though I must die with you, I will not deny you.'

N: And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples,

J: 'Sit here while I go over there and pray.'

N: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

J: 'I am deeply grieved, even to death; remain here, and stay awake with me.'

N: And going a little farther, he threw himself on the ground and prayed,

J: 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.'

N: Then he came to the disciples and found them sleeping; and he said to Peter,

- J:** 'So, could you not stay awake with me one hour?
Stay awake and pray that you may not come into the time of trial;
the spirit indeed is willing, but the flesh is weak.'
- N:** Again he went away for the second time and prayed,
- J:** 'My Father, if this cannot pass unless I drink it, your will be done.'
- N:** Again he came and found them sleeping, for their eyes were heavy.
So leaving them again, he went away and prayed for the third time,
saying the same words. Then he came to the disciples and said to them,
- J:** 'Are you still sleeping and taking your rest? See, the hour is at hand,
and the Son of Man is betrayed into the hands of sinners.
Get up, let us be going. See, my betrayer is at hand.'
- N:** While he was still speaking, Judas, one of the twelve, arrived;
with him was a large crowd with swords and clubs,
from the chief priests and the elders of the people.
Now the betrayer had given them a sign, saying,
- O:** 'The one I will kiss is the man; arrest him.'
- N:** At once he came up to Jesus and said,
- O:** 'Greetings, Rabbi!'
- N:** and kissed him. Jesus said to him,
- J:** 'Friend, do what you are here to do.'
- N:** Then they came and laid hands on Jesus and arrested him.
Suddenly, one of those with Jesus put his hand on his sword, drew it,
and struck the slave of the high priest, cutting off his ear.
Then Jesus said to him,
- J:** 'Put your sword back into its place;
for all who take the sword will perish by the sword.
Do you think that I cannot appeal to my Father, and he will at once send me
more than twelve legions of angels? But how then would the scriptures be
fulfilled, which say it must happen in this way?'
- N:** At that hour Jesus said to the crowds,
- J:** 'Have you come out with swords and clubs to arrest me as though I were a
bandit? Day after day I sat in the temple teaching, and you did not arrest me.
But all this has taken place, so that the scriptures of the prophets may be
fulfilled.'

N: Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered.

But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end.

Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward.

At last two came forward and said,

O: This fellow said, "I am able to destroy the temple of God and to build it in three days."

N: The high priest stood up and said,

O: 'Have you no answer? What is it that they testify against you?'

N: But Jesus was silent. Then the high priest said to him,

O: 'I put you under oath before the living God, tell us if you are the Messiah, the Son of God.'

N: Jesus said to him,

J: 'You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.'

N: Then the high priest tore his clothes and said,

O: 'He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?'

N: They answered,

C: '**He deserves death.**'

N: Then they spat in his face and struck him; and some slapped him, saying,

C: '**Prophecy to us, you Messiah! Who is it that struck you?**'

N: Now Peter was sitting outside in the courtyard.

A servant-girl came to him and said,

O: 'You also were with Jesus the Galilean.'

N: But he denied it before all of them, saying,

O: 'I do not know what you are talking about.'

N: When he went out to the porch, another servant-girl saw him, and she said to the bystanders,

O: 'This man was with Jesus of Nazareth.'

N: Again he denied it with an oath,

O: 'I do not know the man.'

N: After a little while the bystanders came up and said to Peter,

C: '**Certainly you are also one of them, for your accent betrays you.**'

N: Then he began to curse, and he swore an oath,

O: 'I do not know the man!'

N: At that moment the cock crowed. Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death.

They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders.

He said,

O: 'I have sinned by betraying innocent blood.'

N: But they said,

C: '**What is that to us? See to it yourself.**'

N: Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

C: '**It is not lawful to put them into the treasury, since they are blood money.**'

N: After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah,

'And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the LORD commanded me.'

Now Jesus stood before the governor; and the governor asked him,

O: 'Are you the King of the Jews?'

N: Jesus said,

- J:** 'You say so.'
- N:** But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,
- O:** 'Do you not hear how many accusations they make against you?'
- N:** But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.
- Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted.
- At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them,
- O:** 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?'
- N:** For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgement seat, his wife sent word to him,
- O:** 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.'
- N:** Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them,
- O:** 'Which of the two do you want me to release for you?'
- N:** And they said,
- C:** '**Barabbas.**'
- N:** Pilate said to them,
- O:** 'Then what should I do with Jesus who is called the Messiah?' All of them said,
- C:** '**Let him be crucified!**'
- N:** Then he asked,
- O:** 'Why, what evil has he done?'
- N:** But they shouted all the more,
- C:** '**Let him be crucified!**'
- N:** So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,
- O:** 'I am innocent of this man's blood; see to it yourselves.'
- N:** Then the people as a whole answered,

C: 'His blood be on us and on our children!'

N: So he released Barabbas for them;
and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him.

They stripped him and put a scarlet robe on him,
and after twisting some thorns into a crown, they put it on his head.
They put a reed in his right hand and knelt before him and mocked him,
saying,

C: 'Hail, King of the Jews!'

N: They spat on him, and took the reed and struck him on the head.
After mocking him, they stripped him of the robe and put his own clothes
on him. Then they led him away to crucify him.

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

Over his head they put the charge against him, which read,
'This is Jesus, the King of the Jews.'

Then two bandits were crucified with him,
one on his right and one on his left.

Those who passed by derided him, shaking their heads and saying,

**C: 'You who would destroy the temple and build it in three days,
save yourself!
If you are the Son of God, come down from the cross.'**

N: In the same way the chief priests also, along with the scribes and elders,
were mocking him, saying,

**C: 'He saved others; he cannot save himself. He is the King of Israel;
let him come down from the cross now, and we will believe in him.
He trusts in God; let God deliver him now, if he wants to;
for he said, "I am God's Son." '**

N: The bandits who were crucified with him also taunted him in the same way.
From noon on, darkness came over the whole land until three in the
afternoon. And about three o'clock Jesus cried with a loud voice,

J: 'Eli, Eli, lema sabachthani?'

N: that is, 'My God, my God, why have you forsaken me?'
When some of the bystanders heard it, they said,

C: **'This man is calling for Elijah.'**

N: At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,

C: **'Wait, let us see whether Elijah will come to save him.'**

N: Then Jesus cried again with a loud voice and breathed his last.

All kneel and pause a moment

N: At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many.

Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

C: **'Truly this man was God's Son!'**

N: Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said,

C: ‘Sir, we remember what that impostor said while he was still alive, “After three days I will rise again.” Therefore command that the tomb be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, “He has been raised from the dead”, and the last deception would be worse than the first.’

N: Pilate said to them,

O: ‘You have a guard of soldiers; go, make it as secure as you can.’

N: So they went with the guard and made the tomb secure by sealing the stone.

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.

After a long pause for reflection, we move directly to

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.**

CONFESSION AND ABSOLUTION

Deacon: God shows great love for us in that while we were still sinners Christ died for us.

Silence is kept.

Let us then confess our sins in penitence and faith.

All: 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 Celebrant pronounces Absolution, to which all reply:

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:

OFFERTORY HYMN

1. Ah, holy Jesus, how hast thou offended,
that we to judge thee have in hate pretended?
By foes derided, by thine own rejected,
O most afflicted!
2. Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee!
'Twas I, Lord Jesus, I it was denied thee;
I crucified thee.
3. Lo, the Good Shepherd for the sheep is offered;
the slave hath sinned, and the Son hath suffered.
For our atonement, while we nothing heeded,
God interceded.
4. For me, kind Jesus, was thy incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion,
for my salvation.
5. Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee,
think on thy pity and thy love unswerving,
not my deserving.

*Words: J. Heermann, (1585–1647)
tr. Robert Bridges, (1844–1930)
Music: J. Crüger, (1598–1662)*

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 the prayer recalling God's saving acts, culminating 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:

**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
or sing:*

**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.**

Silence is kept.

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 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.

Jesus is the Lamb of God, who takes away the sin of the world.

Blessed are those who are called to his supper.

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

During Communion at 10 am, the Choir sings this anthem

*Ave verum corpus, natum
Ex Maria Virgine,
Vere passum, immolatum
In cruce pro homine.
Cuius latus perforatum
Vero fluxit sanguine
Esto nobis prægustatum,
Mortis in examine.
O clemens, O pie,
O dulcis Iesu Fili Mariæ.*

Hail true body,
born of the Virgin Mary,
truly suffered, sacrificed
on the cross for humanity,
from whose pierced side
truly blood flowed
be for us a foretaste
in the trial of death.
O merciful, O holy,
O sweet Jesus Son of Mary.

*Words: author unknown, 13th century
Music: Edward Elgar (1857–1934)*

When all have received communion, silence is kept.

THE SENDING OUT OF GOD'S PEOPLE

All stand.

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, by the power of the Spirit,
to proclaim you as Lord and King,
to the glory of God the Father.

**Faithful God,
may we who share this banquet
glory in the cross of our Lord Jesus Christ,
our salvation, life and hope,
who with you and the Holy Spirit,
reigns now for ever and ever.
Amen.**

HYMN

1. O sacred head sore wounded
with grief and shame weighed down;
O kingly head surrounded
with thorns your only crown;
death's shadows rise before you,
the glow of life decays;
yet hosts of heaven adore you
and tremble as they gaze.
2. In this your bitter Passion,
Good Shepherd, think on me;
look on me with compassion,
unworthy though I be:
beneath your cross abiding
for ever would I rest,
in your dear love confiding,
and with your presence blessed.
3. Lord, be my consolation,
my shield when death is near;
remind me of your Passion,
be with me when I fear.
My eyes shall then behold you,
upon your cross shall dwell,
my heart by faith enfold you;
and who dies thus, dies well.

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 Christ,
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)

Christus, der uns selig macht ('Christ who makes us blessed'), BWV 620
by J. S. Bach (1685–1750)

Roster for Today Sunday of the Passion (Palm Sunday) 29 March 2026		Roster for Next Sunday Easter Day 5 April 2026	
8:00 a.m. Holy Eucharist		9:30 a.m. (Combined) Holy Eucharist	
Sides-person	Simon Dickie	Sides-persons	Miriam Cherry Leigh Mackay
Acolyte	Jenny Weller Newton	Acolytes	Ravi Renjen TH Judy Mallinson Meg Winter
Eucharistic Assistant	Miriam Cherry	Eucharistic Assistant	Helen Baddeley
Intercessor	Curate	Intercessor	Malcolm Tadgell
Readers	Jenny Weller Newton David Sheppard	Readers	Ray Lester Muriel Porter
10:00 a.m. Holy Eucharist		Thursday 10:15 a.m. Holy Eucharist	
Sides-persons	Grant Rowlands Melissa Carson	Sides-person	Judy Wright
Acolytes	Pam Felgate Meg Winter Malcolm Tadgell TH	Readers	Judy Wright
Eucharistic Assistant	Judy Mallinson		
Intercessor	Curate		
Readers	Ray Lester Philip Jenkins		
Morning Tea	Sandra Morgan Cynthia Kunaratnum		

Of your charity, **please continue to pray** for those in long term need or sickness:
His Majesty the King; Ann; Geoff; Ivan; Jane; Joan; Liza; Mary; and Simon.

Holy Week Rosters

Roster for Monday 30 March 2026 7:00 p.m. Holy Eucharist	Roster for Tuesday 31 March 2026 7:00 p.m. Holy Eucharist	Roster for Wednesday 1 April 2026 7:00 p.m. Holy Eucharist
Intercessor Clergy	Intercessor Clergy	Intercessor Clergy
Reader Miriam Cherry	Reader Clergy	Reader Judy Wright

Roster for Maundy Thursday 2 April 2026 7:00 p.m. Holy Eucharist	Roster for Good Friday 3 April 2026 12 Noon
Sides-person Miriam Cherry	Sides-person
Acolyte Pam Felgate Ravi Renjen Malcolm Tadgell TH	Acolyte Malcolm Tadgell TH Meg Winter Pam Felgate
Eucharistic Ray Lester Assistant	Eucharistic Leigh Mackay Assistant
Intercessor Clergy	Intercessor Clergy
Readers Bryan Elmes Simon Dickie	Readers Jenny Robertson Miriam Cherry

Easter Vigil 3 April 2026 8:00 p.m. Holy Eucharist	
Sides-persons	Melissa Carson, Philip Jenkins
Acolytes	Pam Felgate, Lyn Beaumont, Malcolm Tadgell TH
Eucharistic Ewan Morgan Assistant	
Intercessor	Clergy
Readers	Venetia Patchett OT, Philip Jenkins OT,

The Week Ahead

Monday	Holy Monday – Holy Eucharist - 7:00 p.m.
Tuesday	Holy Tuesday – Holy Eucharist - 7:00 p.m.
Wednesday	Holy Wednesday – Holy Eucharist - 7:00 p.m.
Thursday	Maundy Thursday – Holy Eucharist and Watch - 7:00 p.m.
Friday	Stations of the Cross 10:00 a.m. Good Friday – Solemn Liturgy of the Passion - 12 Noon
Saturday	Easter Vigil – First Eucharist of Easter - 8:00 p.m.
Sunday	Easter Day – Solemn Sung Eucharist - 9:30 a.m. Solemn Evening Prayer of Easter – 6:00 p.m.

A reminder that the Daily Offices (Morning and Evening Prayer) are prayed in St Martin's Chapel each Monday – Saturday at 8:30 a.m. and 5:00 p.m. respectively, and can be joined via Zoom at:

Morning Prayer

8:30 a.m., Monday – Saturday

Meeting ID: 709 867 2691; Passcode: 630283

<https://zoom.us/j/7098672691?pwd=TFBBSGYxb2lhcUI3RWRldmIXWDQ4Zz09>

Evening Prayer

5:00 p.m., Monday – Saturday

Meeting ID: 709 867 2691; Passcode: 630283

<https://zoom.us/j/7098672691?pwd=TFBBSGYxb2lhcUI3RWRldmIXWDQ4Zz09>

Eucharist Scripture Readings this week

Monday

Isaiah 42:1–9
Hebrews 9:11–15

Psalm 36:5–11
John 12:1–11

Tuesday

Isaiah 49:1–7
I Corinthians 1:18–31

Psalm 71:1–14
John 12:20–36

Wednesday

Isaiah 50:4–9a
Hebrews 12:1–3

Psalm 70
John 13:21–32

Maundy Thursday

Exodus 12:1–4; 12:11–14
I Corinthians 11:23–26

Psalm 116:1–2; 116:11–18
John 13:1–17; 13:31b–35

Good Friday

Isaiah 52:13–53:12
I Corinthians 1:18–31

Psalm 22
John 18:1–19:42

Easter Day

Acts 10:34–43
Colossians 3:1–4

Psalm 118:1–2; 118:14–24
Matthew 28:1–10

NOTICES

Brigidine Asylum Seekers Project (BASP) collection is today.

LENT provides an opportunity not only for ‘reading and meditating’ (as in our Study Group), ‘self-examination, prayer and fasting’ (as we heard on Ash Wednesday), but also for ‘self-denial and acts of generosity’, including alms-giving!

Each week in Lent we will publish the amount received in offerings in the last week, as well as the budgeted costs for running the parish each week of the year. These figures are:

Church Income – \$ 7,192.

Church Expenditure for the week – \$ 12,493

You will see there is a short fall of **\$ 2,257**. To assist in this, please contact Geraldine Powell: dgp3934@icloud.com/0414 831 968 for details.

The Great Week of the Church (Holy Week) is here!

Please see below concerning preparing the Church for this week:

Working bee on 3rd April (Holy Saturday), again from 9:00 – midday.

After every death, a family gathers together to ‘clean up’ the house of the one who has died. So too, as we mark the time when our Lord rested in the tomb, we come together to clean, polish brass, prepare flowers and candles, ready for the Great Feast that night and the next morning.

All are most welcome, and morning or afternoon teas will be supplied.

Spiritual Café returns for 2026! Tuesday 31 March.

Our guest speaker is **Arthur Andronis**, Heritage Architect and Surveyor of St Paul’s Cathedral. His topic is *The Restoration of Notre Dame Cathedral in Paris*. Join us for dinner at Giorgio’s, 1235 High St Armadale at 6.30pm followed by the speaker at 7.30pm.

Spiritual Café Pre-Payment is required. Cost \$55 for two courses, drinks available to purchase. Tickets via TryBooking <https://www.trybooking.com/DJQQF>

For further information email: office@stgeorgesmalvern.org or call 9822 3030

The **Archbishop’s Listening in Lent programme** has been taking place over the last few weeks at various face-to-face venues (including at St George’s). The Archbishop is, however, keen to hear from **all** people in the Diocese, not just those who attended one of the “roadshows”. To that end, all at St George’s are encouraged to visit the link:

<https://www.melbourneanglican.org.au/listening-in-lent/> to complete the questionnaire there, or to use the QR code to answer what you hope for the church in this Diocese and in the cities of Melbourne and Geelong in the coming years.





HOLY WEEK AND EASTER

ST GEORGE'S, MALVERN

***PREACHER: THE REVEREND CANON
PROFESSOR DOROTHY LEE, AM, FAHA**
“Abiding with Jesus through Holy Week”

Palm Sunday, March 29

Holy Eucharist (with distribution of palm crosses)

8:00 am; 10:00 am (including procession); 5:00 pm

Holy Week

**Morning and Evening Prayer continue at 8:30 am and 5:00 pm
each day.**

Monday*, Tuesday* and Wednesday*

7:00 pm Holy Eucharist (with address)

THE “GREAT THREE DAYS”

Maundy Thursday*, April 2

7:00 pm Holy Eucharist, with address and Watch

Good Friday, April 3

10:00 am Stations of the Cross

12:00 pm Solemn Liturgy of the Passion*

Easter Eve, April 4*

**8:00 pm Easter Vigil with New Fire, Renewal of Baptismal
Vows and First Eucharist of Easter**

Easter Day, April 5

9:30 am Solemn Sung Eucharist*

6:00 pm Solemn Evening Prayer of Easter

PARISH DIRECTORY

296 Glenferrie Road, Malvern, VIC 3144



VICAR

The Reverend Dr Gregory Seach

Phone: 9822 4662 (h); 0408 505 646 (m)
Email: vicar@stgeorgesmalvern.org
Day off: Friday

ASSISTANT CURATE

The Reverend Dr Callum Dawson

Phone: 9822 3030 (w) Option 4; 0427 264 329(m)
Email: cdawson@melbourneanglican.org.au
Day off: Saturday

HONORARY ASSOCIATE PRIEST

The Reverend Matthew Dowsey 0412 852 697

DIRECTOR OF MUSIC

Christopher Lo

Email: music@stgeorgesmalvern.org

CHURCH OFFICE

Adrian Chong

Monday-Friday

Phone:

Email:

10:00 a.m. – 2:00 p.m.

9822 3030 Option 2

office@stgeorgesmalvern.org

WARDENS

Malcolm Tadgell

Robyn Whitehouse

Vicar's Warden *to be appointed*

0400 799 030

0409 707 117

CHILD SAFE & SAFEGUARDING OFFICER

Andrea King

0407 810 651

We acknowledge the Boon Wurrung and Wurundjeri people of the Kulin nation as the Traditional Custodians and Owners of the land upon which we meet, land which was taken, not ceded.

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