

THE ORDER OF THE HOLY EUCHARIST INTRODUCTION

Entrance

Palm Procession cantor to sing

Hosanna to the Son of David, the King of Israel.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

The priest greets the people:

The Lord be with you
and also with you.

The priest introduces the celebration using these or other appropriate words

Dear friends 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.

The priest prays:

God our Saviour, whose Son Jesus Christ entered 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 lives and reigns with you and the Holy Spirit, now and for ever. **Amen.**

The Gospel celebrating our Lord's messianic entry into Jerusalem is proclaimed.

The Lord be with you
And also with you

A Reading from the Holy Gospel According to St. Matthew,
21st Chapter, beginning to read from the 1st verse

Glory to you Lord Christ.

When Jesus and the disciples drew near Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me. And if anyone should say anything to you, reply, 'The master has need of them.' Then he will send them at once." This happened so that what had been spoken through the prophet might be fulfilled:

Say to daughter Zion,

"Behold, your king comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden."

The disciples went and did as Jesus had ordered them. They brought the ass and the colt and laid their cloaks over them, and he sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. The crowds preceding him and those following kept crying out and saying:

"Hosanna to the Son of David; blessed is the he who comes in the name of the Lord; hosanna in the highest."

And when he entered Jerusalem the whole city was shaken and asked, "Who is this?" And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee."

This is the Gospel of the Lord
Praise to you Lord Christ

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

Processional Hymn **509** (*New English Hymnal*)

*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 blessed One.

The company of angels
Are praising thee on high,
And mortal men 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 they passion
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise.

Though 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 earthly way,
And bring us by thy mercy
To heaven's eternal day.

Within that blessed City
Thy praises may we sing,
And ever raise hosannas
To our most loving King.

St Theodulph of Orleans d 821/ Tr J M Neale 1818-66

The Prophetic Anthem **510** (*New English Hymnal*)

Intoned by the cantor.

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

The priest says the following

Almighty and everlasting God, who in your tender love towards mankind 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 lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Prayers of Penitence

Christ himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. We seek healing in his wounds as we turn to him in penitence and faith.

All sit or kneel

ALMIGHTY and most merciful Father; We have erred, and strayed from your ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against your holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But you, O Lord, be pleased to have mercy upon us, deliberate offenders. Spare those, O God, who confess their faults. Restore those who are penitent; According to your promises declared unto humankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake; That we may

from this time on, live a godly, righteous, and sober life, To the glory of your holy Name. Amen.

The priest says this

May the Almighty and merciful God have mercy on you, ✠ pardon you, and forgive you all your sins through our Lord Jesus Christ, grant you time for amendment of life, and give you grace and strength to grow in all goodness, and keep you in life eternal. **Amen.**

Kyrie Eleison

**Lord, have mercy, Lord, have mercy, Lord, have mercy.
Christ, have mercy, Christ, have mercy, Christ, have mercy.
Lord, have mercy, Lord, have mercy, Lord, have mercy.**

THE WORD OF GOD

**The First Reading is taken from Book of the Prophet Isaiah,
Chapter 50 beginning to read from the 4th verse**

The Lord GOD has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back. I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting. The Lord GOD is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame.

After the reading

This is the Word of the Lord
Thanks be to God

Gradual Psalm, 22:6-22

Sung by the Choir alone, the congregation seated

- ⁶ As for me, I am a worm and no | man: the scorn of all and
despised by | the people.
- ⁷ Those that see me laugh me to | scorn: they shoot out their lips
at me and wag their | heads, * saying,
- ⁸ ‘He trusted in the Lord— * let him de | li-ver him: let him deliver
• him, if he | de-lights in him.’
- ⁹ But you are he that took me out of the | womb: that brought me
to lie at peace on my | mother’s breast.
- ¹⁰ On you have I been cast since my | birth: you are my God, *
even from | my mother’s womb.
- ¹⁶ My hands and my feet are | withered: and you lay me in the |
dust of death.
- ¹⁷ For many dogs are come a | bout me: and a band of evildoers |
hem me in.
- ¹⁸ I can count all my | bones: they stand staring and gazing | upon
me.
- ¹⁹ They part my garments a | mong them: and cast lots for | my
clothing.
- ²⁰ O Lord, do not stand far | off: you are my helper, hasten | to
my aid.
- ²¹ Deliver my body from the | sword: my life from the power | of
the dogs;
- ²² O save me from the lion’s | mouth: and my afflicted soul from
the horns of the | wild oxen.

The **Second Reading** is taken from the **Epistle of Saint Paul to The Philippians**, Chapter 2, beginning at the 6th verse

Christ Jesus, though he was in the form of God,
did not regard equality with God something to be grasped.
Rather, he emptied himself, taking the form of a slave, coming in
human likeness; and found human in appearance, he humbled
himself, becoming obedient to the point of death, even death on a
cross.

Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

This is the Word of the Lord
Thanks be to God

The Holy Gospel

All stand to sing

Sequence Hymn **92** (*New English Hymnal*)

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all.

We may not know, we cannot tell,
What pains he had to bear,
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good;
That we might go at last to heaven,
Saved by his precious blood.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.

O, dearly, dearly has he loved,
And we must love him too,
And trust in his redeeming blood,
And try his works to do.

Mrs C F Alexander 1818-95

Before the Gospel

Praise to you, Lord Jesus Christ, king of endless glory!

Christ became obedient to the point of death,
even death on a cross.

Because of this, God greatly exalted him
and bestowed on him the name which is above every name.

Praise to you, Lord Jesus Christ, king of endless glory!

The Lord be with you.

And also with you.

**A Reading from the Holy Gospel according to St. Matthew,
Chapter 26, beginning to read at the 14th verse.**

The Deacon or Priest makes the Sign of the Cross on the book and, together with the people, on his forehead, lips, and breast. At the same time the people acclaim:

Glory to you, Lord Jesus Christ.

The Priest, incenses the book, if incense is used, and proclaims the Gospel.

One of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I hand him over to you?" They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, "Where do you want us to prepare for you to eat the Passover?"

He said, "Go into the city to a certain man and tell him, 'The teacher says, "My appointed time draws near; in your house I shall celebrate the Passover with my disciples.''"

The disciples then did as Jesus had ordered, and prepared the Passover.

When it was evening, he reclined at table with the Twelve.

And while they were eating, he said, "Amen, I say to you, one of you will betray me."

Deeply distressed at this, they began to say to him one after another, "Surely it is not I, Lord?"

He said in reply, "He who has dipped his hand into the dish with me is the one who will betray me.

The Son of Man indeed goes, as it is written of him, but woe to that man by

whom the Son of Man is betrayed. It would be better for that man if he had never been born.”

Then Judas, his betrayer, said in reply, “Surely it is not I, Rabbi?”

He answered, “You have said so.”

While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, “Take and eat; this is my body.”

Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.

I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father.”

Then, after singing a hymn, they went out to the Mount of Olives.

Then Jesus said to them, “This night all of you will have your faith in me shaken, for it is written:

I will strike the shepherd, and the sheep of the flock will be dispersed;

but after I have been raised up, I shall go before you to Galilee.”

Peter said to him in reply, “Though all may have their faith in you shaken, mine will never be.”

Jesus said to him, “Amen, I say to you, this very night before the cock crows, you will deny me three times.”

Peter said to him, “Even though I should have to die with you, I will not deny you.”

And all the disciples spoke likewise.

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, “Sit here while I go over there and pray.”

He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress.

Then he said to them, “My soul is sorrowful even to death.

Remain here and keep watch with me.”

He advanced a little and fell prostrate in prayer, saying,

“My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.”

When he returned to his disciples he found them asleep.

He said to Peter, “So you could not keep watch with me for one hour?

Watch and pray that you may not undergo the test.

The spirit is willing, but the flesh is weak.”

Withdrawing a second time, he prayed again,

“My Father, if it is not possible that this cup pass without my drinking it, your will be done!”

Then he returned once more and found them asleep,

for they could not keep their eyes open.
He left them and withdrew again and prayed a third time,
saying the same thing again.
Then he returned to his disciples and said to them,
“Are you still sleeping and taking your rest?
Behold, the hour is at hand
when the Son of Man is to be handed over to sinners.
Get up, let us go. Look, my betrayer is at hand.”

While he was still speaking, Judas, one of the Twelve, arrived, accompanied
by a large crowd, with swords and clubs, who had come from the chief
priests and the elders of the people.
His betrayer had arranged a sign with them, saying,
“The man I shall kiss is the one; arrest him.”
Immediately he went over to Jesus and said,
“Hail, Rabbi!” and he kissed him.
Jesus answered him, “Friend, do what you have come for.”
Then stepping forward they laid hands on Jesus and arrested him.
And behold, one of those who accompanied Jesus put his hand to his
sword, drew it, and struck the high priest’s servant, cutting off his ear.
Then Jesus said to him, “Put your sword back into its sheath,
for all who take the sword will perish by the sword.
Do you think that I cannot call upon my Father
and he will not provide me at this moment
with more than twelve legions of angels?
But then how would the Scriptures be fulfilled
which say that it must come to pass in this way?”
At that hour Jesus said to the crowds,
“Have you come out as against a robber,
with swords and clubs to seize me?
Day after day I sat teaching in the temple area,
yet you did not arrest me.
But all this has come to pass
that the writings of the prophets may be fulfilled.”
Then all the disciples left him and fled.

Those who had arrested Jesus led him away
to Caiaphas the high priest,
where the scribes and the elders were assembled.
Peter was following him at a distance
as far as the high priest’s courtyard,
and going inside he sat down with the servants
to see the outcome.

The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witnesses came forward.

Finally two came forward who stated, “This man said, ‘I can destroy the temple of God and within three days rebuild it.’”

The high priest rose and addressed him,

“Have you no answer?

What are these men testifying against you?”

But Jesus was silent.

Then the high priest said to him,

“I order you to tell us under oath before the living God whether you are the Christ, the Son of God.”

Jesus said to him in reply,

“You have said so.

But I tell you:

From now on you will see ‘the Son of Man seated at the right hand of the Power’

and ‘coming on the clouds of heaven.’”

Then the high priest tore his robes and said,

“He has blasphemed!

What further need have we of witnesses?

You have now heard the blasphemy; what is your opinion?”

They said in reply, “He deserves to die!”

Then they spat in his face and struck him,

while some slapped him, saying,

“Prophecy for us, Christ: who is it that struck you?”

Now Peter was sitting outside in the courtyard.

One of the maids came over to him and said,

“You too were with Jesus the Galilean.”

But he denied it in front of everyone, saying,

“I do not know what you are talking about!”

As he went out to the gate, another girl saw him

and said to those who were there, “This man was with Jesus the Nazorean.”

Again he denied it with an oath, “I do not know the man!”

A little later the bystanders came over and said to Peter,

“Surely you too are one of them; even your speech gives you away.”

At that he began to curse and to swear,

“I do not know the man.”

And immediately a cock crowed.

Then Peter remembered the word that Jesus had spoken:

“Before the cock crows you will deny me three times.”
He went out and began to weep bitterly.

When it was morning,
all the chief priests and the elders of the people
took counsel against Jesus to put him to death.
They bound him, led him away,
and handed him over to Pilate, the governor.

Then Judas, his betrayer, seeing that Jesus had been condemned,
deeply regretted what he had done.
He returned the thirty pieces of silver
to the chief priests and elders, saying,
“I have sinned in betraying innocent blood.”
They said, “What is that to us?
Look to it yourself.”
Flinging the money into the temple,
he departed and went off and hanged himself.
The chief priests gathered up the money, but said,
“It is not lawful to deposit this in the temple treasury,
for it is the price of blood.”
After consultation, they used it to buy the potter’s field
as a burial place for foreigners.
That is why that field even today is called the Field of Blood.
Then was fulfilled what had been said through Jeremiah
the prophet,
*And they took the thirty pieces of silver,
the value of a man with a price on his head,
a price set by some of the Israelites,
and they paid it out for the potter’s field
just as the Lord had commanded me.*

Now Jesus stood before the governor, and he questioned him,
“Are you the king of the Jews?”
Jesus said, “You say so.”
And when he was accused by the chief priests and elders,
he made no answer.
Then Pilate said to him,
“Do you not hear how many things they are testifying against you?”
But he did not answer him one word,
so that the governor was greatly amazed.

Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished.

And at that time they had a notorious prisoner called Barabbas.

So when they had assembled, Pilate said to them, "Which one do you want me to release to you, Barabbas, or Jesus called Christ?"

For he knew that it was out of envy that they had handed him over.

While he was still seated on the bench, his wife sent him a message, "Have nothing to do with that righteous man.

I suffered much in a dream today because of him."

The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus.

The governor said to them in reply, "Which of the two do you want me to release to you?"

They answered, "Barabbas!"

Pilate said to them, "Then what shall I do with Jesus called Christ?"

They all said, "Let him be crucified!"

But he said, "Why? What evil has he done?"

They only shouted the louder,

"Let him be crucified!"

When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead,

he took water and washed his hands in the sight of the crowd, saying, "I am innocent of this man's blood.

Look to it yourselves."

And the whole people said in reply,

"His blood be upon us and upon our children."

Then he released Barabbas to them,

but after he had Jesus scourged,

he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the Praetorium and gathered the whole cohort around him.

They stripped off his clothes and threw a scarlet military cloak about him.

Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand.

And kneeling before him, they mocked him, saying,

"Hail, King of the Jews!"

They spat upon him and took the reed

and kept striking him on the head.

And when they had mocked him,

they stripped him of the cloak,

dressed him in his own clothes,

and led him off to crucify him.

As they were going out, they met a Cyrenian named Simon;
this man they pressed into service to carry his cross.

And when they came to a place called Golgotha
⌵—which means Place of the Skull —,
they gave Jesus wine to drink mixed with gall.
But when he had tasted it, he refused to drink.
After they had crucified him, they divided his garments by casting lots;
then they sat down and kept watch over him there.
And they placed over his head the written charge against him:
This is Jesus, the King of the Jews.
Two revolutionaries were crucified with him,
one on his right and the other on his left.
Those passing by reviled him, shaking their heads and saying,
“You who would destroy the temple and rebuild it in three days,
save yourself, if you are the Son of God,
and come down from the cross!”
Likewise the chief priests with the scribes and elders mocked him and said,
“He saved others; he cannot save himself.
So he is the king of Israel!
Let him come down from the cross now,
and we will believe in him.
He trusted in God;
let him deliver him now if he wants him.
For he said, ‘I am the Son of God.’”
The revolutionaries who were crucified with him
also kept abusing him in the same way.

From noon onward, darkness came over the whole land
until three in the afternoon.
And about three o’clock Jesus cried out in a loud voice,
“Eli, Eli, lema sabachthani?”
which means, “My God, my God, why have you forsaken me?”
Some of the bystanders who heard it said,
“This one is calling for Elijah.”
Immediately one of them ran to get a sponge;
he soaked it in wine, and putting it on a reed,
gave it to him to drink.
But the rest said, “Wait, let us see if Elijah comes to save him.”
But Jesus cried out again in a loud voice, and gave up his spirit.
All kneel and pause

And behold, the veil of the sanctuary was torn in two from top to bottom.
The earth quaked, rocks were split, tombs were opened,
and the bodies of many saints who had fallen asleep were raised.
And coming forth from their tombs after his resurrection,
they entered the holy city and appeared to many.
The centurion and the men with him who were keeping watch over Jesus
feared greatly when they saw the earthquake
and all that was happening, and they said,
“Truly, this was the Son of God!”
There were many women there, looking on from a distance,
who had followed Jesus from Galilee, ministering to 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 himself a disciple of Jesus.
He went to Pilate and asked for the body of Jesus;
then Pilate ordered it to be handed over.
Taking the body, Joseph wrapped it in clean linen
and laid it in his new tomb that he had hewn in the rock.
Then he rolled a huge stone across the entrance to the tomb
and departed.
But Mary Magdalene and the other Mary
remained sitting there, facing the tomb.

The next day, the one following the day of preparation,
the chief priests and the Pharisees gathered before Pilate and said,
“Sir, we remember that this impostor while still alive said,
‘After three days I will be raised up.’
Give orders, then, that the grave be secured until the third day,
lest his disciples come and steal him and say to the people,
‘He has been raised from the dead.’
This last imposture would be worse than the first.”
Pilate said to them, “The guard is yours;
go, secure it as best you can.”
So they went and secured the tomb
by fixing a seal to the stone and setting the guard.

After the Gospel:

This is the Gospel of the Lord
Praise to you, Lord Jesus Christ

A sermon or homily is given.

The Profession of Faith

All say or sing the profession of faith. Bow or genuflect at the words of the incarnation

**We believe in one God, the Father, the almighty,
maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light,
true God from true God, begotten, not made,
of one being with the Father:
through him all things were made.**

**For us and for our salvation he came down from heaven:
*by the power of the Holy Spirit he became incarnate from the Virgin
Mary and was made man.***

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again in accordance with the
Scriptures;**

**he ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son**

**is worshipped and glorified
who has spoken through the prophets.**

We believe in one holy catholic and apostolic Church.

**We acknowledge one baptism for the
forgiveness of sins.**

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

THE PRAYERS OF THE FAITHFUL

With all our heart, and with all our mind, for the peace which is from above and for the salvation of our souls, let us pray to the Lord.

The people kneel

At the conclusion of each intercession the following is used

Lord in your mercy,
Hear our prayer.

Hear us Father, through Jesus Christ our Lord
**Who lives and reigns with you and the Holy Spirit,
one God, world without end. Amen.**

THE EUCHARIST

The Greeting of Peace

The priest introduces the greeting in these or other suitable words, the people standing

Now in union with Christ Jesus you who were once far off have been brought near through the shedding of Christ's blood; for he is our peace.

We are the body of Christ
His Spirit is with us
The peace of the Lord be always with you
And also with you

Let us offer one another a sign of peace.

The Offertory: Preparation of the Gifts

Offertory Hymn **511** (*New English Hymnal*)

Ride on, ride on in majesty!
Hark, all the tribes hosanna 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 gifts of the people are presented, and the bread and wine are placed on the Altar. These prayers may be said:

Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,
which earth has given and human hands have made.
It will become for us the bread of life.
Blessed be God for ever.

Blessed are you, Lord, God of all creation.
Through your goodness we have this wine to offer,
fruit of the vine and work of human hands.
It will become our spiritual drink.

Blessed be God for ever.

The Priest completes additional personal preparatory rites, and then the priest makes the following invitation to prayer:

Pray, brethren that our sacrifice may be acceptable to God,
the almighty Father.

The people reply:

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good and the good of all his holy Church.**

Then the prayer over the gifts is said. Priest prays the following prayer over the gifts:

Merciful Father, by the blood of your dear Son you have opened
to us a new and living way into your presence; sanctify us that
with pure heart and conscience we may offer you a sacrifice in
righteousness; through Christ our Saviour. **Amen.**

The People standing

The Eucharistic Prayer

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 him thanks and praise.

It is indeed right, it is our duty, our joy and our salvation, at all
times and in all places to give you thanks and praise, O Lord, holy
Father, heavenly King, almighty and eternal God, through Jesus
Christ, your only Son, our Lord.

The days of his life-giving death and glorious resurrection are approaching. This is the hour when he triumphed over Satan's pride, the time when we celebrate the great events of our redemption.

Therefore with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and singing,

**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, Hosanna in the highest. In the highest

The People kneel

Lord, you are holy indeed, the fountain of all holiness. Let your Spirit come upon these gifts to make them holy, so that they may become for us the body and blood of our Lord, Jesus Christ;

Before he was given up to death, a death he freely accepted, he took bread and gave you thanks. He broke the bread, gave it to his disciples, and said, Take this, all of you, and eat it; this is my body which will be given up for you.

When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples, and said, Take this, all of you, and drink from it; this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.

Memorial Acclamation.

After the words of institution, when the priest has replaced the chalice on the Altar and genuflected.

Let us proclaim the mystery of faith:

**When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus, until you come in glory.**

In memory of his death and resurrection, Father, we offer you this life-giving bread, this saving cup. We thank you for counting us worthy to stand in your presence and serve you. May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit.

Lord, remember your Church throughout the world; make us grow in love, together with *Glenn* our Archbishop and all the clergy. Remember our departed brothers and sisters who have gone to their rest in the hope of rising again; bring them and all the departed into the light of your presence.

Have mercy on us all; make us worthy to share eternal life with Mary, the virgin Mother of God, with the apostles, and with all the saints who have done your will throughout the ages. May we praise you in union with them, and give you glory through your Son, Jesus Christ.

Through him, with him, in him, in the unity of the Holy Spirit, we worship you, Father eternal, in songs of never-ending praise:

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

The Communion

The Lord's Prayer is said

As Jesus taught, we pray,

Our Father in heaven, hallowed be your Name; your kingdom come; your will be done; on earth as it is in heaven. Give us this day our daily bread. And 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 priest says

As this broken bread was once many grains,
which have been gathered together and made one bread:
**so may your Church be gathered
from the ends of the earth into your kingdom.**

Agnus Dei is said or sung as the priest breaks the consecrated Host

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

**Lamb of God. you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sins of the world:
grant us your peace.**

The Priest invites the people to receive Holy Communion, he genuflects, takes the Host and, holding it slightly raised above the paten or above the chalice and says aloud:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed 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.**

This prayer is said

**We do not presume to come to your table, merciful Lord,
trusting in our own righteousness, but in your manifold and
great mercies. We are not worthy so much as to gather up the
crumbs under your table. But you are the same Lord
whose nature is always to have mercy. Grant us, therefore,
gracious Lord, so to eat the flesh of your dear Son Jesus Christ,
and to drink his blood, So that our sinful bodies may be made
clean by His body, and our souls washed through His most
precious blood, that we may evermore dwell in him, and he in
us. Amen.**

Come let us take this holy Sacrament of the body and blood of
Christ and feed on him in our hearts by faith, with thanksgiving.

The priest and other communicants receive Holy Communion

The body of Christ. **Amen**

The blood of Christ. **Amen**

The Prayer after Communion:

Lord, you have satisfied our hunger with this Eucharistic food. The death of your Son gives us hope and strengthens our faith. May His resurrection give us perseverance and lead us to salvation. **Amen.**

The people say:

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. Amen.

Blessing and Dismissal

The Lord be with you
and also with you.

Christ give you grace to grow in holiness, to deny yourselves, take up your cross, and follow him; and the blessing of God almighty the Father, the Son, ✠ and the Holy Spirit, come down upon you and remain with you always.

Go in peace to love and serve the Lord.
In the name of Christ, Amen

Recessional Hymn **391** (*New English Hymnal*)

King of glory, King of peace,
I will love thee;
And that love may never cease,
I will move thee.
Thou has granted my request,
Thou hast heard me;
Thou didst note my working breast,
Thou hast spared me.

Wherefore with my utmost art
I will sing thee,
And the cream of all my heart
I will bring thee.
Though my sins against me cried,
Thou didst clear me;
And alone, when they replied,
Thou didn't hear me.

Seven whole days, not one in seven,
I will praise thee;
In my heart, though not in heaven,
I can raise thee.
Small it is, in this poor sort
To enrol thee:
E'en eternity's too short
To extol thee.

George Herbert 1593-1632