

Palm Sunday

2 April 2023

St Mary Magdalene's
Anglican Church

Founded 1886



Acknowledgement of Country. As a community, we recognise that the church is built and our worship is offered on the traditional lands of the Kurna people, and close to Tarntanyangga (Victoria Square), which is still an important meeting place for the Kurna people today. We express our gratitude in the sharing of this land; our sorrow for the personal, spiritual and cultural costs of that sharing; and our hope that we may walk together in harmony, in the spirit of Reconciliation.

A ministry of prayer for healing and wholeness will be offered in the Holy Innocents Chapel during the Communion of the People. If you would like to make a note of prayer points or special intentions for prayer, please use the card which is available at the rear of the church.

The Blessing and Procession of Palms begins at St Francis Xavier's Cathedral. When the procession reaches the church, the following Responsory is sung:

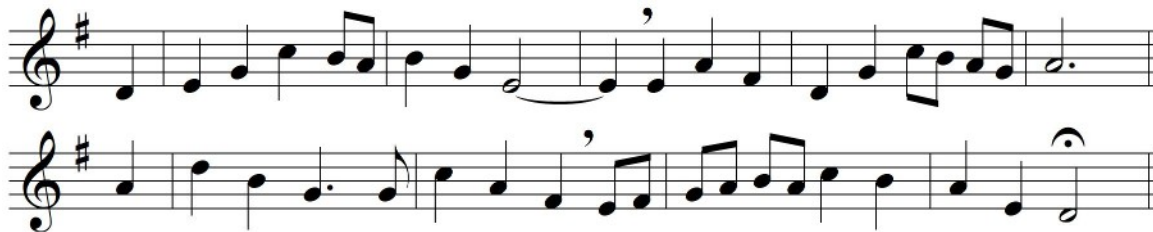
Responsory

cf Baruch 3:2, Ps 79:9

∇ As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life. R Waving their branches of palm, they cried: Hosanna in the Highest.
∇ When the people heard that Jesus was coming into Jerusalem, they went out to meet him. R Waving their branches of palm, they cried: Hosanna in the Highest.

The Procession enters the church, and the following hymn is sung:

GONFALON ROYAL



- The royal banners forward go,
The Cross shines forth in mystic glow,
Where he in flesh, our flesh who made,
Our sentence bore, our ransom paid;
- 2 Where deep for us the spear was dyed,
Life's torrent rushing from his side,
To wash us in that precious flood,
Where mingled water flowed and blood.
- 3 Fulfilled is all that David told
In true prophetic song of old,
The universal Lord is he
Who reigns and triumphs from the tree.
- 4 O Tree of beauty, Tree of light,
O Tree with royal purple dight,
Elect on whose triumphal breast
Those holy limbs should find their rest!
- 5 On whose dear arms, so widely flung,
The weight of this world's ransom hung,
The price of humankind to pay
And spoil the spoiler of his prey.

- 6 **O Cross, our one reliance, hail!
So may thy power with us avail
To give new virtue to the saint,
And pardon to the penitent.**
- 7 **To thee, eternal Three in One,
Let homage meet by all be done:
Whom by thy cross thou dost restore,
Preserve and govern evermore.**

Latin, 6th cent.,
trans. John Mason Neale 1818-66

When the archbishop and concelebrants arrive at the altar, they venerate it, and the archbishop incenses it. Then the archbishop goes to the chair, puts aside the cope, and puts on the chasuble.

Omitting the usual Introductory Rites, the archbishop says the Collect, and then continues the Mass in the usual way.

Collect

Let us pray.

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.**

THE LITURGY OF THE WORD

First Reading

Isaiah 50.4-9a

Thus says the LORD:

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?

For the word of the Lord,
thanks be to God.

Responsorial Psalm

Psalm 31.9-16



R I have trust - ed in you, O Lord.

Have mercy on me, O Lord, for I am in trouble:
my eye is consumed with sorrow, and my soul and my body.
For my life is spent with grief and my years with sighing;
my strength fails me and my bones are consumed. **R**

I am the scorn of my enemies and even of my neighbours:
when my friends see me in the street they avoid me.
I am forgotten like the dead, out of mind:
I have become like a broken vessel. **R**

For I have heard the whispering of many, and fear is on every side:
they conspire together to take away my life.
But I have put my trust in you, O Lord:
I have said, 'You are my God'. **R**

My times are in your hand:
deliver me from the hand of my enemies, and from those who persecute me.
Let your face shine upon your servant:
and save me for your mercy's sake. **R**

Second Reading

Philippians 2.5-11

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.

For the word of the Lord,
thanks be to God.

Gospel Acclamation

Philippians 2.8-9

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

Christ was humbler yet, even to accepting death, death on a cross.

But God raised him high, and gave him the name which is above all other names.

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

All say the parts **in bold type**.

Narrator Hear the passion of our Lord Jesus Christ according to Matthew.

Now Jesus stood before the governor;
and the governor asked him,

Reader 1 “Are you the King of the Jews?”

Narrator Jesus said,

Jesus “You say so.”

Narrator But when he was accused by the chief priests and elders,
he did not answer.
Then Pilate said to him,

Reader 1 “Do you not hear how many accusations they make against you?”

Narrator 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,

Reader 1 “Whom do you want me to release for you,
Jesus Barabbas or Jesus who is called the Messiah?”

Narrator 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,

Reader 2 “Have nothing to do with that innocent man,
for today I have suffered a great deal
because of a dream about him.”

Narrator 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,

Reader 1 “Which of the two do you want me to release for you?”

Narrator And they said,

All “**Barabbas.**”

Narrator Pilate said to them,

Reader 1 “Then what should I do with Jesus who is called the Messiah?”

Narrator All of them said,

All “**Let him be crucified!**”

Narrator Then he asked,

Reader 1 “Why, what evil has he done?”

Narrator But they shouted all the more,

All **“Let him be crucified!”**

Narrator 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,

Reader 1 “I am innocent of this man’s blood;
see to it yourselves.”

Narrator 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,

All **“Hail, King of the Jews!”**

Narrator 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 rebels were crucified with him,
one on his right and one on his left.

Those who passed by derided him,
shaking their heads and saying,

All “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.”

Narrator In the same way the chief priests also,
along with the scribes and elders,
were mocking him, saying,

All “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.’ ”

Narrator The rebels 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,

Jesus “Eli, Eli, lema sabachthani?”

Narrator that is,

Jesus “My God, my God, why have you forsaken me?”

Narrator When some of the bystanders heard it, they said,

Reader 2 “This man is calling for Elijah.”

Narrator 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,

Reader 2 “Wait, let us see whether Elijah will come to save him.”

Narrator Then Jesus cried again with a loud voice
and breathed his last.

All kneel or bow, and pause a moment

Narrator 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,

Reader 2 “Truly this man was God’s Son!”

All may sit for a time of reflection.

Profession of Faith

Let us together affirm the faith 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 for the world to come. Amen.**

Prayers of the People

The archbishop may say

Let us pray for the world and for the church.

The prayers may conclude

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.**

Greeting of Peace

We are the body of Christ.

God's Spirit is with us.

The peace of the Lord be always with you.

And also with you.

THE LITURGY OF THE EUCHARIST

During the preparation of the gifts, the hymn is sung. Please note that there will be no Collection taken up: offerings of money can be left in the Collection plates at the front and rear of the pews.



**My song is love unknown,
my Saviour's love to me.
Love to the loveless shown,
that they might lovely be.
Oh, who am I
that for my sake,
my Lord should take
frail flesh and die?**

- 2 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.**
- 3 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.**

- 4 Why, what has my Lord done
what makes this rage and spite?
He made the lame to run
and gave the blind their sight.
Sweet injuries!
Yet these are they,
themselves displease,
and 'gainst him rise.
- 5 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.
- 6 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.
- 7 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
would gladly spend.

Samuel Crossman 1624–83

Prayer over the Offerings

When all is prepared, the archbishop says,

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. **Amen.**

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.

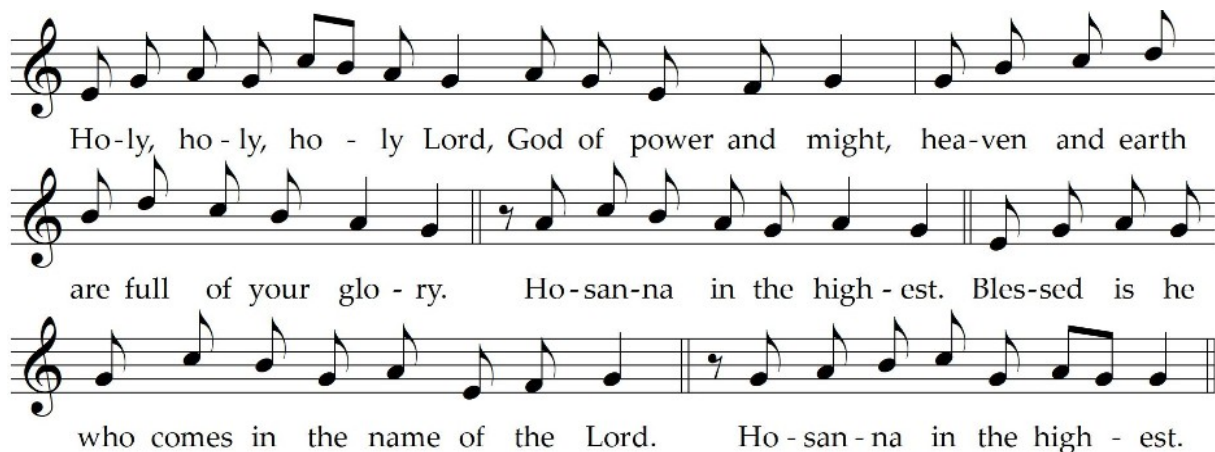
All glory and honour, be yours now and always,
mighty Creator, everliving God.

We give you thanks and praise for your Son,
our Saviour Jesus Christ,
who became obedient unto death, even death on a cross.

He offered the one true sacrifice for sin,
and obtained an eternal deliverance for his people.

The tree of defeat became the tree of victory;
where life was lost, there life has been restored.

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



Ho-ly, ho - ly, ho - ly Lord, God of power and might, hea-ven and earth
are full of your glo - ry. Ho-san-na in the high - est. Bles-sed is he
who comes in the name of the Lord. Ho-san-na in the high - est.

Holy God, we thank you
for these gifts of your creation, this bread and wine,
and we pray that we who eat and drink them
in obedience to our Saviour Christ,
by the power of the Holy Spirit,
may be partakers of his body and blood,
and be made one with him and with each other
in peace and love.

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

After supper, he took the cup,
 and again giving thanks
 he gave it to his disciples, saying,
 'Drink from this, all of you.
 This is my blood of the new covenant
 shed for you and for many
 for the forgiveness of sins.
 Do this, as often as you drink it, in remembrance of me.'

Therefore we do as our Saviour has commanded:
 proclaiming his offering of himself
 made once for all upon the cross,
 his mighty resurrection and glorious ascension,
 and looking for his coming again,
 we celebrate, with this bread and this cup,
 his one perfect and sufficient sacrifice
 for the sins of the whole world.

Let us proclaim the mystery of faith:



Christ has died. Christ is risen. Christ will come a - gain.

As we eat and drink this holy sacrament,
 renew us by your Spirit
 that we may be united in the body of your Son
 and serve you as a royal priesthood
 in the joy of your eternal kingdom.

Receive our praises, Father,
 through Jesus Christ our Lord,
 with whom and in whom,
 by the power of the Holy Spirit,
 we worship you in songs of never-ending praise:



Bles-sing and hon-our and glo-ry and power are yours for ev-er and ev - er. A-men.

THE COMMUNION RITE

The Lord's Prayer

As our Saviour Christ has taught us we are confident 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 trial 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.

The Breaking of the Bread

The archbishop breaks the bread, saying

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.

While the bread is broken Agnus Dei is sung.

Lamb of God, you take a - way the sin of the world: have mer - cy on us.
 Lamb of God, you take a - way the sin of the world: grant us peace.

Invitation to Communion

The archbishop says

Behold the Lamb of God,

behold him who takes away the sins of the world.

Blessed are those 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.**

All receive Holy Communion.

Communion will be administered in one kind only. Communicants should approach in single file, maintaining physical distance, returning via the side aisles. Communicants should remove the face mask immediately prior to receiving Holy Communion, replacing it afterwards.

Healing ministry will be offered in the Holy Innocents chapel. Please enter the chapel one at a time. You may wish to record prayer points or remembrances on a piece of paper prior to Mass.

During Communion, the choir sings.

Communion Antiphon

Matthew 26.42

The choir sings

Father, if this cup cannot pass without my drinking it, your will be done.

Prayer after Communion

Let us pray.

Compassionate and loving God,
through your Son Jesus Christ you have fed us
and have reconciled your people to yourself.
Following his example of fasting and prayer,
may we obey you with willing hearts
and serve one another in holy love. **Amen.**

Postcommunion Hymn

IRISH



**When Christ was lifted from the earth,
his arms stretched out above
through every culture, every birth,
to draw an answering love.**

- 2 Where generation, class or race
divide us to our shame,
he sees not labels but a face,
a person and a name.**
- 3 Still east and west his love extends,
and always, near or far,
he calls and claims us as his friends
and loves us as we are.**
- 4 Thus freely loved, though fully known,
may I in Christ be free
to welcome and accept his own
as Christ accepted me.**

Brian Wren b.1936

THE CONCLUDING RITES

Prayer over the People and Blessing

The Lord be with you.

And also with you.

Look, we pray, O Lord, on this your family,
for whom our Lord Jesus Christ
did not hesitate to be delivered into the hands of the wicked
and submit to the agony of the Cross.
Who lives and reigns for ever and ever. **Amen.**

Taking the pastoral staff, the archbishop says

Christ our Saviour draw you to himself,
that you may find in him crucified
a sure ground for faith,
a firm support for hope,
and the assurance of sin forgiven;
and the blessing of God almighty,
the ✠ Father, the Son, ✠ and the Holy ✠ Spirit,
be among you and remain with you always. **Amen.**

A concelebrant, deacon, or another minister says

Go in peace to love and serve the Lord.

In the name of Christ. Amen.

ARCHBISHOP'S VISIT

Welcome today to Archbishop Geoff Smith, making a pastoral visit. We are delighted that the Archbishop is able to be with us for the ecumenical Blessing and Procession of Palms, and for Mass.

THIS WEEK: HOLY WEEK

Holy Wednesday, 5 April – Tenebrae at 7.30 pm

Tenebrae is an ancient service of worship at which the first two services of the monastic cycle of prayer were combined and anticipated on the previous evening during the last three days of Holy Week. It consists of sets of Psalms and Readings, after each of which candles are gradually extinguished to convey the sense of the apparent loss of God's presence and the effect of the death of Jesus on the world. This solemn service is offered on the community's behalf, and is almost entirely sung to ancient chants—though our choir also sings 20th century settings of some of the texts as well—and takes about 70 minutes. It is a unique devotion.

Maundy Thursday, 6 April – Low Mass at 12.10 pm; Mass of the Lord's Supper at 7.30 pm

Mass will be offered at 12.10 pm and 7.30 pm on Maundy Thursday. The Evening Mass is known as the "Mass of the Lord's Supper." For the first time since the pandemic we are reintroducing the symbolic ceremony of foot washing, where any who wish are able to participate in the ceremony of having their feet washed, or washing the feet of others. Those who wish to participate are asked to wear face masks, and to wash their hands and/or use hand sanitiser before and after – there will be provision for this in the church.

At the end of the Mass, sufficient hosts for the Communion on Good Friday are taken in procession to the "Altar of Repose" in the Chapel, where we keep a watch throughout the night until the liturgies of the following day. The symbolism draws on Jesus' appeal to the weary disciples, "Could you not watch with me for one hour?"

If you wish to participate in the Watch, there is a roster with a few gaps remaining to ensure there is always at least one person present. All are welcome at any time. Please note that there are arrangements in place for the security of the building should anyone find themselves alone, especially at night.

Good Friday, 7 April – The Liturgy of the Day at 10 am and 3 pm

The Liturgy of Good Friday is another unique offering in the Church's year. Mass is not celebrated. The service begins with kneeling, or prostration, symbolic of the abasement of the people of God for their sins, and also the grief and sorrow of the Church.

There are solemn prayers, drawn from ancient tradition, reflecting a full range of needs and intentions. There is the Adoration of the Holy Cross, in which a cross is brought in, veiled, and slowly unveiled while chants are sung. Then all may come and make their own devotion before the unveiled cross. Finally, Communion is given from the Sacrament reserved after Mass the previous day, and all depart in silence.

The 10 am Liturgy will include contemporary chants and texts, while the 3 pm Solemn Liturgy features some of the church's finest music, including the singing of the St John Passion, and a 20th century setting of the "Reproaches" (sung during the Adoration of the Cross).

The Sacrament of Reconciliation (Confessions) will be offered before the two liturgies of the day, from 9 am (before 10 am) and 2 pm (before 3 pm).

Holy Saturday, 8 April – Preparations for Easter

During the day on Holy Saturday, there is a great deal to do “behind the scenes”. The church needs to be decorated for Easter. All the brass needs to be polished. There are 9 altar cloths to iron. There is polishing, cleaning and vacuuming in abundance. And more! If you have some time to assist from mid morning through to mid afternoon, please speak to Peter Burdon.

Also, after the Easter Vigil at 8 am and the Mass of Easter Sunday at 10 am there will be suitably festive hospitality. Please bring a plate to share.

The Easter Vigil (8 April, 8 pm) and Easter Sunday (9 April, 10 am)

The Easter Vigil—celebrated on Saturday evening at 8 pm—is the greatest celebration in the church’s year. Like so many of the special services of Holy Week, it is rich with symbolism. The first major section of the celebration may be the most memorable and engaging to the senses. It certainly includes some vivid symbols and actions which we do not encounter in the liturgy every day. The solemn liturgy begins outdoors (weather permitting!) with the blessing of the new fire followed by the preparation and lighting of the Easter Candle. As the candle is being carried in procession into the dark church, all those in attendance are given individual candles which have received their light from the one Easter Candle.

When the Easter Candle is placed in its prominent candle stand in the church, the candle is incensed, and the deacon intones one of the most evocative and poetic hymns of praise in all liturgy: the Easter Proclamation – also known as the Exsultet, named after the first word of the Latin original. The liturgy’s symbolic movement has been from darkness to light; now words and music are used to praise and thank God for what the light represents: God’s saving activity throughout human history, culminating in Christ’s defeat of death and resurrection from the dead.

After the Exsultet, the liturgy continues with a series of three or more readings from the Old Testament that recount creation, exile and restoration, then the Gloria is sung, bells are rung, and the lights in the church are turned on. “Alleluia” is sung for the first time since Lent began, and after the gospel and homily, water is blessed, and we renew our baptismal promises, and on to Holy Communion.

The Mass of Easter Sunday at 10 am begins with a procession, and we again renew our baptismal promises.

The Masses of Easter Sunday, and throughout Easter Time, conclude with Regina Caeli (“Queen of Heaven”), the seasonal antiphon of the Blessed Virgin Mary, in which we give thanks for the resurrection, and pray that we, like Mary, may always be ready to do God’s will.

Holy Wednesday • 5 April

8 am Reflection & Prayers
7.30 pm, Tenebrae

Maundy Thursday • 6 April

12 noon, Angelus, 12.10 pm Low Mass
7.30 pm Mass of the Lord’s Supper

*The Watch of the Passion
throughout the night*

Good Friday • 7 April

10 am The Liturgy of the Day
3 pm Solemn Liturgy of the Day

Easter Eve • 8 April

8 pm The Easter Vigil and
the First Mass of Easter

Easter Sunday • 9 April

10 am, Procession and Solemn Mass