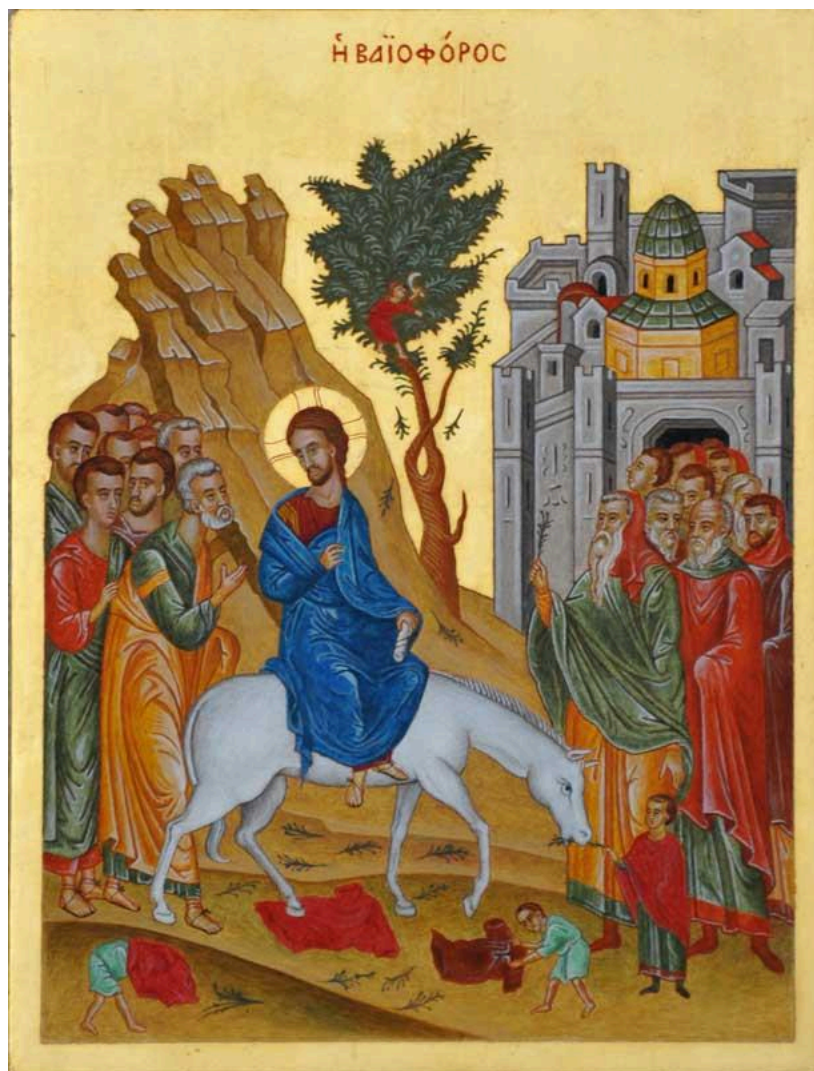




St George's Anglican Church, Malvern

THE BEGINNING OF THE CHURCH'S GREAT WEEK:

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



8:00 am and 10:00 am

*While it is no longer mandatory to wear a mask inside the church,
we still recommend wearing one during singing.*

LITURGY OF THE PALMS

At 10 am, when all are gathered, the choir sings:

Hosanna to the son of David!
Blessed is he that cometh in the name of the Lord.
Hosanna in the highest. Amen.

Words: Matthew 21:9

Music: Tomás Luis de Victoria (1548–1611)

The President 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 President 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 President:

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.

Deacon: The Lord be with you.

All: **And also with you.**

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

All: **Hosanna in the highest.**

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!’

Then he entered Jerusalem and went into the temple;

and when he had looked around at everything, as it was already late,

he went out to Bethany with the twelve.

Mark 11:1–11

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 President 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.
(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*
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*

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.*

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

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

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

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?

Isaiah 50: 4–9a

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

Psalm 31.9-18 *[said at 8 am; sung by the choir at 10 am, to a chant by William Crotch]*

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:

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.

Philippians 2: 5–11

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**, one **Other single reader** and the **Crowd**. Words spoken by the **Crowd** are done by **ALL** the Congregation and are in bold):*

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

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said,

C: **‘Not during the festival, or there may be a riot among the people.’**

N: While Jesus was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

C: **‘Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.’**

N: And they scolded her. But Jesus said,

J: ‘Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.’

N: Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him,

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

N: So he sent two of his disciples, saying to them,

J: ‘Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house,

“The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?” He will show you a large room upstairs, furnished and ready. Make preparations for us there.’

N: So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said,

J: ‘Truly I tell you, one of you will betray me, one who is eating with me.’

N: They began to be distressed and to say to him one after another,

C: ‘Surely, not I?’

N: He said to them,

J: ‘It is one of the twelve, one who is dipping bread into the bowl with me. For 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: While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

J: ‘Take; this is my body.’

N: Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them,

J: ‘This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.’

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

J: ‘You will all become deserters; for it is written,
“I will strike the shepherd,
and the sheep will be scattered.”
But after I am raised up, I will go before you to Galilee.’

Peter said to him,

O: ‘Even though all become deserters, I will not.’

N: Jesus said to him,

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

N: But he said vehemently,

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

N: And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples,

J: ‘Sit here while I pray.’

He took with him Peter and James and John, and began to be distressed and agitated. And he said to them,

J: ‘I am deeply grieved, even to death; remain here, and keep awake.’

N: And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said,

J: ‘Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.’

N: He came and found them sleeping; and he said to Peter,

J: ‘Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.’

N: And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them,

J: ‘Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.’

N: Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying,

O: ‘The one I will kiss is the man; arrest him and lead him away under guard.’

N: So when he came, he went up to him at once and said,

O: ‘Rabbi!’

N: and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them,

J: ‘Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.’

N: All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

C: ‘We heard him say, “I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.” ’

N: But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

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

N: But he was silent and did not answer. Again the high priest asked him,

O: ‘Are you the Messiah, the Son of the Blessed One?’

N: Jesus said,

J: ‘I am; and
“you will see the Son of Man
seated at the right hand of the Power”,
and “coming with the clouds of heaven.”’

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

O: ‘Why do we still need witnesses? You have heard his blasphemy! What is your decision?’

N: All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

C: ‘**Prophesy!**’

N: The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said,

O: ‘You also were with Jesus, the man from Nazareth.’

N: But he denied it, saying,

O: ‘I do not know or understand what you are talking about.’

N: And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders,

O: ‘This man is one of them.’

N: But again he denied it. Then after a little while the bystanders again said to Peter,

O: ‘Certainly you are one of them; for you are a Galilean.’

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

O: ‘I do not know this man you are talking about.’

N: At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, ‘Before the cock crows twice, you will deny me three times.’ And he broke down and wept.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,

O: ‘Are you the King of the Jews?’

N: He answered him,

J: ‘You say so.’

N: Then the chief priests accused him of many things. Pilate asked him again,

O: ‘Have you no answer? See how many charges they bring against you.’

N: But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,

O: ‘Do you want me to release for you the King of the Jews?’

N: For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

O: ‘Then what do you wish me to do with the man you call the King of the Jews?’

N: They shouted back,

C: ‘**Crucify him!**’

N: Pilate asked them,

O: ‘Why, what evil has he done?’

N: But they shouted all the more,

C: ‘**Crucify him!**’

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

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

C: ‘**Hail, King of the Jews!**’

N: They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, ‘The King of the Jews.’ And with him they crucified two

bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

C: ‘Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!’

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

C: ‘He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.’

N: Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three o’clock Jesus cried out with a loud voice,

J: ‘Eloi, Eloi, lema sabachthani?’

N: which means, ‘My God, my God, why have you forsaken me?’ When some of the bystanders heard it, they said,

C: ‘Listen, he is calling for Elijah.’

N: And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

O: ‘Wait, let us see whether Elijah will come to take him down.’

N: Then Jesus gave a loud cry and breathed his last.

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

And the curtain of the temple was torn in two, from top to bottom.

Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

O: ‘Truly this man was God’s Son!’

Mark 14: 1 – 15: 27

No response is made to the gospel on this day; we move directly to

The Sermon

After the sermon, silence is kept.

THE PRAYERS OF THE PEOPLE

The Prayers are offered with the following response:

Lord, hear us.

Lord, hear our prayer.

The President 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

President: 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 may 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.
2. Grace and life eternal
in that blood I find;
blessed be his compassion,
infinitely kind.
3. Blessed through endless ages
be the precious stream
which from endless torment
did the world redeem.

4. Oft as it is sprinkled
on our guilty hearts,
Satan in confusion
terror-struck departs.
5. Oft as earth exulting
wafts its praise on high,
angel hosts rejoicing,
heaven make their glad reply.
6. Let us lift our 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 President continues with a 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.**

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 President 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:

**Jesus, Lamb of God, have mercy on us.
Jesus, Lamb of God, have mercy on us.
Jesus, Lamb of God, grant us your 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 administered in the customary manner.

During Communion at 10 am, the Choir sings this anthem

*Sing, my soul, his wondrous love
who, from yon bright throne above
ever watchful o'er our race
still to us extends his grace.*

*Heaven and earth by him were made;
all is by his sceptre swayed;
what are we that he should show
so much love to us below.*

*God the merciful and good,
bought us with the Saviour's blood,
and, to make our saving sure,
guides us by his Spirit pure.*

*Sing, my soul, adore his Name!
Let his glory be thy theme:
praise him till he calls thee home;
trust his love for all to come.*

*Words: Unknown author
Music: Ned Rorem (b. 1923)*

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

[only at 10 am]

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 of 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)

Dominica in Palmis
by Jean Langlais (1907–91)

Tuesday 30 March	9:15am	Morning Prayer (Zoom) ID: 787 3438 9811, Password: SGM3144 or you can connect by putting into your search browser the following, https://us04web.zoom.us/j/78734389811?pwd=V2UyNXE2bnBMaHdGYWg2cVVyY09HQ09
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