

DISMISSAL

Celebrant Let us bless the Lord.
People Thanks be to God.

VOLUNTARY

Ach Herr, mich armen Sünder *J. Pachelbel*

After the service, everyone is warmly invited to some refreshments and a few moments of fellowship.

For information on becoming a supporter of Saint George's, or to make a donation, please contact:

SAINT GEORGE'S-IN-THE-PINES ANGLICAN CHURCH

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We look forward to seeing you again on
Good Friday at 11:00 am and on
Easter Sunday at 8:00 am or 11:00 am.

SAINT GEORGE'S-IN-THE-PINES ANGLICAN CHURCH



THE LITURGY OF THE PALMS AND SOLEMN EUCHARIST

THE SUNDAY OF THE PASSION
YEAR C

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THE HOLY EUCHARIST, the Blessed Sacrament of the Body and Blood of our Lord Jesus Christ, goes by many names in the Christian community: the Lord’s Supper, the Divine Liturgy, the Mass, the Holy Mysteries, the Holy Sacrifice, Holy Communion. Jesus instituted the Eucharist on the night before he died for us and told his followers to “do this for the remembrance of me.” The Eucharist is the outward and visible sign of our Redemption by the sacrifice, death, and resurrection of Jesus our Lord.

In the sacramental tradition of Christianity, which includes the Anglican tradition, the Eucharist is the principal service on the Lord’s Day (Sunday) and all Major Holy Days. Our Church upholds the Real Presence of Jesus in this Sacrament. At Saint George’s, we have the joy and privilege of celebrating the Eucharist every Sunday of the year.

The Anglican Church, of which Saint George’s is a parish in the Diocese of Calgary, welcomes all baptized Christians to receive the Blessed Sacrament at its altar, if they desire the Body and Blood of Christ, and if, in the words of the Invitation, they truly and earnestly repent of their sins and are in love and charity with their neighbours. The following directions are intended to assist our visitors and guests.

1. The People approach the altar rail through the centre aisle and proceed to find a space at the rail. It is customary at Saint George’s to kneel, but it is acceptable to stand.
2. While we are familiar with, and respect, other customs, an Anglican customarily places one’s right palm across the left for the priest to place the Host (the wafer of consecrated Bread) upon the open palm, then raises the Host to one’s mouth and consume it.

FINAL HYMN

¶ Sung by all, standing.

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.

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.

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
 Words, XIII CENTURY LATIN
 Attrib., ARNULF OF LOUVAIN
 Melody, H. L. HASSLER
 Harm., J. S. BACH

PRAYER AFTER COMMUNION

¶ The congregation stands.

Celebrant Let us pray.

God our help and strength,
you have satisfied our hunger
with this eucharistic food.
Strengthen our faith, that through the death
and resurrection of your Son,
we may be led to salvation,
for he is Lord now and for ever.

All Amen.

Celebrant Glory to God,
All whose power, working in us,
can do infinitely more
than we can ask or imagine.
Glory to God
from generation to generation,
in the Church and in Christ Jesus,
for ever and ever. Amen.

THE BLESSING

Celebrant 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 among you, and remain with you always.

All Amen.

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3. When the chalice minister offers the consecrated Wine, it is helpful if you assist by gently touching the base of the chalice, guiding the cup to your lips, and taking a small sip.
4. Sharing the common chalice is a powerful sacramental symbol and privilege enjoyed by Anglicans for nearly 500 years. This practice has never been associated with the spread of any illness. Nevertheless, persons who do not wish to receive the consecrated Wine for any reason may accept the Host only; Holy Communion is fully received under either form of Bread or Wine. Simply cross your arms over your chest to indicate to the chalice minister that you are declining to receive from the cup.
6. Please remove any gloves before receiving the Host. We would ask ladies to remove lipstick before drinking from the chalice.
7. After the person following you has received the chalice, rise and return to your pew.
8. Many people bow or genuflect when they leave their pews to approach the Blessed Sacrament. Many others make the sign of the cross when they receive Communion and at other times during the service. These acts are traditional personal devotions done out of respect for the Real Presence of Christ in the Blessed Sacrament. We welcome these signs of reverence, but we do not require them or expect them of everyone.
9. The Blessed Sacrament is perpetually reserved at Saint George's for prayer and devotion as well as for the Communion of the sick and homebound. The Aumbry for the Sacrament, to the left of the Altar, is marked by a white light which burns constantly.

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10. If you wish to come to the altar rail to receive only a blessing from the priest (without receiving Communion), cross your arms over your chest. Remain in that posture until the person following you has finished receiving both the Bread and the Wine. You may receive the priest's blessing whether you are a baptized Christian or not.

We want everyone to feel welcome and able to worship the Lord with us at Saint George's, especially when we celebrate the Holy Eucharist. This is a House of Prayer for all people. If you are interested in becoming fully initiated as a Christian and being baptized (and confirmed), please contact one of the Clergy. We would be delighted to speak with you. Whoever you are, welcome to the Body of Christ!

THE COMMUNION

Celebrant The gifts of God for the People of God.
All Thanks be to God.

¶ All then receive communion. The communicant responds each time, Amen. All baptized persons are welcome to receive Holy Communion.

Those not receiving Communion may wish to receive a blessing. Please cross your hands over your chest to indicate this.

Those receiving the chalice are asked to assist the chalice bearer by grasping the cup at the base and guiding it to their lips.

AT THE COMMUNION PSALM CXVI

I trusted even when I spake; but I was sore troubled:
I said in my haste, 'All men are liars.'

What reward shall I give unto the Lord
for all the benefits that he hath done unto me?

I will take the cup of salvation,
and call upon the Name of the Lord.

I will pay my vows unto the Lord
in the presence of all his people.

Right near in the sight of the Lord
is the death of his saints.

Behold, O Lord, how that I am thy servant:
I am thy servant and the son of thy handmaid;
thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving,
and will call upon the Name of the Lord.

by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory are yours,
almighty Father, now and for ever.
All Amen.

THE LORD'S PRAYER

Celebrant As our Saviour taught us, let us pray,
All Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

THE BREAKING OF THE BREAD

Celebrant We break this bread,
All Communion in Christ's body once broken.
Celebrant Let your Church be the wheat
which bears its fruit in dying.
All If we have died with him,
we shall live with him;
if we hold firm,
we shall reign with him.

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THE GLORY OF EASTER is the heart of the Christian gospel. It is the centre of the Church's faith and worship. In the earliest days of the Church it was the only Christian festival: an annual celebration, in one act, of Christ's life, death, resurrection, ascension, and his sending of the Holy Spirit. The celebration lasted fifty days in one continuous festival of adoration, joy, and thanksgiving, ending on the Feast of Pentecost. By the fourth century, the Church was adding to its celebration of Easter a week-long commemoration of the events which preceded our Lord's resurrection, beginning on Sunday with his triumphal entry into Jerusalem. Christians would recall the final meal Jesus had with his disciples and his institution of the sacrament of the eucharist. On Friday they would commemorate Christ's agony and death on the cross. On Saturday night they would gather for the reading of the scripture, for prayers, for the baptism of their new converts, and then, as the day of the resurrection dawned, for the joyful celebration of Easter. The week before Easter became known as Holy Week. The focal points of this week would be

The Sunday of the Passion, with the Liturgy of the Palms,

Maundy Thursday, with foot washing and a thanksgiving for the institution of the eucharist,

Good Friday, with a veneration of the cross,

Easter Eve, with the Great Vigil, paschal fire, initiation, and the Easter eucharist.

The service which follows represents an adaptation of a variety of services used through the centuries of the Church's life.

(Book of Alternative Services p. 296)

PRELUDE

Valet will ich dir geben BWV 735 variant

J. S. Bach

¶ All stand and turn towards the narthex as the clergy stand at the doors after the prelude.

Celebrant Blessed is he who comes in the name of the Lord.

All SHOUT HOSANNA IN THE HIGHEST!

Celebrant

Dear friends in Christ,
during Lent we have been preparing
for the celebration of our Lord's paschal mystery.
On this day our Lord Jesus Christ
entered the holy city of Jerusalem in triumph.
The people welcomed him
with palms and shouts of praise,
but the path before him led to self-giving,
suffering, and death.
Today we greet him as our King,
although we know his crown is thorns
and his throne a cross.
We follow him this week from the glory of the palms
to the glory of the resurrection
by way of the dark road of suffering and death.
United with him in his suffering on the cross,
may we share his resurrection and new life.

Let us pray.

Assist us mercifully with your help,
Lord God of our salvation,
that we may enter with joy
into the celebration of those mighty acts
whereby you give us life and immortality;
through Jesus Christ our Lord.

All Amen.

After supper he took the cup of wine;
and when he had given thanks,
he gave it to them,
and said, "Drink this, all of you:
this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me."

All Therefore, Father, according to his command,
we remember his death,
we proclaim his resurrection,
we await his coming in glory;

Celebrant and we offer our sacrifice
of praise and thanksgiving
to you, Lord of all; presenting to you,
from your creation, this bread and this wine.

We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament
of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.

In the fullness of time,
reconcile all things in Christ,
and make them new,
and bring us to that city of light
where you dwell
with all your sons and daughters;
through Jesus Christ our Lord,
the firstborn of all creation,
the head of the Church,
and the author of our salvation;

All Sing Holy, holy Lord, God of pow’r and might,
heaven and earth are full, full of your glory.
Hosanna in the highest!

Blessèd is he who comes
in the name of the Lord,
Blessèd is he who comes,
comes in the name of the Lord.
Hosanna in the highest!

¶ **Please kneel or be seated.**

Celebrant We give thanks to you, Lord our God,
for the goodness and love
you have made known to us in creation;
in calling Israel to be your people;
in your Word spoken through the prophets;
and above all in the Word make flesh,
Jesus your Son.

For in these last days you sent him
to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.
In him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have brought us
out of error into truth,
out of sin into righteousness,
out of death into life.

On the night he was handed over
to suffering and death,
a death he freely accepted,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples,
and said, “Take, eat:
this is my body which is given for you.
Do this for the remembrance of me.”

THE GOSPEL

Gospeller The Lord be with you.

People And also with you.

Gospeller The Holy Gospel of our Lord Jesus Christ
according to Saint Luke.

People Glory to you, Lord Jesus Christ.

JESUS went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, ‘Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, “Why are you untying it?” just say this: “The Lord needs it.”’ So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, ‘Why are you untying the colt?’ They said, ‘The Lord needs it.’ Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

‘Blessed is the king
who comes in the name of the Lord!
Peace in heaven,
and glory in the highest heaven!’

Some of the Pharisees in the crowd said to him, ‘Teacher, order your disciples to stop.’ He answered, ‘I tell you, if these were silent, the stones would shout out.’

Gospeller The Gospel of Christ.

People Praise to you, Lord Jesus Christ.

THE BLESSING OF THE PALMS

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Celebrant

It is right to praise you, almighty God,
for the acts of love by which you have redeemed us
through your Son Jesus Christ our Lord.
The Hebrews acclaimed Jesus as Messiah and King,
with palm branches in their hands, crying,
Hosanna in the highest.
May we also, carrying these emblems,
go forth to meet Christ
and follow him in the way that leads to eternal life;
who lives and reigns in glory
with you and the Holy Spirit,
now and for ever.

All Amen.

THE PROCESSION

Celebrant Let us go forth in peace.

People In the name of Christ. Amen.

¶ **As the hymn begins, the palms are distributed. The crucifer then leads the procession; all hold branches in their hands, singing.**

¶ **At the chancel step, the procession halts.**

PRAYER OVER THE GIFTS

¶ **All remain standing.**

Celebrant Gracious God,
the suffering and death of Jesus,
your only Son,
makes us pleasing in your sight.
Alone we can do nothing,
but through his sacrifice,
may we receive your love and mercy.

All Amen.

THE GREAT THANKSGIVING

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Celebrant Blessed are you, gracious God,
creator of heaven and earth;
we give you thanks and praise
through Jesus Christ our Lord,
who for our salvation
became obedient unto death.
The tree of defeat became the tree of victory:
where life was lost, life has been restored.
Therefore with angels and archangels
and all the heavenly chorus,
we cry out
to proclaim the glory of your name.

Why, what hath my LORD done?
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.

They rise, and needs will have
my dear LORD made away;
a murderer they save,
the Prince of Life they slay.
Yet steadfast he
to suffering goes,
that he his foes
from thence might free.

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.

LOVE UNKNOWN
Words, s. CROSSMAN
Music, J. N. IRELAND

FIRST PROCESSIONAL HYMN

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. *Refrain*

The company of angels
Are praising thee on high;
And mortal kind, and all things
Created, make reply. *Refrain*

The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present. *Refrain*

To thee before thy Passion
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise. *Refrain*

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

ST. THEODULPH
Words, THEODULPH OF ORLEANS
Trans., J. M. NEAL
Melody, M. TESCHNER
Harm., W. H. MONK
Desc., A. L. ROSE

¶ At the chancel step, the procession halts.

COLLECT AT THE STATION

¶ All remain standing.

Celebrant

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 is alive and reigns with you and the Holy Spirit,
one God, now and for ever.

All Amen.

¶ The procession continues with the next hymn.

THE OFFERTORY

Celebrant

Reproach has broken my heart, and it cannot be healed; I looked for sympathy, but there was none, for comforters, but I could find no one. They gave me gall to eat, and when I was thirsty, they gave me vinegar to drink.

OFFERTORY HYMN

¶ Sung by all, standing.

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?

He came from his blest throne
salvation to bestow,
but all 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!

Sometimes they strew his way,
and his strong praises sing,
resounding all the day
hosannas to their King.
Then "Crucify!"
is all their breath,
and for his death
they thirst and cry.

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

All Lord, have mercy.

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

All Lord, have mercy.

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

All Lord, have mercy.

Intercessor Merciful Father, accept these prayers for the
sake of your Son, our Saviour Jesus Christ.

All Amen.

¶ After the Liturgy of the Palms, the confession of
sin is omitted at the eucharist.

THE PEACE

¶ The congregation stands.

Celebrant 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.

May the peace of the Lord be always with
you.

All And also with you.

Celebrant Let us offer one another a sign of peace.

¶ All greet one another in the name of the Lord.

SECOND PROCESSIONAL HYMN

RIDE on! ride on in majesty!
Hark! all the tribes "Hosanna" cry;
O SAVIOUR meek, pursue thy 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 angel-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
expects 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.

WINCHESTER NEW
Words, H. H. MILMAN
Melody, MUSICALISCHES HAND-BUCH
Harm., W. H. MONK

¶ Please kneel.

THE COLLECT OF THE DAY

¶ Please kneel.

Celebrant

Let us pray.

Almighty and everliving God,
in tender love for all our human race
you sent your Son our Saviour Jesus Christ
to take our flesh
and suffer death upon a cruel cross.
May we follow the example of his great humility,
and share in the glory of his resurrection;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever.

All Amen.

¶ The congregation sits.

THE PRAYERS OF THE PEOPLE

¶ Please kneel or be seated.

Intercessor We join with Christ in his suffering.

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

All Lord, have mercy.

Intercessor 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.

All Lord, have mercy.

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

All Lord, have mercy.

Intercessor 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.

All Lord, have mercy.

Intercessor For those who still make Jerusalem a battle-
ground, let us pray to the Lord.

All Lord, have mercy.

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

All Lord, have mercy.

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

All Lord, have mercy.

HYMN

¶ At the mention of the two criminals, all sing,

FAITHFUL Cross! above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest Wood and sweetest Iron!
Sweetest Weight is hung on thee.

¶ All stand.

HYMN

¶ At the end of the Passion, all kneel or sit and silence is kept for a space. Then all stand to sing the hymn,

BEND thy boughs, O Tree of Glory!
Thy relaxing sinews bend;
For awhile the ancient rigour
That thy birth bestow'd suspend;
And the King of heav'nly beauty
On thy bosom gently tend.

Sing, my tongue, the glorious battle,
Sing the last, the dread affray;
O'er the Cross, the Victor's trophy,
Sound the high triumphal lay,
How, a victim's death enduring,
Earth's Redeemer won the day. Amen.

PANGE LINGUA
Words, T. AQUINAS
Trans., J. M. NEALE
Melody, MECHLIN PLAINSONG, MODE III
Arr., C. WOOD

¶ The creed is omitted after the Liturgy of the Palms.

FIRST READING

A reading from the fiftieth chapter of the Book of the Prophet Isaiah, beginning at the fourth verse.

THE LORD GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backwards. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up.

Reader The word of the Lord.

People Thanks be to God.

PSALM XXXI

¶ The psalm is chanted by the cantor.

Have mercy on me O Lord, for I am in trouble,
and my eye is consumed with sorrow,
and also my throat and my belly.

For my life is wasted with grief,
and my years with sighing;
and my strength fails me because of affliction,
and my bones are consumed.

I have become a reproach to all my enemies and even to
my neighbours, a dismay to those of my acquaintance,
when they see me in the street they avoid me.

I am forgotten like a dead man, out of mind;
I am as useless as a broken pot.

For I have heard the whispering of the crowd;
fear is all around;
they put their heads together against me;
they plot to take my life.

But as for me, I have trusted in you, O Lord.
I have said, 'You are my God.

My times are in your hand;
rescue me from the hand of my enemies,
and from those who persecute me.

Make your face to shine upon your servant,
and in your loving-kindness save me.'

HYMN

¶ At the elders' false accusation of Jesus, all sing,

MY GOD, I love Thee; not because
I hope for heav'n thereby,
Nor yet because who love Thee not
Are lost eternally,
Thou, O my JESUS, Thou didst me
Upon the Cross embrace;
For me didst bear the nails and spear,
And manifold disgrace,

And griefs and torments numberless,
And sweat of agony;
Yea, death itself; and all for me
Who wast Thine enemy.
Then why, most loving JESUS CHRIST,
Should I not love Thee well?
Not for the sake of winning heaven,
Or of escaping hell;

Not from the hope of gaining aught,
Not seeking a reward;
But as Thyself has lovèd me,
O ever-loving LORD?
So do I love Thee, and will love,
Who such a love hast show'd
Only because Thou art my King,
Because Thou art my GOD.

FIRST MODE MELODY
Words, XVII CENTURY LATIN
Trans., E. CASWALL
Melody, T. TALLIS
Arr., C. WOOD

HYMN

¶ At the arrest and desertion of Jesus, all sing,

LORD, when we bow before Thy Throne,
And our confessions pour,
Teach us to feel the sins we own,
And hate what we deplore.

When we disclose our wants in prayer,
May we our wills resign,
And not a thought our bosoms share,
Which is not wholly Thine.

May faith each weak petition fill,
And waft it to the skies,
And teach our hearts 'tis goodness still
That grants it or denies.

Words, J. D. CARLYLE
Melody, ESTE'S PSALTER
Arr., C. WOOD

SECOND READING

*A reading from the second chapter of
Paul's letter 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.

Reader The word of the Lord.

People Thanks be to God.

GRADUAL HYMN

¶ Sung by all, standing.

SING, my tongue, the glorious battle,
Sing the last, the dread affray;
O'er the Cross, the Victor's trophy,
Sound the high triumphal lay,
How, a victim's death enduring,
Earth's Redeemer won the day.

God, man's Maker, sorely grieving
That the first man, Adam, fell,
When he ate the fruits of sorrow,
Whose reward was death and hell;
Mark'd e'en then this Wood, the ruin
Of the ancient wood to quell.

Thus the scheme of our salvation
Was of old in order laid,
That the manifold deceiver's
Art by art might be outweighed,
And the lure the foe put forward
Into means of healing made.

To the TRINITY be glory
Everlasting, as is meet;
Equal to the FATHER, equal
To the SON, and PARACLETE:
Trinal UNITY, whose praises
All created things repeat. Amen.

PANGE LINGUA
Words, T. AQUINAS
Trans., J. M. NEALE
Melody, MECHLIN PLAINSONG, MODE III
Arr., C. WOOD

¶ The congregation sits.

THE PASSION OF OUR LORD

¶ The customary Gospel responses are omitted at the readings of the Passion.

The congregation may be seated until the verse which mentions the arrival at Golgotha, Place of The Skull, at that time all stand.

The Passion is divided into five parts, after each follows a hymn, to be sung seated.

HYMN

¶ At the mention of the Mount of Olives, all sing,

THE Heavenly WORD proceeding forth,
Yet leaving not the FATHER's side,
Accomplishing His work on earth,
Had reached at length life's eventide.

By false disciple to be given
To foemen for His life athirst,
Himself, the very Bread of heaven,
He gave to His disciples first.

He gave Himself in either kind,
His precious Flesh, His precious Blood;
In Love's own fullness thus designed
Of the whole man to be the Food.

O Saving Victim, opening wide
The gate of heaven for men below,
Our foes press on from every side;
Thine aid supply, Thy strength bestow. Amen.

VERBUM SUPERNUM
Words, T. AQUINAS
Melody, MECHLIN PLAINSONG