



The Chapel of
The Transfiguration

The Liturgy of Palm Sunday

Sung Eucharist
with Procession
and the
Blessing and Distribution
of Palms

Sunday 29th March 2026
7.30 am

About this Service

Palm Sunday stands as the gateway to a great and holy time of commemoration and celebration. It is both the introduction to and a synopsis of Holy Week. It is a week of contradictions, of strange prophecies fulfilled in unexpected ways: a king rides on a donkey, a carpenter is nailed to a tree, an enthusiastic crowd becomes a baying mob and a dead man is the hope of all the earth and the distant isles. This day begins the journey into Jerusalem and to the upper room, to the Garden of Gethsemane and the hill of Golgotha where, to this day, the nearby tomb stands empty.

Welcome to the Chapel of the Transfiguration and to this service on Palm Sunday. Today, we break from our usual order and gather outside before processing into the Chapel. In doing so, we recall and participate in Christ's triumphal entry into Jerusalem, as he rode humbly upon a donkey and was greeted by the crowds who followed after him with palms and shouts of praise. As the procession comes to the doors of the Chapel, and they are opened before us, we are drawn into that holy city, to go with him in the way that leads to his Passion.

Yet the liturgy does not allow us to remain only in that moment of triumph. As we enter this Holy Week, we are invited to walk more deeply in the way of the Cross—to hear again the Passion, to stand at the foot of Calvary, and to behold the mystery of love poured out for the life of the world. In this service, joy and sorrow are held together, and we are called not only to remember, but to accompany Christ on his journey.



As you prepare for worship, please be sensitive to the needs of those around you who may wish to pray in silence. Please have your mobiles on its silent mode and do not use photographic, video or recording equipment at any time.

Order of Service

The Doors of the Chapel remain closed before the service.

The congregation gathers on De Saram Road near the College Bell Tower.

Liturgy of the Palms

A procession of Choir, Clergy and Servers makes its way from the Vestry to the Bell Tower

*The congregation is asked to join in all texts printed in **bold**.*

The Gathering

The Greeting

Grace, mercy and peace from God our Father
and the Lord Jesus Christ be with you.
and also with you.

The Assistant Chaplain introduces the service

Dear brothers and sisters in Christ, during Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Saviour, to suffer, to die, and to rise again. Let us go with him in faith and love, so that, united with him in his sufferings, we may share his risen life.

The Assistant Chaplain says

God our Saviour, whose Son Jesus Christ
entered Jerusalem as Messiah to suffer and to die,
let these palms be for us signs of his victory;
and grant that we who bear them in his name
may ever hail him as our King,
and follow him in the way that leads to eternal life;
who is alive and reigns now and for ever.
Amen.

The palms are sprinkled with holy water and distributed.

The Palm Gospel

The Lord be with you
and also with you.

Hear the Gospel of our Lord Jesus Christ according to
St. Matthew, 21st Chapter, beginning at the 1st verse
Glory to you, O Lord.

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.'

This is the Gospel of the Lord.
Praise to you, O Christ.

The Procession

The Celebrant says

Let us now go forth praising Jesus our Messiah.
In the Name of Christ. Amen.

The Choir, Clergy and Congregation proceed to the steps of the Chapel singing

Processional Hymns

**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!
Ride on, for now the hour is nigh;
Ride on where eager multitudes
with shouts of praise thy path supply.**

**Ride on, ride on, thy critics wait,
intrigue and rumour circulate;
New lies abound in word and jest,
And trust becomes a suspect guest.**

**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!
The 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.**

Words: Henry Hart Milman (1791–1868)

Tune: Winchester New
Bartholomäus Crasselius (1667–1724)

The Procession stops at the Chapel steps. The Assistant Chaplain knocks three times on the West Doors and they are open. A fanfare is sounded. The congregation move into the Chapel and take their places, singing

**All glory, laud, and honour
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring.**

**Thou art the King of Israel,
thou David's royal Son,
who in the Lord's name comest,
the King and blessed one:**

**The company of angels
are praising thee on high,
and mortal men and all things
created make reply:**

**The people of the Hebrews
with palms before thee went:
our praise and prayer and anthems
before thee we present:**

**To thee before thy passion
they sang their hymns of praise:
to thee now high exalted
our melody we raise:**

**Thou didst accept their praises,
accept the prayers we bring,
who in all good delightest,
thou good and gracious King:**

Words: St Theodulph of Orleans (d.821)
trans. J. M. Neale (1818–66), alt.

Tune: *St Theodulph*
Melchior Teschner (1584–1635)
adapted by J. S. Bach (1685–1750)

Remain standing. The Choir sings,

Anthem
during which the Altar is censed

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

Music: John Baptiste Calkin (1827-1905)

Liturgy of the Passion

The Collect for the Day

Let us pray for a closer union with Christ in his suffering and in his glory.

All kneel and pray in silence for a short time

Almighty and everlasting God, who in your tender love towards the human race sent your Son our Saviour Jesus Christ to take upon him our flesh and to suffer death upon the cross; grant that we may follow the example of his patience and humility, and also be made partakers of his resurrection; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

Amen.

All sit.

The Liturgy of the Word

Old Testament Reading

A reading from the Prophecy of Isaiah chapter 50

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.

This is the word of the Lord.

Thanks be to God

Have mercy on me, Lord, for I am in trouble; my eye is consumed with sorrow, my soul and my body also.

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

I have become a reproach to all my enemies and even to my neighbours, an object of dread to my acquaintances; when they see me in the street they flee from me.

I am forgotten like one that is dead, out of mind; • I have become like a broken vessel.

For I have heard the whispering of the crowd; fear is on every side; • they scheme together against me, and plot to take my life.

But my trust is in you, O Lord.

I have said, 'You are my God.

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

'Make your face to shine upon your servant, • and save me for your mercy's sake.'

Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and shall be for ever. Amen.

New Testament Reading

A reading from Paul's letter to the Philippians Chapter 2

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.

This is the word of the Lord.

Thanks be to God.

**○ dearest Lord, thy sacred head
with thorns was pierced for me;
○ pour thy blessing on my head
that I may think for thee.**

**○ dearest Lord, thy sacred hands
with nails were pierced for me;
○ shed thy blessing on my hands
that they may work for thee.**

**○ dearest Lord, thy sacred feet
with nails were pierced for me;
○ pour thy blessing on my feet
that they may follow thee.**

**○ dearest Lord, thy sacred heart
with spear was pierced for me;
○ pour thy Spirit in my heart
that I may live for thee.**

Words: Henry Hardy (Fr. Andrew) (1869–1946)

Tune: *Albano*
Vincent Novello (1781–1861)

Please remain standing

The Gospel of the Passion according to Matthew

*The congregation becomes “the priests, disciples, bystanders, crowd, soldiers and passers by” in the Passion by responding with the words in **bold**.*

NARRATOR: The Passion of our Lord Jesus Christ according to Saint Matthew.

One of the twelve, who was called Judas Iscariot, went to the chief priests and said,

JUDAS: “What will you give me if I betray Jesus to you?”

NARRATOR: They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him. On the first day of Unleavened Bread the disciples came to Jesus, saying,

DISCIPLES: **“Where do you want us to make the preparations for you to eat the Passover?”**

NARRATOR: He said,

JESUS: “Go into the city to a certain man, and say to him, ‘The Teacher says, My time is near; I will keep the Passover at your house with my disciples.’”

NARRATOR: So the disciples did as Jesus had directed them, and they prepared the Passover meal. When it was evening, he took his place with the twelve; and while they were eating, he said,

JESUS: “Truly I tell you, one of you will betray me.”

NARRATOR: And they became greatly distressed and began to say to him one after another,

DISCIPLES: **“Surely not I, Lord?”**

NARRATOR: He answered,

JESUS: “The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.”

NARRATOR: Judas, who betrayed him, said,

JUDAS: “Surely not I, Rabbi?”

NARRATOR: He replied,

JESUS: “You have said so.”

NARRATOR: While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,

JESUS: “Take, eat; this is my body.”

NARRATOR: Then he took a cup, and after giving thanks he gave it to them, saying,

JESUS: “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

NARRATOR: When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them,

JESUS: “You will all become deserters because of me this night; for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I am raised up, I will go ahead of you to Galilee.”

NARRATOR: Peter said to him,

PETER: “Though all become deserters because of you, I will never desert you.”

NARRATOR: Jesus said to him,

JESUS: “Truly I tell you, this very night, before the cock crows, you will deny me three times.”

NARRATOR: Peter said to him,

PETER: “Even though I must die with you, I will not deny you.”

NARRATOR: And so said all the disciples. Then Jesus went with them to a place called Gethsemane; and he said to his disciples,

JESUS: “Sit here while I go over there and pray.”

NARRATOR: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

JESUS: “I am deeply grieved, even to death; remain here, and stay awake with me.”

NARRATOR: And going a little farther, he threw himself on the ground and prayed,

JESUS: “My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.”

NARRATOR: Then he came to the disciples and found them sleeping; and he said to Peter,

JESUS: “So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.”

NARRATOR: Again he went away and for the second time and prayed,

JESUS: “My Father, if this cannot pass unless I drink it, your will be done.”

NARRATOR: Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them,

JESUS: “Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

NARRATOR: While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying,

JUDAS: “The one I will kiss is the man; arrest him.”

NARRATOR: At once he came up to Jesus and said,

JUDAS: “Greetings, Rabbi!”

NARRATOR: and kissed him. Jesus said to him,

JESUS: “Friend, do what you are here to do.”

NARRATOR: Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him,

JESUS: “Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?”

NARRATOR: At that hour Jesus said to the crowds,

JESUS: “Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.”

NARRATOR: Then all the disciples deserted him and fled. Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

ACCUSERS: **“This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’”**

NARRATOR: The high priest stood up and said,

HIGH PRIEST: “Have you no answer? What is it that they testify against you?”

NARRATOR: But Jesus was silent.
Then the high priest said to him,

HIGH PRIEST: “I put you under oath before the living God, tell us if you are the Messiah, the Son of God.”

NARRATOR: Jesus said to him,

JESUS: “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”

NARRATOR: Then the high priest tore his clothes and said,

HIGH PRIEST: “He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?”

NARRATOR: They answered,

CHIEF PRIESTS: **“He deserves death.”**

NARRATOR: Then they spat in his face and struck him; and some slapped him, saying,

CHIEF PRIESTS: **“Prophecy to us, you Messiah! Who is it that struck you?”**

NARRATOR: Now Peter was sitting outside in the courtyard. A servant-girl came to him and said,

SERVANT-GIRL: “You also were with Jesus the Galilean.”

NARRATOR: But he denied it before all of them, saying,

PETER: “I do not know what you are talking about.”

NARRATOR: When he went out to the porch, another servant-girl saw him, and she said to the bystanders,

SERVANT-GIRL: “This man was with Jesus of Nazareth.”

NARRATOR: Again he denied it with an oath,

PETER: “I do not know the man.”

NARRATOR: After a little while the bystanders came up and said to Peter,

BYSTANDERS: **“Certainly you are also one of them, for your accent betrays you.”**

NARRATOR: Then he began to curse, and he swore an oath,

PETER: “I do not know the man!”

NARRATOR: At that moment the cock crowed. Then Peter remembered what Jesus had said: *“Before the cock crows, you will deny me three times.”*

And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor. When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said,

JUDAS: “I have sinned by betraying innocent blood.”

CHIEF PRIESTS: **“What is that to us? See to it yourself.”**

NARRATOR: Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

CHIEF PRIESTS: **“It is not lawful to put them into the treasury, since they are blood money.”**

NARRATOR: After conferring together, they used them to buy the potter’s field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, “And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter’s field, as the Lord commanded me.”
Now Jesus stood before the governor;
and the governor asked him,

PILATE: “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,

PILATE: "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,

PILATE: "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 judgment seat, his wife sent word to him,

PILATE'S WIFE: "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,

PILATE: "Which of the two do you want me to release for you?"

NARRATOR: And they said,

CROWD: **"Barabbas!"**

NARRATOR: Pilate said to them,

PILATE: "Then what should I do with Jesus who is called the Messiah?"

NARRATOR: All of them said,

CROWD: **“Crucify him!”**

NARRATOR: Then he asked,

PILATE: “Why, what evil has he done?”

NARRATOR: But they shouted all the more,

CROWD: **“CRUCIFY HIM!”**

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,

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

NARRATOR: Then the people as a whole answered,

CROWD: **“His blood be on us and on our children.”**

NARRATOR: 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,

SOLDIERS: **“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.

NARRATOR: 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 criminals were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

BYSTANDERS: **"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,

CHIEF PRIESTS: **"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 criminals 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, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said,

BYSTANDERS: **"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,

BYSTANDERS: **"Wait, let us see whether Elijah will come to save him."**

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

NARRATOR: 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,

CENTURION: “Truly this man was God’s Son!”

NARRATOR: Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said,

CHIEF PRIESTS: **“Sir, we remember what that impostor said while he was still alive, ‘After three days I will rise again.’ Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, ‘He has been raised from the dead,’ and the last deception would be worse than the first.”**

NARRATOR Pilate said to them,

PILATE: “You have a guard of soldiers; go, make it as secure as you can.”

NARRATOR: So they went with the guard and made the tomb secure by sealing the stone.

This is the Passion of the Lord.

All kneel. Silence is kept.

The Choir sings,

O sacred head, sore wounded,
Defiled and put to scorn;
O kingly head, surrounded
With mocking crown of thorn:
What sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendour
The hosts of heaven adore.

Words: P. Gerhardt (1607–76)

Music: J. S. Bach (1685–1750)

Remain kneeling.

Prayers of Intercession

during which the following intercession is used

let us pray to the Lord.

Lord, have mercy.

The Choir sings

Holy God,
Holy and Strong,
Holy and Immortal,
Have mercy on us.

Music: David Ogden (b.1966)

The Liturgy of the Sacrament

The Peace

The Celebrant says,

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.

The peace of the Lord be always with you
and also with you.

Preparation of the Table

Offertory Hymn

*during which the bread, wine and water are placed on the Altar,
and a collection is taken for the work of the chapel*

**Thou didst leave thy throne and thy kingly crown
When thou camest to earth for me;
But in Bethlehem's home was there found no room
For thy holy nativity:**

Refrain:

***O come to my heart, Lord Jesus;
There is room in my heart for thee.***

**Heaven's arches rang when the angels sang,
Proclaiming thy royal degree;
But in lowly birth didst thou come to earth,
And in great humility:**

**The foxes found rest, and the bird had its nest
in the shade of the cedar tree;
but thy couch was the sod, O thou Son of God,
in the desert of Galilee:**

**Thou camest, O Lord, with the living word
That should set thy people free;
But with mocking scorn and with crown of thorn
They bore thee to Calvary:**

**When all heaven shall ring, and her Choirs shall sing,
At thy coming to victory,
Let thy voice call me home, saying, Yet there is room,
There is room at my side for thee:**

Words: Emily E. Elliott (1835–97)

Tune: Margaret
T. R. Matthews (1826–1910)

Remain standing. The Celebrant invites all to say,

We do not come to this your table,
**O merciful Lord, trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy so much as to gather up the crumbs
under your table. But you are the same Lord,
whose nature is always to have mercy;
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ,
and to drink his blood,
that we may evermore dwell in him,
and he in us.
Amen.**

The Eucharistic Prayer

The Lord be with you
And with thy spirit

Lift up your hearts
We lift them up unto the Lord

Let us give thanks unto the Lord our God
It is meet and right so to do

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

And now we give thee thanks, because, for our salvation, he was obedient even unto death, even the death of the Cross. The tree of shame was made the tree of glory; and where life was lost, there hath life been restored.

Therefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying:

All sing

**Holy, Holy, Holy, Lord God of hosts,
heaven and earth are full of thy glory.
Glory be to thee,
O Lord most high.**

Almighty God, our heavenly Father, whom in your tender mercy, gave your Son our Saviour Jesus Christ, to suffer death upon the Cross for our redemption; who made a full atonement for the sins of the whole world, offering once for all his one sacrifice, of himself; he instituted, and in his holy Gospel commanded us to continue, a perpetual memory of his precious death, until he comes again.

Hear us, merciful Father, we humbly pray, and grant that we receiving these gifts of your creation, this bread and this wine, according to your Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood by the power of the Holy Spirit:

Who in the same night that he was betrayed, took bread and gave thanks; he broke it, and gave it to his disciples, saying: take, eat, this is my Body which is given for you: do this in remembrance of me. In the same way, after supper, he took the cup; and when he had given thanks, he gave it to them, saying: 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. Do this, as often as you drink it, in remembrance of me.

Giving of Communion

The Celebrant invites the people to receive the Holy Communion, saying

Draw near with faith and take this Holy Sacrament to your comfort.

**Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

*If you receive communion in your own church, you are welcome to do so here.
Remain seated or kneeling to sing*

Communion Hymn

**Glory be to Jesus,
Who, in bitter pains,
Poured for me the life-blood
From his sacred veins.**

**Grace and life eternal
In that Blood I find;
Blest be his compassion,
Infinitely kind.**

**Blest through endless ages
Be the precious stream,
Which from endless torment
Doth the world redeem.**

All lower voices:

**Abel's blood for vengeance
Pleaded to the skies;
But the Blood of Jesus
For our pardon cries.**

**Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror-struck departs.**

**Oft as earth exulting
Wafts its praise on high,
Hell with terror trembles,
Heaven is filled with joy.**

**Lift ye then your voices;
Swell the mighty flood;
Louder still and louder
Praise the precious Blood.**

Words: Edward Caswall (1814–78)

Tune: Caswall
Friedrich Filitz (1804–76)

The Choir sings

Drop, drop, slow tears,	Cease not, wet eyes,
And bathe those beautiful feet,	His mercies to entreat;
Which brought from heaven	To cry for vengeance
The news and Prince of Peace.	Sin doth never cease.

In your deep floods
Drown all my faults and fears;
Nor let his eye
See sin, but through my tears.

Words: Phineas Fletcher (1814–63)

Music: Orlando Gibbons (1583–1625)

All kneel or remain seated

The Lord's Prayer

As our Saviour Christ has taught us, we now pray

Our Father, **who art in heaven, hallowed be thy name; thy kingdom come; thy will be done; on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.**

Prayers after Communion

All kneel. The Lay Assistant says,

Give thanks to the Lord for God is gracious.
God's mercy endures forever.

"May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world."

Galatians 6.14

Faithful God,
may we who share this banquet glory in the cross of our Lord Jesus Christ, our salvation, life and hope, who reigns as Lord now and for ever. Amen.

The Dismissal

The Blessing

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.

Amen.

Go in peace to love and serve the Lord.

In the name of the Lord. Amen.

Recessional Hymn

during which the Servers and Clergy depart

**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!**

All upper voices:

**Sometimes they strew his way,
and his sweet praises sing;
resounding all the day
hosannas to their King.**

All:

**Then 'Crucify!'
is all their breath,
and for his death
they thirst and cry.**

All lower voices:

**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.**

**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.**

Words: Samuel Crossman (1623–84)

Tune: *Love unknown*
John Ireland (1879–1962)
Descant by Christopher Robinson (b.1936)

Music after the service

Fantasia super 'Valet will ich dir geben', BWV 735 J. S. Bach (1685–1750)



Notices

Forthcoming Services for Holy Week

Friday 3rd April - 8.00 am
The Liturgy of Good Friday

Saturday 4th April - 6.00 pm
The Liturgy of Holy Saturday

Sunday 5th April - 7.30 am
Easter Day - (*Last Service for the term*)
On Easter Day, children are invited to present eggs at the Offertory. Please do not colour or decorate the eggs; the cartons, however, may be suitably decorated.

We resume our Sung Eucharist services on the 3rd of May 2026