

Welcome to
ST PETER'S EASTERN HILL
Diocese of Melbourne - Anglican Church of Australia
Parish Church of the City since 1846



PALM SUNDAY

10.30AM 2 APRIL 2023

PROCESSION AND HIGH MASS

The congregation gathers in the Parish Hall

Mass setting: Monteverdi, *Missa 'in illo tempore'*

The choir sings the entrance antiphon:

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

THE COMMEMORATION OF THE LORD'S ENTRY INTO JERUSALEM

In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The Lord be with you.

And with thy spirit.

Dear brothers and sisters, since the beginning of Lent we have prepared our hearts by penance and charitable works. Today we gather together to herald with the whole Church the beginning of the celebration of our Lord's Paschal Mystery, that is to say, of his Passion and Resurrection.

For it was to accomplish this mystery that he entered his own city of Jerusalem. Therefore, with all faith and devotion, let us commemorate the Lord's entry into the city for our salvation, following in his footsteps, so that, being made by his grace partakers of the Cross, we may have a share also in his Resurrection and in his life.

Almighty ever-living God, sanctify these palms with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever.

Amen.

The priest sprinkles the palms with holy water and incenses them. Palms are distributed to the sanctuary party and the people as the choir sings

Pueri Hebraeorum vestimenta prosternebant in via et clamabant dicentes:
Hosanna Filio David, benedictus qui venit in nomine Domini.

*The Hebrew children spread their garments in the way, and cried out, saying:
Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.*

THE PALM GOSPEL: Matthew 21.1-11

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, ‘Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, “The Lord needs them.” And he will send them immediately.’ This took place to fulfil what had been spoken through the prophet, saying, ‘Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey.’ The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, ‘Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!’ When he entered Jerusalem, the whole city was in turmoil, asking, ‘Who is this?’ The crowds were saying, ‘This is the prophet Jesus from Nazareth in Galilee.’

THE PROCESSION

Let us proceed in peace. **In the name of Christ. Amen**

PROCESSIONAL HYMN: 511 *Ride on, ride on in majesty!*

**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.

The celebrant sings a collect at the Wayside Crucifix.

God of all,
you gave your only-begotten Son
to take the form of a servant,
and to be obedient even to death on a cross:
give us the same mind that was in Christ Jesus
that, sharing in his humility,
we may come to be with him in his glory,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

PROCESSIONAL HYMN: 509 *All glory, laud and honour*

*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.
All glory, laud and honour...

The company of angels
Are praising thee on high,
And mortal men and all things
Created make reply.
All glory, laud and honour...

The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present.
All glory, laud and honour...

To thee before thy passion
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise.
All glory, laud and honour...

Thou didst accept their praises,
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.
All glory, laud and honour...

Do thou direct our footsteps
Upon our earthly way,
And bring us by thy mercy
To heaven's eternal day.
All glory, laud and honour...

Within that blessèd City
Thy praises may we sing,
And ever raise hosannas
To our most loving King.
All glory, laud and honour...

The celebrant censes the altar during the Kyries.

The celebrant prays the Collect.

Let us pray.

Almighty ever-living God,
who as an example of humility for the human race to follow caused our
Saviour to take flesh and submit to the Cross,
graciously grant that we may heed his lesson of patient suffering
and so merit a share in his Resurrection.
Who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

Isaiah 50.4–9a

A reading from the book of the prophet Isaiah

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

Hear the word of the Lord.

Thanks be to God.

Psalm 22 *led by the cantor, please join in the refrain*

Plainsong New - G. Cox

My God, my God, why have you a -ban -doned me?

The image shows a musical staff with a treble clef and a key signature of one flat (B-flat). The melody consists of a series of notes: G4 (quarter), A4 (quarter), Bb4 (quarter), C5 (quarter), Bb4 (quarter), A4 (quarter), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The text 'My God, my God, why have you a -ban -doned me?' is written below the staff, with hyphens under 'a' and 'doned' to indicate syllable placement.

All who see me mock at me;
they make mouths at me, they shake their heads;
“Commit your cause to the Lord; let him deliver;
let him rescue the one in whom he delights!” **R.**

For dogs are all around me;
a company of evildoers encircles me.
My hands and feet have shrivelled;
I can count all my bones. **R.**

They divide my clothes among themselves,
and for my clothing they cast lots.
But you, O Lord, do not be far away!
O my help, come quickly to my aid! **R.**

I will tell of your name to my brothers and sisters;
in the midst of the congregation I will praise you:
You who fear the Lord, praise him!
All you offspring of Jacob, glorify him;
stand in awe of him, all you offspring of Israel! **R.**

THE EPISTLE: Philippians 2.5-11

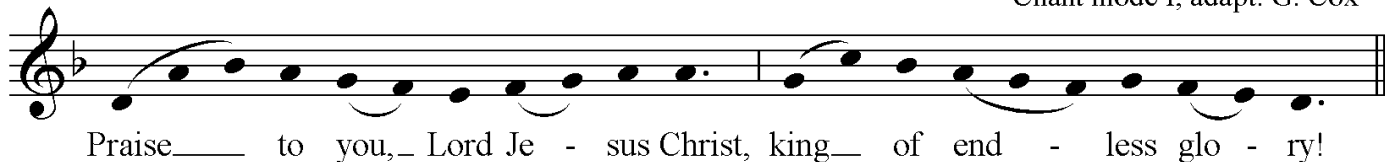
A reading from the letter of Paul to the Philippians.

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.

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

GOSPEL ACCLAMATION

Chant mode I, adapt. G. Cox



Christ became obedient for us unto death, even the death of the Cross; wherefore God also hath highly exalted him and given him a name which is above every name.

THE SOLEMN PROCLAMATION OF THE GOSPEL

The Gospel of our Lord Jesus Christ according to Matthew [26-27].

✠ **Glory to you, Lord Jesus Christ.**

Please join the clergy, servers and cantors in kneeling briefly after the words 'and breathed his last.'

Please sit for the Homily by Fr Michael Bowie

Please stand for the Creed.

[A copy of the music for the Sung Creed is available at the back of the church.]

**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,
was incarnate of the Holy Spirit
and the virgin Mary
and became truly human.**

**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.**

Please stand for the Greeting of Peace. Celebrant:

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also with you.

OFFERTORY ANTIPHON [*Sung by the choir*]

My heart expected reproach and misery, and I looked for one who would grieve together with me, and I found none; and they gave me gall for my food, and in my thirst they gave me vinegar to drink.

Offertory hymn NEH 86 My song is love unknown

**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 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!

Sometimes they strew his way,
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.

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 cheerful he
To suffering goes,
That he his foes
From thence might free.

In life no house, no home,
My Lord on earth might have;
In death no friendly tomb,
But what a stranger gave.
What may I say?
Heav'n was his home;
But mine the tomb
Wherein he lay.

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 LITURGY OF THE EUCHARIST

Celebrant:

Blessed are you, Lord God..... **Blessed be God forever.**

Pray, my brothers and sisters, that our sacrifice may be acceptable to God,
the Almighty Father.

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

The Celebrant prays the Prayer over the Offerings. People respond with Amen.

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.

Please kneel. The celebrant continues the prayer. The choir sings the Sanctus.

**Holy, Holy, Holy Lord, God of power and might,
Heaven and earth are full of your glory.**

Hosanna in the highest.

**+ Blessed is he that comes in the name of the
Lord. Hosanna in the highest.**

The celebrant continues the prayer, leading to:

Let us proclaim the mystery of faith

All



Christ has died. Christ is ri - sen. Christ will come a - gain.

The celebrant continues the prayer, ending with:

All



Bles sing and ho-nour and glo-ry and power are yours for e-ver and e - ver. A - men.

Celebrant



As our Sav - iour Christ has taught us, we are con - fi - dent to pray,
Our Fa - ther in hea - ven, hal - lowed be your name,
your king - dom come, your will be done, on earth as in hea - ven.
Give us to - day our dai - ly bread. For - give us our sins
as we for - give those who sin a - gainst us. Save us

from the time of tri - al and de - liv - er us from e - vil.

For the king - dom, the power, and the glo - ry are yours

now and for ev - er. A - men.

Celebrant:

We who are many are one body.
For we all share in the one bread.

All remaining kneeling as the Agnus Dei is sung by the choir.

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

Celebrant:

Behold the Lamb of God,
 behold him who takes away the sin of the world.
 Blessed are those who are called to the supper of the Lamb.
**Lord, I am not worthy to receive you,
 but only say the word and I shall be healed.**

The Celebrant recites silently the Communion Antiphon.

*Communicant members of any Christian church are invited to receive the sacrament.
 All others are very welcome to come forward for a blessing.*

COMMUNION MOTET *Sung by the choir*

Gibbons, *Hosanna to the Son of David*

Please stand for the Post-Communion hymn.

NEH 70 (i) Lord Jesus, think on me

**LORD Jesus, think on me,
And purge away my sin;
From earthborn passions set me free,
And make me pure within.**

**Lord Jesus, think on me,
With care and woe opprest;
Let me thy loving servant be,
And taste thy promised rest.**

**Lord Jesus, think on me,
Amid the battle's strife;
In all my pain and misery
Be thou my health and life.**

**Lord Jesus, think on me,
Nor let me go astray;
Through darkness and perplexity
Point thou the heavenly way.**

**Lord Jesus, think on me,
When flows the tempest high:
When on doth rush the enemy
O Saviour, be thou nigh.**

**Lord Jesus, think on me,
That, when the flood is past,
I may the eternal brightness see,
And share thy joy at last.**

THE CONCLUDING RITES

The Celebrant sings the final prayer, leading to:

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.

Notices are given here.

The Celebrant offers the blessing and the Deacon dismisses the congregation:

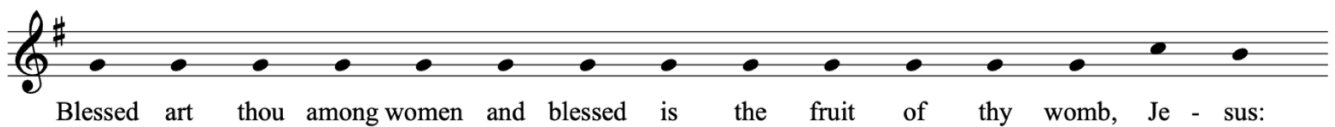
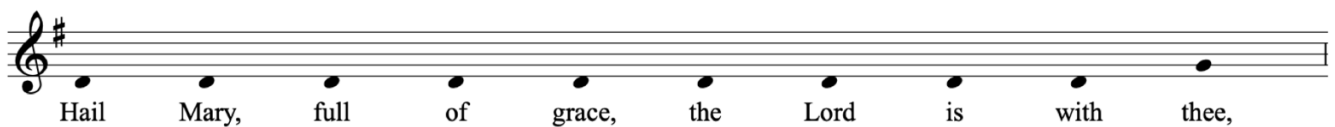
Go in the peace of Christ.

Thanks be to God.

THE ANGELUS

The Angelus is led and sung by the Celebrant.

The church bell rings three times during the recitation of the Hail Mary, and nine times during the final Collect.



Hail Mary, full of grace, the Lord is with thee,
 Blessed art thou among women and blessed is the fruit of thy womb, Je - sus:
 Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. A - men.
 And the Word was made flesh: And dwelt a - mong us.
 Hail Mary, full of grace, the Lord is with thee,
 Blessed art thou among women and blessed is the fruit of thy womb, Je - sus:
 Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. A - men.
 Pray for us O Holy Mother of God. That we may be made worthy of the promises of Christ.

Let us pray. We beseech thee O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy son Jesus Christ by the message of an angel, so by his cross and passion we may be brought to the glory of his resurrection. Through the same Jesus Christ our Lord. **Amen.**

The Sanctuary party processes to the West door for the final prayers and dismissal.

Postlude: O Messiaen (1908 - 92) *Jesus accepte la souffrance*

If you are a new parishioner, or a visitor to St Peter's, please introduce yourself to the clergy at the door as you leave the church. All are welcome for refreshments after the Mass in the Parish Hall.

Please see the insert for Prayers and Notices for this Holy Week.

Welcome to
ST PETER'S EASTERN HILL

*Diocese of Melbourne - Anglican Church of Australia
Parish Church of the City since 1846*

Worship for Holy Week

Monday 8am Low Mass

Tuesday 8am Low Mass

Wednesday 8am & 1.15pm Low Mass

The Triduum

Maundy Thursday

7.00pm High Mass of the Lord's Supper
(Please note: No 8am Mass)

Good Friday

12noon The Liturgy of Good Friday
7pm Tenebrae

Holy Saturday

8.00pm The Easter Vigil and First Mass of Easter

Easter Day

8am Low Mass
10.30am Procession and High Mass
6.00pm Evensong and Benediction

DAILY INTERCESSIONS

FOR THE SICK: Nelson Rufatt, Grace James, Janine Stewart, Bp John Stewart, Roger Kelly, Terry Maher, Jenny Pickering, Reynaldo Castillo, Rob Whalley, Helen Drummond, Bp John Parkes,

FOR THE RECENTLY DEPARTED

Stephen Miles PRIEST, Kate Jessup, Paul Kathner, Verity Anne CSJE, Don McDonald, Anna Matthews PRIEST

FOR THOSE WHOSE YEAR’S MIND FALLS THIS WEEK:

- April 2 Lewis Radford BISHOP, Janet Margaret Petty
 3 Sister Bridget CSC, Ethel Crotty
 4 Helen Gilbert, Gina MacMillan,
 Gilbert Williams PRIEST
 5 Isabella Bates, Christopher Berry, Agnes Briggs,
 Patricia Gravette
 6 James Brown PRIEST, William Churchman, Mary Lee,
 Frank Nicholls, Joan Williams
 7 Thomas Bird, Claude Milton Kennedy PRIEST,
 Ernest Withycombe PRIEST
 8 Alfred Edward Bates, Kathleen Davies

Please contact Eugene Chin at the Parish Office or email office@stpeters.org.au to have names added to the sick list. They will remain on our prayer list for one month unless requested to be extended.

NOTICES

Working Bee – All hands on deck!

There will be a working bee on this coming Holy Saturday Morning 8th April commencing at 10am to prepare the church for Easter followed by Hot Cross Buns in the Hall. Everyone is welcome. Please let Fr Greg know if you can attend.

Hospitality for Easter Day April 8 following the 10.30am High Mass. As we have a number of our St Benedict Guild members away next Sunday, contributions of food for refreshments after Mass would be most welcome. Thankyou. Daniel Ferguson.

Fr Michael’s Lenten addresses are now available to be viewed on Youtube or Facebook. You can easily access them by going to the Parish Website – click on the Worship tab and then on the Lenten Talk tab. For further information or assistance contact Eugene in the Parish Office.

WEEKLY REFLECTIONS

A Palm Sunday Reflection from Carol O'Connor

‘To be able to see, hear, and attend to that within us which is there in the darkness and the silence.’ **Markings**, Dag Hammarskjöld.

The destabilising, yet deeply human, emotions of fear and anxiety take on different forms in the narrative of Matthew’s Gospel. The anxiety experienced by the disciples often has its basis in their lack of faith. The phrase ‘you of little faith’ or simply *oligopistos* in Greek, occurs five times in relation to them. In this Gospel, ‘fear’ is also born out of the dread of evil and destruction, ‘loss of moral code of the kingdom.’ But there is also the fear which is akin to awe, the revelation of the numinous: the clear, bright presence of Jesus at the transfiguration, and his living presence before the women at the empty tomb. Jesus often reassures, not only by his words: ‘do not be afraid,’ ‘take courage’, but also in his presence. (See **The Book of Gospels** by Dorothy Lee).

The charged events of Holy Week are permeated with people’s attempts to restrain chaos. Here, in Matthew’s Gospel, the chief priests conspire to arrest Jesus but not during Passover lest there be a commotion; Judas Iscariot’s character disintegrates from agreeing to betray Jesus, looking for the right opportunity, then later hanging himself; Pilate, when sensing a riot from the crowd can only wash his hands. A madness is brewing which is born out of group fear and anxiety. It finds its culmination at the crucifixion. Having finally been humiliated and taunted by the soldiers at the cross, when Jesus dies the curtain of the temple is torn in two, the earth shook: ‘They were terrified.’

What is it that can hold us steady? Keep us grounded when we experience deep anxiety, impending chaos and the very earth feels to shake under our own feet?

Secretary General of the United Nations, Dag Hammarskjöld, an unfailing courageous worker for world peace during the Cold War, died in a plane crash over the Congo in 1961. In 2021 a previously unpublished document confirmed there was a death warrant out for him accounting for the plane

being shot down. Hammarskjöld kept a notebook found by his bedside after his death. This diary he described as ‘a sort of White Book concerning my negotiations with myself – and with God.’ It reads as an ongoing dialogue between a person’s deeply questioning, reflecting soul and their God and Maker.

Holy Week is a period where we are invited to look into our own hearts. There’s darkness there, as another famous 20th century writer testified to. But if you really attend, stay close to your own honest negotiations with yourself and God, in the space of prayer, you will come to glimpse something much deeper in the darkness. Beyond fear and anxiety too.

Love casts out fear. The narrative in the Gospel of Matthew makes this point clear again and again. The unwavering, steady presence of Christ’s love during Holy Week is astonishing. The Institution of the Lord’s Supper reveals to us a Jesus who is centred, clear eyed about truth, yet tender in surveying the messy emotions and actions of those around him. And honest in recognising more was yet to come. In his humanity he spent time in prayer at Gethsemane negotiating, communing, praying in and with his Father.

‘- Night is drawing nigh-‘

Let me finish what I have been permitted to begin.

Let me give all without any assurance of increase.

The pride of the cup is in the drink, its humility in the serving. What then do its defects matter?

Markings, Dag Hammarskjöld.

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YT: www.youtube.com/c/StPetersEasternHill

Office Hours: 10am to 1pm, Tuesday – Friday

Sunday Services

8.00am Low Mass [BCP]; 9:30am Family Mass; 11.00am High Mass

6pm Low Mass [1st, 3rd & 5th Sundays] 6pm Evensong & Benediction [2nd & 4th Sundays]

Weekday Services

Mon-Fri Mass at 8.00am (9.00am on Public Holidays); Wednesday 1:15pm Mass; Saturday 12noon Mass

Special Devotion to Our Lady of Walsingham on the 4th Saturday of the month

Feast Day High Mass, as advertised: 7.00pm