



PALM SUNDAY

**The Blessing of Palms, Solemn Procession
and
Choral Eucharist**

*Sunday 24th March 2024
11.15 a.m.*

MUSICAL SETTING

Mass of the Quiet Hour - *George Oldroyd (1887-1956)*

HOLY WEEK AND EASTER SERVICES

Monday, Tuesday & Wednesday

12 noon The Eucharist (said, in the Deans' Chapel)

Maundy Thursday

12 noon Midday Prayers

8.00pm Choral Eucharist, Stripping of the Altars and The Watch

Good Friday

12 noon Sung Passion Gospel & Solemn Proclamation of the Cross

8.00pm Liturgical Performance - *The Crucifixion* by John Stainer

Holy Saturday

8.00pm Lighting of the Paschal Fire, The Vigil and First Eucharist of Easter

Easter Day

11.15am Festal Choral Eucharist

3.30pm Festal Choral Evensong

LIVE-STREAMING

This service is being live-streamed and recorded via www.churchservices.tv and YouTube. The camera is at the back of the Cathedral and covers the Nave, Crossing, Choir Stalls and High Altar. It does not cover the North and South Aisles, Dean's Chapel and Ambulatory. If you do not wish to appear on camera please consult the churchwardens/stewards and they will guide you to a seat out of shot.

PHOTOGRAPHY

Please ensure that all cellphones are switched off.
Photography of any kind is not permitted during the Service.

ACCESSIBILITY

The Cathedral is fitted with a Deaf Loop System. Those who have digital hearing aids should set them to "T". Large print copies of this order of service are available.

COMMEMORATION OF THE LORD'S ENTRY TO JERUSALEM

When all are ready the following is sung by the choir:

Hosianna dem Sohne David. Gelobet sei der da kommt im Namen des Herren.
Hosianna in der Höhe.

*Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.*

Bartholomäus Gesius (1562 - 1613)

THE GREETING

The celebrant greets the people

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

INTRODUCTION

The celebrant introduces the celebration

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

All hold up their palms while this prayer is said:

God our Saviour,
whose Son Jesus Christ entered into Jerusalem as Messiah to suffer and to die;
let these palms be for us signs of his victory
and grant that we who bear them in his name
may ever hail him as our King,
and follow him in the way that leads to eternal life;
who is alive and reigns with you,
in the unity of the Holy Spirit, one God, now and for ever.
Amen.

THE PALM GOSPEL

Matthew 21: 1-11

When the Gospel is announced the reader says

Hear the Gospel of our Saviour Christ according to Saint Matthew,
chapter twenty-one, beginning at verse one.

Glory to you, Lord Jesus Christ.

At the end of the Gospel

This is the Gospel of Christ.

Praise to you, Lord Jesus Christ.

Let us go forth, praising Jesus our Messiah.

*The Procession moves around the nave and side aisles
symbolising Christ's entry into Jerusalem as Hymn 509 is sung:*

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

Thou art the King of Israel,
thou David's royal Son,
who in the Lord's name comest,
the King and blessèd one:

The company of angels
are praising thee on high;
and mortal flesh, and all things
created, make reply:

The people of the Hebrews
with palms before thee went;
our praise and prayer and anthems
before thee we present:

To thee, before thy Passion,
they sang their hymns of praise;
to thee, now high exalted,
our melody we raise:

Thou didst accept their praises;
accept the prayers we bring,
who in all good delightest,
thou good and gracious King:

Do thou direct our footsteps
upon our earthy way,
and bring us by thy mercy
to heaven's eternal day.

Within that blessèd City
thy praises may we sing,
and ever raise hosannas
to our most loving King.

*St. Theodulf of Orleans (d. 821);
tr. John Mason Neale (1818-66);*

THE COLLECT OF THE DAY *is sung*

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

PROCLAIMING AND RECEIVING THE WORD

THE FIRST READING

Isaiah 50: 4-9a

At the end of the reading

This is the word of the Lord.

Thanks be to God.

The Choir sings

PSALM 31: 9-16

Have mercy on me, Lord, for I am in trouble:
my eye is consumed with sorrow, my soul and my body also.
For my life is wasted with grief and my years with sighing:
my strength fails me because of my affliction, and my bones are consumed.
I have become a reproach to all my enemies and even to my neighbours,
an object of dread to my acquaintances:
when they see me in the street they flee from me.
I am forgotten like one that is dead, out of mind: I have become like a broken vessel.
For I have heard the whispering of the crowd; fear is on every side:
they scheme together against me, and plot to take my life.
But my trust is in you, O Lord: I have said, 'You are my God.
My times are in your hand:
deliver me from the hand of my enemies, and from those who persecute me.
Make your face to shine upon your servant: and save me for your mercy's sake.'

THE SECOND READING

Philippians 2: 5-11

At the end of the reading

This is the word of the Lord.

Thanks be to God.

HYMN OF THE GRADUAL - 511

Ride on, ride on in majesty!
Hark, all the tribes hosannas cry,
thy humble beast pursues his road
with palms and scattered garments strowed.

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.

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

Ride on, ride on in majesty!
Thy last and fiercest strife is nigh;
the Father on his sapphire throne
awaits his own anointed Son.

Ride on, ride on in majesty!
In lowly pomp ride on to die;
bow thy meek head to mortal pain,
then take, O God, thy power, and reign.

Henry Milman (1791-1868)

THE PASSION READING

Praise to you, O Christ, King of eternal glory. Christ humbled himself and became obedient unto death, even death on a cross. Therefore God has exalted him and given him the name that is above every name.

Praise to you, O Christ, King of eternal glory.

When the Passion is announced the reader says

The Passion of our Lord Jesus Christ according to Mark.

No response is made.

E = Evangelist J = Jesus S = Single Voice Parts **P = People**

E And they went to a place called Gethsemane; and Jesus said to the disciples:

J Sit here, while I pray.

E And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said to them:

J My soul is very sorrowful, even to death; remain here, and watch.

E And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him.

J Abba, Father, all things are possible to you; remove this cup from me; yet not what I will, but what you will.

E And he came and found them sleeping, and he said to Peter:

J Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.

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

J Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.

E And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, and from the chief priests and the scribes and the elders. Now the betrayer had given them a sign:

S The one I shall kiss is the man; seize him and lead him away safely.

E And when he came, he went up to him at once, and said:

S Master!

E And he kissed him. And they laid hands on him and seized him. But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. And Jesus said to them:

J Have you come out as against a robber, with swords and clubs to capture me Day after day I was with you in the Temple teaching, and you did not seize me. But let the Scriptures be fulfilled.

E And they all forsook him and fled. And a young man followed him, with nothing but a linen cloth around his body; and they seized him, but he left the linen cloth and ran away naked.

And they led Jesus to the high priest; and all the chief priests and the scribes and the elders were assembled. And Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, and warming himself at the fire.

Now the chief priests and the whole council sought testimony against Jesus to put him to death; but they found none. For many bore false witness against him, and their witness did not agree. And some stood up and bore false witness against him:

P 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'.

E Yet not even so did their testimony agree. And the high priest stood up in the midst, and asked Jesus:

S Have you no answer to make? What is it that these men testify against you?

E But he was silent and made no answer. Again the high priest asked him:

S Are you the Christ, the Son of the Blessed?

J I am; and you will see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.

E And the high priest tore his mantle, and said:

S Why do we still need witnesses? You have heard his blasphemy. What is your decision?

E And they all condemned him as deserving death. And some began to spit on him, and to cover his face, and to strike him, saying to him:

P **Prophesy!**

E And the guards received him with blows.

And as Peter was below in the courtyard, one of the maids of the high priest came; and seeing Peter warming himself, she looked at him, and said:

S You also were with the Nazarene, Jesus.

E But he denied it:

S I neither know nor understand what you mean.

E And he went out into the gateway. And the maid saw him, and began again to say to the bystanders:

S This man is one of them.

E But again he denied it. After a little while again the bystanders said to Peter:

P **Certainly you are one of them; for you are a Galilean.**

E But he began to invoke a curse on himself and to swear:

S I do not know the man of whom you speak.

E And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him, 'Before the cock crows twice, you will deny me three times'. And he broke down and wept.

And as soon as it was morning the chief priests, with the elders and the scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate, and Pilate asked him:

S Are you the King of the Jews?

J You have said so.

E And the chief priests accused him of many things. And Pilate again asked him:

S Have you no answer to make? See how many charges they bring against you.

E But Jesus made no further answer, so that Pilate wondered. Now at the feast he used to release for them any one prisoner for whom they asked. And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. And the crowd came up and began to ask Pilate to do as he was wont to do for them. And he answered them:

S Do you want me to release for you the King of the Jews?

E For he perceived that it was out of envy that the chief priests had delivered him up. But the chief priests stirred up the crowd to have him release for them Barabbas instead. And Pilate again said to them:

S Then what shall I do with the man whom you call the King of the Jews?

P **Crucify him. Crucify him.**

S Why? What evil has he done?

P *(louder)* **Crucify him, crucify him.**

E So Pilate, wishing to satisfy the crowd, released for them Barabbas; and having scourged Jesus, he delivered him to be crucified. And the soldiers led him away inside the palace (that is, the praetorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him:

P Hail, King of the Jews!

E And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him.

And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to Golgotha (which means, 'the place of a skull').

And they offered him wine mingled with myrrh, but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour when they crucified him. And the inscription of the charge against him read, 'The King of the Jews'. And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads and saying:

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

E So also the chief priests mocked him to one another with the scribes:

P He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe.

E Those who were crucified with him also reviled him.

And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice:

J Eloi, Eloi, lama sabachthani?

E Which means, 'My God, my God, why have you forsaken me?'

And some of the bystanders hearing it said:

P Behold, he is calling Elijah.

E And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink:

P Wait; let us see whether Elijah will come to take him down.

E And Jesus uttered a loud cry, and breathed his last. And the curtain of the Temple was torn in two, from top to bottom. And when the centurion, who stood facing him, saw that he thus breathed his last, he said:

S Truly this man was the Son of God!

*At the end the reader says
This is the Passion of the Lord.*

No response is made, all kneel, and silence is kept.

THE PRAYERS OF THE PEOPLE

We stand with Christ in his suffering.

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

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

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

Stand for

THE PEACE

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

The peace of the Lord be always with you.

and also with you.

CELEBRATING AT THE LORD'S TABLE

HYMN AT THE OFFERTORY - 273

And now, O Father, mindful of the love
that bought us, once for all, on Calvary's tree,
and having with us him that pleads above,
we here present, we here spread forth to thee
that only offering perfect in thine eyes,
the one, true, pure, immortal sacrifice.

Look, Father, look on his anointed face,
and only look on us as found in him;
Look not on our misusings of thy grace,
our prayer so languid, and our faith so dim;
For lo, between our sins and their reward
we set the passion of thy Son our Lord.

And then for those, our dearest and our best,
by this prevailing presence we appeal;
O fold them closer to thy mercy's breast,
O do thine utmost for their soul's true weal;
From tainting mischief keep them white and clear
and crown thy gifts with grace to persevere.

And so we come: O draw us to thy feet
most patient Saviour, who canst love us still;
And by this food, so awful and so sweet,
deliver us from every touch of ill:
In thine own service make us glad and free,
and grant us nevermore to part from thee.

William Bright 1824-1901

THE PREPARATION OF THE TABLE

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

Jesus, true vine and bread of life, ever giving yourself that the world might live,
let us share your death and passion: make us perfect in your love. **Amen.**

THE TAKING OF THE BREAD AND WINE

Christ our Passover has been sacrificed for us;
Therefore let us celebrate the feast.

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.

Father, almighty and everliving God,
at all times and in all places
it is right to give you thanks and praise;

Through Jesus Christ our Saviour,
who, for the redemption of the world
humbled himself to death on the cross;
that, being lifted up from the earth,
he might draw all people to himself:

And so with all your people,
with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
or ever praising you and singing:

The choir sings the **SANCTUS** *and* **BENEDICTUS**

Blessed are you, Father,
the creator and sustainer of all things;
you made us in your own image,
male and female you created us;
even when we turned away from you,
you never ceased to care for us;
but in your love and mercy
you freed us from the slavery of sin;
giving your only begotten Son to become man
and suffer death on the cross to redeem us;
he made there the one complete and all-sufficient sacrifice
for the sins of the whole world:
he instituted,
and in his holy Gospel commanded us to continue,
a perpetual memory of his precious death until he comes again:

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

In the same way after supper he took the cup,
and when he had given thanks to you, he gave it to them saying,
Drink this, all of you,
for this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins.
Do this as often as you drink it,
in remembrance of me.

Therefore, Father, with this bread and this cup
we do as Christ your Son commanded:

**we remember his passion and death,
we celebrate his resurrection and ascension,
and we look for the coming of his Kingdom.**

Accept through him, our great high priest,
this our sacrifice of praise and thanksgiving;
and as we eat and drink these holy gifts,
grant by the power of the life-giving Spirit
that we may be made one in your holy Church
and partakers of the body and blood of your Son,
that he may dwell in us and we in him;

Through the same Jesus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
**all honour and glory are yours, Almighty Father,
for ever and ever. Amen.**

THE LORD'S PRAYER

As our Saviour Christ has taught us, we are bold to say:

Our Father . . .

THE BREAKING OF THE BREAD

Every time we eat this bread and drink this cup,
We proclaim the Lord's death until he comes.

The AGNUS DEI is sung.

THE COMMUNION

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

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

During Communion the choir sings the

COMMUNION MOTET

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory.

Words: Psalm 24: 7-10; Music: From 'Messiah' - G. F. Handel

GOING OUT AS GOD'S PEOPLE

THE GREAT SILENCE

All kneel or sit for silent thanksgiving for Holy Communion

POST COMMUNION HYMN

The choir process to the Ambulatory during the singing of this hymn

The royal banners forward go,
the Cross shines forth in mystic glow,
where he in flesh, our flesh who made,
our sentence bore, our ransom paid.

Where deep for us the spear was dyed,
life's torrent rushing from his side,
to wash us in that precious flood,
where mingled water flowed, and blood.

Fulfilled is all that David told
in true prophetic song of old,
the universal Lord is he,
who reigns and triumphs from the tree.

O Tree of beauty, Tree of light,
O Tree with royal purple dight,
elect on whose triumphal breast
those holy limbs should find their rest!

On whose dear arms, so widely flung,
the weight of this world's ransom hung,
the price of humankind to pay,
and spoil the spoiler of his prey.

O cross, our one reliance, hail!
So may thy power with us prevail
to give new virtue to the saint,
and pardon to the penitent.

To thee, eternal Three in One,
let homage meet by all be done:
whom by the cross thou dost restore,
preserve and govern evermore. Amen.

Venantius Fortunatus, (530-609); Tr. John Mason Neale (1818-66)

THE POST COMMUNION PRAYER

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

FINAL RESPONSORY

Father, here we have offered the Church's sacrifice of praise.

Help us, who have received the bread of life, to be thankful for your gift.

Here we have celebrated our Saviour's triumphal entry into Jerusalem.

Help us, who have proclaimed him as King, to make his name known in all the world.

Here we have entered into the mystery of Christ's Passion.

Help us to journey with him in Holy Week and faithfully to take up our cross and follow him.

Here we now leave, passing the place of baptism.

Help us, who are marked with the cross, to share the Lord's death and resurrection.

Here we move towards the Easter celebration through the scandal of the cross.

Help us to walk with Christ, in darkness and in light, to reveal his glory in the world.

Here we go in peace to love and serve the Lord.

**May we glory in the cross of our Lord Jesus Christ,
our salvation, life and hope,
who reigns as Lord now and for ever. Amen.**

The choir sings the

FINAL MOTET

all turn to face the West Door as the clergy process

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Words: John 3: 16-17. Music: from 'The Crucifixion' by John Stainer (1840 - 1901)

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