

Saint Thomas's Church

Palm Sunday

Sunday, March 24, 2024

High Mass at 11:00 am



Entry of Christ into Jerusalem, Frans Francken the Younger, 17th cent
National Museum, Warsaw, Poland

Saint Thomas's Anglican Church

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Welcome!

On behalf of everyone who claims St. Thomas's as their spiritual home, we are happy you are with us, whether in person or via our livestream. If you are a visitor or newcomer, or even a longtime parishioner, but find it awkward or difficult to stand or kneel at the places indicated, remaining seated is perfectly acceptable. Please assume the posture most conducive to prayer throughout this service, or simply observe.

St. Thomas's has many peculiar ways that we cherish and are happy to share. If there seems to be no rhyme or reason for something, there might not be! But feel free to ask anyone after the service; it usually makes for entertaining conversation.

You are not obliged to engage any of us in conversation, though you should know that pretty much everyone here is happy to do so when we gather. You can always slip away without any judgement, though we hope you will avail yourself of **coffee hour in the parish hall** following this service, if possible. We seem to have a lot of introverts here, so we understand the energy it takes to put yourself out there. Even if you're a raging extrovert, the experience of church can be disorienting. Relax and be yourself. Believe it or not, whether from near or far, God has led you here today. We want to honour what God is up to in your life, and we are here for you as you (re-) discover the joy and the challenge of the saving Gospel of Jesus Christ.

Fr. Nathan Humphrey, Rector

Low gluten communion hosts are available upon request. When you approach for communion, indicate to the priest that you require a low gluten host.



St. Thomas's relies on the generosity of those whose offerings reflect gratitude for God's own generosity to us. To make a secure gift online, simply scan the QR code with your phone's camera app, or visit qrco.de/smokytops. Scroll to the bottom of the webpage to fill out the online form. **We no longer pass the plate, so if you want to give the old-fashioned way, an alms basin is available in the narthex.**

Celebrant: Fr. James Shire
Deacon & Homilist: Fr. Nathan Humphrey
Reader: James Meade
Organist & Choirmaster: Elizabeth Anderson
Assistant Organist & Choirmaster: Manuel Piazza

MUSIC OF THE MASS

Missa XV, Dominator Deus

VOLUNTARY

Fantasia super 'Valet will ich dir geben', BWV 735,
J.S. Bach (1685-1750)

The People stand at the sound of the bells as as the choir enters the church during the voluntary.

INTROIT

‘Hosanna to the Son of David,’ Thomas Weelkes (1575-1623)

Hosanna to the Son of David. Blessed be the King that cometh in the Name of the Lord. Hosanna. Thou that sittest in the highest heavens. Hosanna in excelsis Deo.

The People remain standing for the Collect.

COLLECT

Let us pray.

Almighty God, whose Son was crucified yet entered into glory, may we, walking in the way of the Cross, find it is for us the way of life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. **Amen.**

THE GOSPEL OF THE PALMS

Mark 11.1-10

The Lord be with you.

And with thy spirit.

The Holy Gospel is written in the eleventh chapter in the Gospel according to Saint Mark, beginning at the first verse

Glory be to thee, O Lord.

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he 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!’

The Gospel of Christ.

Praise be to thee, O Christ.

THE BLESSING OF THE PALMS

Standing behind the table laden with palms, the Celebrant says:

Brothers and sisters, my siblings in Christ: During Lent we have been preparing for the celebration of our Lord’s death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Saviour, to suffer, to die, and to rise again. Let us go with him in faith and love, so that, united with him in his sufferings, we may share in his risen life.

Let us pray. O God our heavenly Father, whose blessed Son, our Lord Jesus Christ, entered Jerusalem as Messiah to suffer and to die; bless ✠ we pray, these palms, that they may be unto us a sign of his victory; and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leadeth to eternal life; who liveth and reigneth with thee and the Holy Spirit, now and for ever. **Amen.**

The People hold up their palms as the Celebrant goes down the centre aisle to sprinkle the congregation's palms. This is done during the singing of the psalm with its antiphon:

PSALM 24, Tone VI, with this antiphon:

The chil - dren of the He - brews, * car - ry - ing palms and o - live branch - es,
 went _ forth to _ _ meet the _ Lord, cry - - - - ing _ out
 and _ say - ing, Ho - san - na _ _ _ in the High - est.

Tone VI

- Cantor* 1 THE EARTH is the Lord's, and all that there-**in** is :
People the compass of the world, and **they** that dwell there²in.
- 2 For he hath founded it up-on **the** seas :
 and establish-ed **it** üp-on the ^floods.
- Cantor* 3 Who shall ascend into the hill of **the** Lord? :
 or who shall stand **in** his ho-ly ^place?
- People* 4 Even he that hath clean hands, and a **pure** heart : and that hath not
 lift up his mind unto vanity, nor sworn to de-**ceive** his neigh-bour.
- Cantor* 5 He shall receive a blessing from **the** Lord :
 and righteousness from the God of **his** säl-va-tion.
- People* 6 This is the generation of them that **seek** him :
 even of them that seek thy face, O **God** öf Ja-cob.

- Cantor* 7 Lift up your heads, O ye gates, and be ye lift up,
ye everlast-**ing** doors : and the King of **glo-ry** shall come[^]in.
- People* 8 Who is the King of **glo-ry**? :
it is the Lord strong and mighty, even the Lord might-**ty** in bat-tle.
- Cantor* 9 Lift up your heads, O ye gates, and be ye lift up, ye everlast-**ing**
doors : and the King of **glo-ry** shall come[^]in.
- People* 10 Who is the King of **glo-ry**? :
even the Lord of hosts, he is the **King** öf glo-ry.

The People repeat the antiphon from the beginning.

THE PROCESSION

Let us go forth in peace.

In the Name of the Lord. A-men.

PROCESSION HYMN 130

All glory, laud, and honour

All glo - ry, laud, and ho - nour to thee, re - deem - er, King,
To whom the lips of child - ren made sweet ho - san - nas ring.

- | | |
|--|---|
| <p>1 Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and blessèd One.
<i>Refrain.</i></p> | <p>3 The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present.
<i>Refrain.</i></p> |
| <p>2 The company of angels
Are praising thee on high,
And mortal men and all things
Created make reply
<i>Refrain.</i></p> | <p>4 To thee before thy Passion
They sang their hymns of praise;
To thee now high exalted
Our melody we raise.
<i>Refrain.</i></p> |

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

S^t THEODULPH
Melody by M. Teschner, c 1613
Adapted and harmonized by J.S. Bach

S^t Theodulph of Orleans, d. 821
Tr J. M. Neale, 1818-66

AT THE ROOD

The Prophetic Anthem; *Tone i*

O Jerusalem, look toward the East and behold: lift up thine eyes, O Jerusalem,
and behold the power of thy King!

Sarum Processional

HYMN 131

Ride on! ride on in majesty!



- 1 Ride on! ride on in majesty!
Hark! all the tribes hosanna cry;
O Saviour meek, pursue thy road
With palms and scattered garments strowed.
- 2 Ride on! ride on in majesty!
In lowly pomp ride on to die;
O Christ, thy triumphs now begin
O'er captive death and conquered sin.
- 3 Ride on! ride on in majesty!
The angel-squadrons of the sky
Look down with sad and wondering eyes
To see the approaching Sacrifice.

- 4 Ride on! ride on in majesty!
Thy last and fiercest strife is nigh,
The Father on his sapphire throne
Expects his own anointed Son.
- 5 Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow thy meek head to mortal pain;
Then take, O God, thy power, and reign.

WINCHESTER NEW
Adapted from a chorale in Musicalisches Handbuch, Hamburg 1690

Henry Milman, 1791-1868

The character of the service changes from joyfulness at the entrance of Jesus into the holy city to solemnity in anticipation of his Passion.

The People kneel. The Choir alone sings the Kyrie.

KYRIE ELEISON

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Kyrie Eleison.
Christe Eleison.
Kyrie Eleison.

THE COLLECT OF THE DAY

The Lord be with you.
And with thy spirit.
Let us pray.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. **Amen.**

The People sit.

THE EPISTLE

Philipians 2.5-11

The Epistle is written in the second chapter of St Paul's epistle to the Philippians, beginning at the fifth verse.

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.

The word of the Lord.

Thanks be to God.

SEQUENCE HYMN

The royal banners forward go

VEXILLA REGIS

Sarum Plainsong
7th century

The roy - al ban - ners for - ward go, _____

The Cross shines forth _____ in mys - tic _____ glow; _____

Where he in flesh, _____ our flesh _____ who made, _____

Our sen - - - tence bore, _____ our ran - som paid. _____

- 2 There whilst he hung, his sacred side
By soldier's spear was opened wide,
To cleanse us in the precious flood
Of water mingled with his Blood.
- 3 Fulfilled is now what David told
In true prophetic song of old,
How God the heathen's King should be;
For God is reigning from the Tree.
- 4 O Tree of glory, Tree most fair,
Ordained those holy limbs to bear,
How bright in purple robe it stood,
The purple of a Saviour's Blood!
- 5 Upon its arms, like balance true,
He weighed the price for sinners due,
The price which none but he could pay,
And spoiled the spoiler of his prey.
- 6 To thee, Eternal Three in One,
Let homage meet by all be done:
As by the Cross thou dost restore,
So rule and guide us evermore.



Vexilla Regis
Venantius Fortunatus, 530-609

1933 by Canon Percy Dearmer

The People may remain standing or be seated until “Now from the sixth hour. . .” At that point, all who are able, stand. The customary responses before and after the Gospel are omitted.

PASSION GOSPEL

Matthew 27.1-54

The Passion of our Lord Jesus Christ according to Saint Matthew.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they

led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearst thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they came out they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.

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

It is customary to kneel or bow during a moment of silence. All rise with the Deacon.

And behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and

went into the holy city, and appeared unto many. Now when the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God.

The People keep a profound silence, then sit at the invitation of the Preacher.

SERMON

OFFERTORY SENTENCE

Walk in love, as Christ also hath loved us, and hath given himself as an offering and a sacrifice to God.

OFFERTORY HYMN 596

My song is love unknown



- All* 1 My song is love unknown,
My Saviour's love to me,
Love to the loveless shown,
That they might lovely be.
O who am I,
That for my sake
My Lord should take
Frail flesh and die?
- All* 2 He came from his blest throne,
Salvation to bestow;
But men made strange, and none
The longed-for Christ would know.
But O, my friend,
My friend indeed,
Who at my need
His life did spend!

Lower 3 Sometimes they strew his way,
Voices And his sweet praises sing;
Resounding all the day
Hosannas to their king.
Then `Crucify!
Is all their breath,
And for his death
They thirst and cry.

Upper 4 Why, what hath my Lord done?
Voices What makes this rage and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries!
Yet they at these
Themselves displease,
And `gainst him rise.

All 5 They rise, and needs will have
My dear Lord made away;
A murderer they save,
The Prince of Life they slay.
Yet cheerful he
To suffering goes,
That he his foes
From thence might free.

All 6 Here might I stay and sing,
No story so divine;
Never was love, dear King,
Never was grief like thine.
This is my Friend,
In whose sweet praise
I all my days
Could gladly spend.

The People sit if the Choir also sits, standing again as the thurifer approaches for the censuring.

PRAYER OVER THE GIFTS

Gracious God, the suffering and death of Jesus, thine only Son, makes us pleasing in thy sight. Alone we can do nothing, but through his sacrifice, may we receive thy love and mercy. Through the same Christ our Lord. **Amen.**

INTENTIONS OF THE MASS

The Subdeacon reads the Intentions and bids the People's additions, silently or aloud.

INVITATION, CONFESSION AND ABSOLUTION

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

The People kneel and keep silence for a space.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

The Celebrant alone stands to impart the Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The People remain kneeling.

EUCCHARISTIC PRAYER

The musical notation consists of three staves, each with a treble clef and a key signature of three flats (B-flat, E-flat, A-flat). The first staff is divided into two parts: the first part is for the Celebrant and the second for the People. The lyrics are: "The Lord be with you; And with thy spirit." The second staff is also divided into two parts: Celebrant and People. The lyrics are: "Lift up your hearts; We lift them up unto the Lord." The third staff is divided into two parts: Celebrant and People. The lyrics are: "Let us give thanks unto our Lord God; It is meet and right so to do."

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man; who did humble himself, even to the death upon the Cross for us sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

The Choir alone sings:

SANCTUS & BENEDICTUS

Holy, Holy, Holy,
Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
✠ Blessed is he that cometh
in the Name of the Lord.
Hosanna in the highest.

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth:
Pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.
✠ Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

The Celebrant continues,

Blessing and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood; who, in the same night that he was betrayed, took Bread; and, when he had given thanks, he brake it; and gave it to his disciples, saying, Take, eat; this is my Body which is given for you: Do this in remembrance of me.

Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all, of this; for this is my Blood of the new Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded; And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion;

And we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee,

The musical notation is written on a single staff in G major (one sharp) and 4/4 time. It is divided into two parts: 'Celebrant' and 'People'. The 'Celebrant' part consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The 'People' part consists of a half note G4, followed by a half note A4, and a half note B4. The lyrics are placed below the notes.


Celebrant *People*

O Fa - ther al - might - ty, world with - out ___ end. A - men. ___

THE LORD'S PRAYER


John Merbecke (1505-1585)

Celebrant

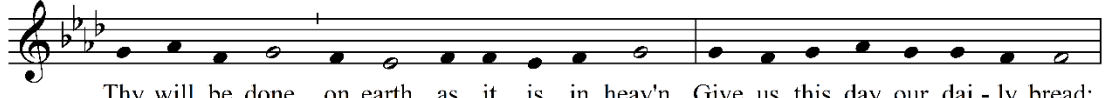


And now, as our Sa-viour Christ hath com-mand-ed and taught us, we are bold to say:

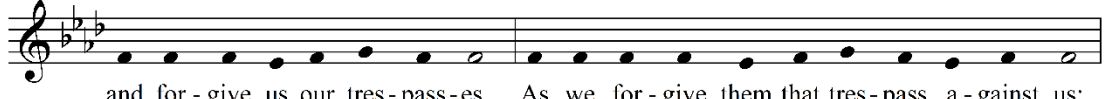
People



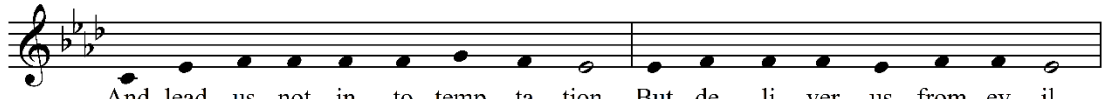
Our Fa-ther, who art in heav'n, Hal-low-ed be thy Name, Thy king-dom come,



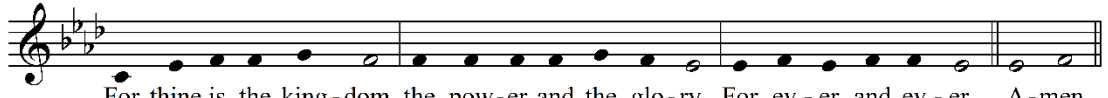
Thy will be done, on earth, as it is in heav'n. Give us this day our dai - ly bread;



and for - give us our tres-pass-es, As we for - give them that tres-pass a - gainst us;



And lead us not in - to temp - ta - tion, But de - li - ver us from ev - il.



For thine is the king-dom, the pow-er and the glo-ry, For ev - er and ev - er. A-men.

FRACTION & PEACE

The consecrated Bread is broken. A period of substantial silence is kept.

Celebrant



The peace of the Lord be al-ways with you.

People



And with thy spi - rit.

PRAYER OF HUMBLE ACCESS

All who intend to receive Holy Communion pray together:

We do not presume

to come to this thy Table, O merciful Lord, Trusting in our own righteousness, But in thy manifold and great mercies. We are not worthy So much as to gather up the crumbs under thy Table. But thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, So to eat the Flesh of thy dear Son Jesus Christ, And to drink his Blood, That our sinful bodies may be made clean by his Body, And our souls washed through his most precious Blood, And that we may evermore dwell in him, And he in us. Amen.

The Choir alone sings:

AGNUS DEI

O Lamb of God, that takest away the sin of the world, have mercy upon us.	Agnus Dei, qui tollis peccata mundi, miserere nobis.
O Lamb of God, that takest away the sin of the world, have mercy upon us.	Agnus Dei, qui tollis peccata mundi, miserere nobis.
O Lamb of God, that takest away the sin of the world, grant us thy peace.	Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

The Celebrant turns to face the People and says,

INVITATION TO COMMUNION

Behold the Lamb of God; behold him that taketh away the sin of the world.
Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my soul shall be healed.

COMMUNION INSTRUCTIONS

All baptized Christians are warmly invited to receive Communion as directed by the Sidespeople. Please receive the host (bread) on the right palm of the hand (supported underneath by the left palm). To receive the cup, gently guide with your hand the base of the chalice. Please refrain from intinction (dipping the host into the cup), as diocesan policy does not allow us to do so.

Low gluten communion hosts are available upon request. When you approach for communion indicate to the priest that you require a low gluten host.

If you have not been baptized or are not receiving communion, please cross your arms over your chest in the shape of an X to receive a blessing.

If you wish to inquire about baptism for yourself or your child, we would love to speak with you!

COMMUNION DEVOTIONS

An Act of Spiritual Communion, which may be prayed silently by those not receiving:

My Jesus, I believe that thou art truly present in the Holy Sacrament. And since I cannot now receive thee sacramentally, I beseech thee to come spiritually into my heart. I unite myself unto thee, and embrace thee with all the affections of my soul. Let me never be separated from thee. Let me live and die in thy love. Amen.

ANIMA CHRISTI

The following devotion may be prayed silently by communicants and non-communicants.

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me.
Within thy wounds hide me.
Suffer me not to be separated from thee.
From the malicious enemy defend me.
In the hour of my death call me.
And bid me come to thee,
That with thy saints I may praise thee,
For ever and ever. Amen.

The People sit as the Choir stands to sing the Motet.

MOTET 'Christus factus est pro nobis obediens,' Anton Bruckner (1824-1896)

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne
nomen.

Christ became obedient for us unto death, even the death of the cross. Wherefore
God also hath exalted Him, and hath given Him a name which is above every name.

(Gradual for Maundy Thursday. Philippians 2.8-9)

The People may sit or kneel for the hymn.

COMMUNION HYMN 139

O Sacred head, surrounded



1 O Sacred head, surrounded
By crown of piercing thorn!
O bleeding head, so wounded,
Reviled, and put to scorn!
Death's pallid hue comes o'er thee,
The glow of life decays,
Yet angel-hosts adore thee,
And tremble as they gaze.

2 I see thy strength and vigour
All fading in the strife,
And death with cruel rigour
Bereaving thee of life;
O agony and dying!
O love to sinners free!
Jesu, all grace supplying,
O turn thy face on me.

3 In this thy bitter Passion,
Good Shepherd, think of me
With thy most sweet compassion,
Unworthy though I be:
Beneath thy Cross abiding
For ever would I rest,
In thy dear love confiding,
And with thy presence blest.

PASSION CHORALE
H.L. Hassler's Lustgarten 1601
arr. by J.S. Bach 1685-1750

From a 14th c Latin hymn
Tr H.W. Baker 1821-77

The People kneel.

PRAYER AFTER COMMUNION

Let us pray.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. **Amen.**

BLESSING

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

The People stand.

DISMISSAL

Let us bless the Lord.
Thanks be to God.

CONCLUDING HYMN 593

When I survey the wondrous cross



- 1 When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
- 2 Forbid it, Lord, that I should boast,
Save in the Cross of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his Blood.
- 3 See, from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?
- 4 Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

ROCKINGHAM
(adapted by Edward Miller, 1735-1807)

Isaac Watts (1674-1748), 1707

The people may be seated. Please maintain an atmosphere of reverent silence during and after the Postlude.

VOLUNTARY

O Mensch, bewein' dein' Sünde Groß, BWV 622, J.S. Bach

*The Palm Branches are given to the honour and glory of Almighty God,
and in memory of Hortense Wasteneys.*

Flowers in the Church on Easter day are the gift of the congregation.

*Donations may be made in memory of family and friends
by filling out the appropriate flower envelope.*

Names and thanksgivings will be published in the Easter booklets.

Anonymous donations are also gratefully accepted.

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