

Welcome to

ST PETER'S EASTERN HILL

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



Pietro Lorenzetti, "Entry into Jerusalem" (c. 1320)

PALM SUNDAY OF THE LORD'S PASSION

5TH APRIL 2020

11am Blessing of Palms and Mass

THE BLESSING OF PALMS

Due to the COVID-19 pandemic, the celebrant and organist will be the only two people in church this year. We hope that you will join us by video for this pared back liturgy. The organist leads the entrance antiphon:

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

Celebrant: In the name of the + Father, and of the Son and of the Holy Spirit. **Amen.**
The Lord be with you.
And also with you.

The celebrant welcomes those entering into the liturgy remotely and then says:

God shows great love for us in that while we were still sinners Christ died for us.

Silence

Let us then confess our sins in penitence and faith.

Merciful God,

our maker and our judge,

we have sinned against you

in thought, word, and deed,

and in what we have failed to do:

we have not loved you with our whole heart;

we have not loved our neighbours as ourselves;

we repent and are sorry for all our sins.

Father, forgive us.

Strengthen us to love and obey you in newness of life;

Through Jesus Christ our Lord. Amen.

The celebrant pronounces the absolution.

Almighty God, who has promised forgiveness of sins to all who truly turn to him in faith:

pardon you + and set you free from all your sins,

strengthen you in all goodness

and keep you in eternal life,

through Christ our Lord. **Amen.**

Celebrant: The Lord be with you. **And also with you.**
The Gospel of our Lord Jesus Christ according to Matthew
Glory to you + Lord Jesus Christ.

GOSPEL OF PALMS: 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 Jesus 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.”

This is the Gospel of the Lord.

Praise to you Lord Jesus Christ.

The celebrant collects the Palm Crosses to be blessed, while singing the hymn.

Refrain: All glory, laud and honour
To thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring

1 Thou art the King of Israel,
Thou David’s royal Son,
Who in the Lord’s name comest,
The King and blessed One.

2 The company of angels
Are praising thee on high,
And mortal men and all things
Created make reply

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

NEH 509 (vv. 1-3)
Words: St Theodulph of Orleans (d. 821),
trans. J. M. Neale (1818-66)
Tune: M. Teschner (c. 1613) adapt. J. S. Bach

The celebrant blesses the palm crosses, to be distributed to parishioners at a later date.

The celebrant sings the Collect.

Everlasting God,
in your tender love for the human race
you sent your Son to take our nature,
and to suffer death upon the cross;
in your mercy enable us to share in his obedience to your will
and in the glorious victory of his resurrection;
through Jesus Christ our Lord, who lives and reigns
with you and the Holy Spirit,
one God, now and for ever. **Amen.**

THE MINISTRY OF THE WORD

FIRST TESTAMENT READING: Isaiah 50:4-7

The servant of the Lord said: “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 awakens—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 backward. 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.”

Hear the word of the Lord. **Thanks be to God.**

PSALM: *the organist leads in singing from Ps. 22*

Plainsong New - G. Cox

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

The image shows a single line of musical notation on a five-line staff. It begins with a treble clef and a key signature of one flat (B-flat). The melody consists of a series of notes: a quarter note G4, a quarter note A4, a quarter note B-flat4, a quarter note C5, a quarter note D5, a quarter note E5, a quarter note F5, a quarter note G5, a quarter note A5, a quarter note B-flat5, a quarter note C6, a quarter note B-flat5, a quarter note A5, a quarter note G5, a quarter note F5, a quarter note E5, a quarter note D5, a quarter note C5, a quarter note B-flat4, a quarter note A4, a quarter note G4. The notes are connected by a slur, indicating a continuous melodic line. 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**

EPISTLE: Philippians 2:6-11

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.

Hear the word of the Lord. **Thanks be to God.**

GOSPEL: Matthew 27:11-54

A shortened Gospel of the Passion meditation follows.

The Passion of our Lord Jesus Christ according to Matthew.

Now Jesus stood before the governor; and the governor asked him, ‘Are you the King of the Jews?’ Jesus said, ‘You say so.’ But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, ‘Do you not hear how many accusations they make against you?’ But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, ‘Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?’ For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgement seat, his wife sent word to him, ‘Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.’ Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, ‘Which of the two do you want me to release for you?’ And they said,

'Barabbas.' Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!'

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' Then the people as a whole answered, 'His blood be on us and on our children!' So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, 'Hail, King of the Jews!' They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.'

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son."' The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last.

Silence

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

A time of silent meditation follows.

Homily: Fr Hugh Kempster

The Nicene Creed:

Priest *All*

We be-lieve in one God, the Fa-ther, the al-migh-ty, ma-ker of hea-ven and earth, of all that is, seen and un - seen. We be - lieve in one Lord Je - sus Christ, the on - ly Son of God, e - ter - nal - ly be - got - ten of the Fa - ther, God from God, Light from Light, true God from true God, be - got - ten, not made, of one be - ing with the Fa - ther; through him all things were made. For us and for our sal - va - tion he came down from heav'n, was in - car - nate of the Ho - ly Spi - rit and the vir - gin Ma - ry and be - came tru - ly hu - man. For our sake he was cru - ci - fied un - der Pon - tius Pi - late; he suf - fered death and was bu - ried. On the third day he rose a - gain in ac - cord - ance with the Scrip - tures; he a - scend - ed in - to hea - ven and is seat - ed at the right hand of the Fa - ther. He will come a - gain in glo - ry

to— judge the li - ving and the— dead and his king - dom will have no end.

We be - lieve in the Ho - ly Spi - rit, the Lord,— the—— gi - ver of life,

who pro - ceeds from the Fa - ther and the Son, who with the Fa - ther and the Son is— wor - shipped

and— glo - ri - fied, who has spo - ken through the pro - phets. We be - lieve in one ho - ly ca - tho - lic—

and—— a - pos - to - lic Church. We ac - know - ledge one ba - ptism— for the for - give - ness of sins.

We—— look for the res - sur - rec - tion of the dead,

and the life of the— world—— to come. A - - - men—

The Prayers of the People.

After each petition: Lord, in your mercy; **hear our prayer.**

And at the end: Rest eternal grant to them, O Lord,
+ and let light perpetual shine upon them.

Celebrant: Almighty God, you have promised to hear our prayers.
**Grant that what we have asked in faith
 We may by your grace receive,
 Through Jesus Christ our Lord. Amen.**

The Passing of the 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.

The offertory hymn follows, during which the altar is prepared.

- 1 My song is love unknown,
My Saviour's love to me,
Love to the loveless shown
That they might lovely be.
O, who am I,
That for my sake
My Lord should take
Frail flesh and die?
- 2 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.
- 3 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.
- 4 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.

NEH 86 (vv. 1,3,5&7)

Words: Samuel Crossman (1624-83)

Music: John Ireland (1879-1962)

Celebrant: Blessed are you, Lord God . . .
Blessed be God forever.

Pray, my sisters and brothers, 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 Church.**

THE GREAT THANKSGIVING

Please kneel for the prayer of Great Thanksgiving.

Celebrant: 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.

The celebrant continues the prayer, leading to:

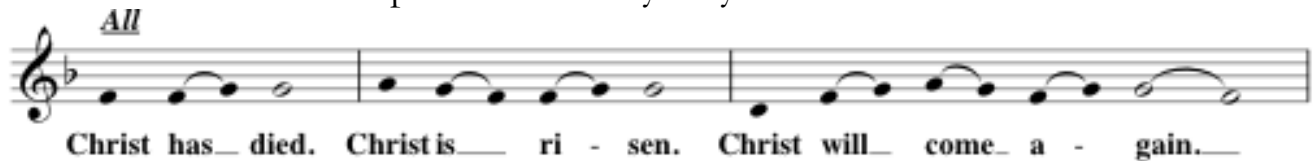
**Holy, holy, holy
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

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

The celebrant continues the prayer, leading to:

Celebrant: 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:

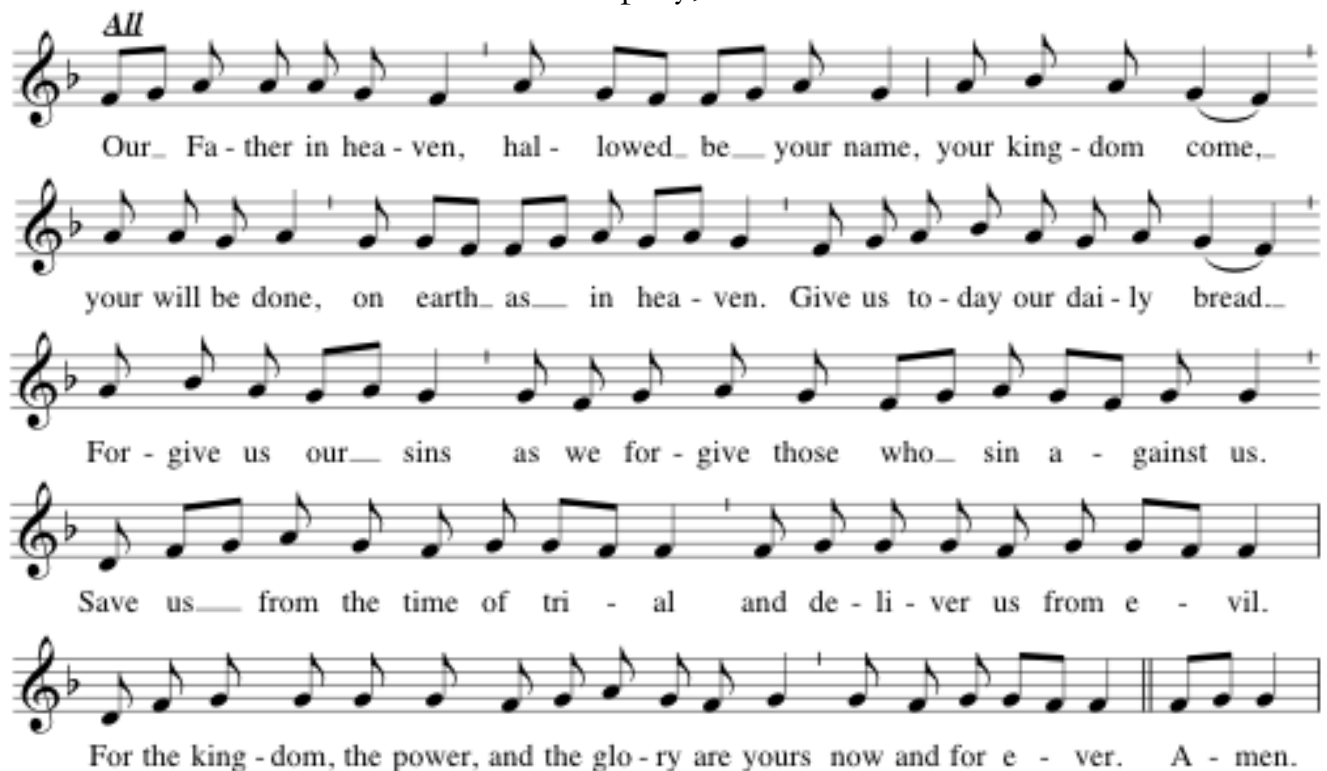
All



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

Celebrant: As our Saviour Christ has taught us,
we are confident to pray,

All



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- li- ver us from e- vil.
For the king- dom, the power, and the glo- ry are yours now and for e- ver. A- men.

Celebrant: We break this bread to share in the body of Christ.
We who are many are one body,
for we all share in the one bread.

The Agnus Dei:

**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 your peace.**

Celebrant: Behold the Lamb of God,
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.**

The sacrament is shared. After a period of silence, the hymn is sung.

**1. Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?**

**2. Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?**

**3. Were you there when they pierced him in the side?
Were you there when they pierced him in the side?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?**

**4. Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?**

NEH 93

Words: Negro spiritual

Music: arr. Francis B. Westbrook (1903-75)

THE SENDING OUT OF GOD'S PEOPLE

The Prayer after Communion:

God our help and strength,
Through these holy mysteries
Confirm our faith
That by the death and resurrection of your Son
We may walk in the way of salvation.

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.

The blessing: Christ our Saviour draw you to himself,
That you may find in him crucified
A sure ground for faith, firm support for hope,
And the assurance of sins forgiven
And the blessing of God ...

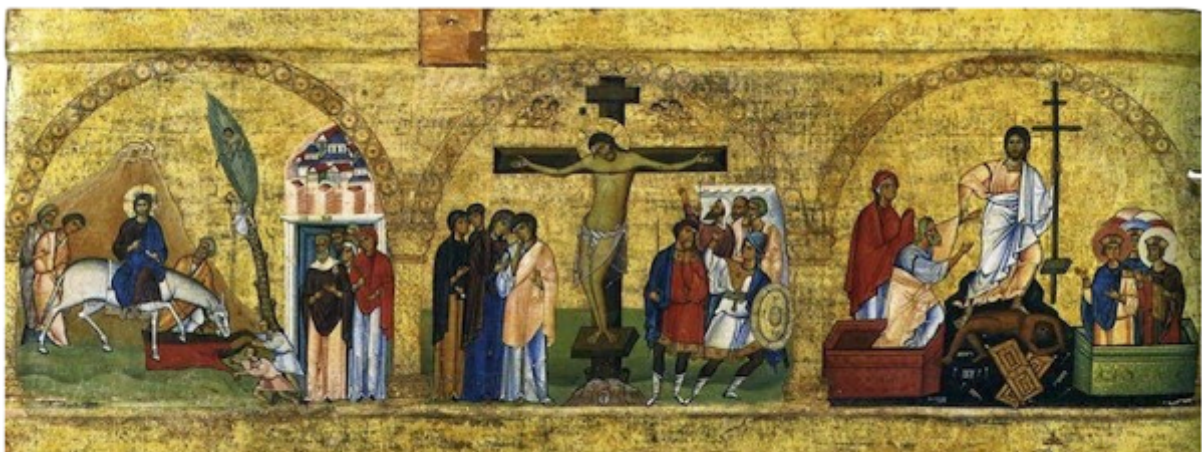
The dismissal: Go in peace to love and serve the Lord
In the name of Christ. Amen.

Postlude: Jeanne Demessieux (1921-68) *Hosanna filio David.*

SERVICES FOR HOLY WEEK AND EASTER

Please join us for all the Triduum this year, albeit from your home. Our services this week will be live-streamed onto the St Peter's YouTube Channel (<https://bit.ly/2WHuRXc>) at the times below. The video will then be posted on the parish website: (www.stpeters.org.au) and the Parish Facebook page (<https://www.facebook.com/stpeterseasternhill>). If you would like to follow the service, and join in the responses and the hymns, you can download the liturgy sheet from the parish website.

- 9th April - Maundy Thursday, 6pm
- 10th April - Good Friday, 9am
- 11th April - Easter Vigil, 11.30pm
- 12th April - Easter Day, 11am



12th Century icon of Jesus's arrival in Jerusalem, Crucifixion, and Resurrection