

THE ORDER FOR THE CELEBRATION OF
THE LITURGY OF PALM SUNDAY

13TH APRIL 2025

SAINT GEORGE THE MARTYR ANGLICAN PARISH
THE CHRISTIAN EPISCOPAL CHURCH OF CANADA

HOLY WEEK 2025

LITURGICAL COLOUR: Red vestments throughout Holy Week.

SUNDAY the 13th - PALM SUNDAY (SUNDAY NEXT BEFORE EASTER).

MONDAY in Holy Week the 14th - THE PASSION OF OUR LORD.

10:30 a.m., Stations of the Cross, Windermere Care Centre.

TUESDAY IN HOLY WEEK the 15th - THE PASSION OF OUR LORD.

10:30 a.m., Mattins via Zoom.

WEDNESDAY IN HOLY WEEK the 16th: THE PASSION OF OUR LORD.

1:30 p.m., Stations of the Cross at the Rectory, 1454 Nichol Road.

MAUNDY THURSDAY, the 17th: THE LAST SUPPER AND THE BETRAYAL OF OUR LORD.

12:00 p.m., Community Lenten Lunch in our Church.

GOOD FRIDAY, the 18th: THE CRUCIFIXION OF OUR LORD JESUS CHRIST.

10:30 a.m., Joint Service with Saint John's Presbyterian Church.

HOLY SATURDAY, the 19th: THE GREAT VIGIL OF EASTER.

NOTE: All the days of Holy Week are days of fasting and abstinence.

NEXT SUNDAY : THE RESURRECTION OF OUR LORD JESUS CHRIST (EASTER-DAY).

1:30 p.m. Holy Eucharist and Easter Lunch.

Join us after the Easter Mass for a potluck lunch. Bring your favourite dish to share and invite your family and friends to enjoy a wonderful time of fellowship and great food together.

PRAYER IN TIME OF AN ELECTION.

ALMIGHTY God, Source of all earthly power, and Giver of all spiritual grace: Inspire, guide, and direct, we humbly beseech Thee, the minds and hearts of all in this Dominion who are called upon at this time to use their franchise and to elect fit persons to represent them in the government thereof. Grant that, in the exercise of their choice, they may be given wisdom to elect those who shall promote Thy honour and glory, and the maintenance of Thy laws; so that peace, order, and good government may prevail in this land, and all may dwell together righteously and loyally in true unity and peace, with concord and in safety; through Jesus Christ our Lord. Amen.

THE SUNDAY NEXT BEFORE EASTER

COMMONLY CALLED

PALM SUNDAY

THE BLESSING OF THE PALMS.

The Blessing of the Palms shall take place in some convenient location outside the Church itself, whether it be in the Narthex or in a Chapel adjacent to the Church, or in some other suitable setting.

When all is ready, the Priest shall say,

✠ **BLESSED** is He that cometh in the Name of the Lord :

Answer. Hosanna in the highest.

Then shall the Priest proceed to bless the Palms according to this form following.

Priest. **O**UR help standeth in the Name of the Lord;

Answer. Who hath made heaven and earth.

Priest. Lord, hear our prayer.

Answer. And let our cry come unto Thee.

Priest. The Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

WE beseech Thee, O Lord, increase the faith, hope, and charity of them that put their trust in Thee, and graciously regard the prayers of Thy people: And vouchsafe to send down Thy blessing upon these branches of *palm* which we now set apart to Thy honour; and grant that we who bear them in our hands, in remembrance of the triumphal entry of Thy beloved Son into the holy City, may, with true faith and good works, joyfully go forth to meet Him when He shall come again in power and glory to establish His kingdom; and there with Him enter into everlasting gladness; through the same Thy Son Jesus Christ our Lord. *Amen.*

BLESS, O Lord, we humbly beseech Thee, these branches of *palm*; and vouchsafe to grant unto us that as we Thy people outwardly do Thee service, so inwardly we may honour Thee with purity and true devotion; and finally by Thy mercy attain unto everlasting life; through Jesus Christ our Lord. *Amen.*

O GOD, Who didst send forth Thine only Son Jesus Christ our Lord into the world for our salvation, that He might humble Himself to be made like unto us, and to call us back unto Thee; and before Whom, at His coming into Jerusalem, for the fulfilling of the Scriptures, the multitude strawed their raiment and branches in the way: Vouchsafe, we beseech Thee, so to fill us with such faith, and all godly and holy virtues, that every stone of stumbling and rock of offence may be done away, and our good works blossom before Thee as branches of true righteousness, so that we may be found worthy to be counted amongst the number of Thy chosen and elect

people; through the same Thy Son Jesus Christ our Lord, Who with Thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

THE DISTRIBUTION OF THE PALMS.

Then shall one or more of these Anthems following be sung or said as the Priest giveth the blessed Palms to the Ministers, and the Ministers distribute to the people.

THE FIRST ANTHEM.

AND a very great multitude spread their garments in the way; / others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: / Blessed is He that cometh in the Name of the Lord; Hosanna in the highest.

Saint Matthew 21. 8-9.

Hosanna: Blessed is the King of Israel / that cometh in the name of the Lord.

Saint John 12. 13.

Blessed be the kingdom of our father David, / that cometh in the Name of the Lord: Hosanna in the highest.

Saint Mark 11. 10.

THE SECOND ANTHEM.

LIFT up your heads, O ye gates, and be ye lift up, ye everlasting doors, / and the King of glory shall come in. Who is the King of glory? / it is the Lord strong and mighty, even the Lord mighty in battle. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, / and the King of glory shall come in. Who is the King of glory? / even the Lord of hosts, He is the King of glory.

Psalms 24. 7-10.

Hosanna: Blessed is the King of Israel / that cometh in the name of the Lord.

Saint John 12. 13.

Blessed be the kingdom of our father David, / that cometh in the Name of the Lord: Hosanna in the highest.

Saint Mark 11. 10.

THE THIRD ANTHEM.

AND I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: / and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, / Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, / heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

Revelation 5. 11-13.

Hosanna: Blessed is the King of Israel / that cometh in the name of the Lord.

Saint John 12. 13.

Blessed be the kingdom of our father David, / that cometh in the Name of the Lord: Hosanna in the highest.

Saint Mark 11. 10.

*And when all have received the blessed Palms, then shall
the Priest or Deacon read the Gospel appointed for Palm Sunday.*

THE HOLY GOSPEL

The Priest.

THE Lord be with you.

Answer. And with thy spirit.

The Priest.

✠ The holy Gospel is written in the Twenty-first Chapter of the Gospel according to Saint Matthew, beginning at the first verse.

The Priest and people.

GLORY be to Thee, O Lord.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find a donkey tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon a donkey, and a colt the foal of a donkey. And the disciples went, and did as Jesus commanded them; and brought the donkey, and the colt, and put on them their clothes, and they set Him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is He that cometh in the Name of the Lord; Hosanna in the highest. And when He was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The Priest.

This is the Gospel of the Lord.

The Priest and people.

PRAISE be to Thee, O Christ.

The Priest.

AND through the words of the Gospel
may our sins be blotted out.

*The Gospel ended, the Priest and Ministers,
together with the people, shall set the Procession in order.*

THE PROCESSION TO THE ALTAR

And before they proceed into the Church, the Priest shall say or sing,

✠ **L**ET us go forth in peace.

Answer. In the Name of Christ. Amen.

*Then shall the Priest, Ministers, and people proceed into the Church
for the celebration of the Lord's Supper.*

During the Procession to the Altar suitable hymns may be sung.

PROCESSIONAL HYMN - "All glory, laud, and honour"

Hymn 130 - Tune: Saint Theodulph

Tr. (1854) from the Latin of Theodulp, c. 821, by Rev. J.M. Neale.

***A**ll 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.
*All glory, laud, and honour
To Thee, Redeemer King,
To Whom the lips of children
Made sweet hosannas ring.*

The company of angels
Are praising Thee on high,
And mortal men and all things
Created make reply.
*All glory, laud, and honour
To Thee, Redeemer King,
To Whom the lips of children
Made sweet hosannas ring.*

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, Redeemer King,
To Whom the lips of children
Made sweet hosannas ring.*

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
To Thee, Redeemer King,
To Whom the lips of children
Made sweet hosannas ring.*

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
To Thee, Redeemer King,
To Whom the lips of children
Made sweet hosannas ring.*

*And when the Procession is come into the Sanctuary, and the Priest is come to the Altar,
having made due reverence, he shall turn to the people, and say,*

THE Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

O LORD Jesu Christ, our King and Redeemer, to Whose honour we have sung our solemn praises, bearing in our hands these branches of *palm*: Mercifully grant that whithersoever these branches may be carried, there the grace of Thy benediction may descend, and all the wickedness and craft of the devil be put to flight; and by the power of Thy right hand protect and defend all those whom Thou hast redeemed; Who with the Father and the Holy Ghost we worship and glorify, ever one God, world without end. *Amen.*

*The Priest shall proceed to the Lord's Table to celebrate the Lord's Supper,
and minister the Holy Communion to the Lord's faithful people.*

THE LITURGY OF THE WORD OF GOD

THE INTROIT. *Psalm 118. 19-29.*

The Psalm, or the portion thereof, appointed to be used for the Introit Psalm, shall be said or sung as the Priest proceedeth up to the Lord's Table. And at high and solemn celebrations, the Priest may cense the Holy Table as the Introit Psalm is being sung.

OPEN me the gates of righteousness, / that I may go into them, and give thanks unto the Lord. This is the gate of the Lord: / the righteous shall enter into it. I will thank Thee, for Thou hast heard me, / and art become my Salvation. The same stone which the builders refused / is become the head-stone in the corner. This is the Lord's doing, / and it is marvellous in our eyes. This is the day which the Lord hath made: / we will rejoice and be glad in it. Help me now, O Lord: / O Lord, send us now prosperity. Blessed be He that cometh in the Name of the Lord: / we have blessed you out of the house of the Lord. God is the Lord Who hath shewed us light: / bind the sacrifice with cords, yea, even unto the horns of the altar. Thou art my God, and I will thank Thee: / Thou art my God, and I will praise Thee. O give thanks unto the Lord, for He is gracious; / and His mercy endureth for ever.

THE PREPARATION.

And the Priest, standing at and facing the Lord's Table, shall say in an audible voice the Lord's Prayer, with the Collect following, the people kneeling.

OUR Father, which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid : Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord. *Amen.*

THE GREETING.

The Priest shall first kiss the Holy Table; and then turning himself to face the people, he shall greet them in the Name of the Lord, saying,

GRACE be unto you, and peace,
from God our Father, and the Lord Jesus Christ.

Answer. And with thy spirit.

THE COMMANDMENTS.

*The Priest shall rehearse the Commandments,
reciting our Blessed Lord's Summary of the Law, as followeth,*

OUR Lord Jesus Christ said: Hear, O Israel, THE LORD OUR GOD IS ONE LORD;

and thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two Commandments hang all the Law and the Prophets.

People. Lord, have mercy upon us, and write both these Thy laws in our hearts, we beseech Thee.

KYRIE ELEISON.

*Then shall the Priest return to his place standing before the Holy Table,
and this following shall then be said or sung in Greek or in English,
the people all still humbly kneeling as before.*

KYRIE, eleison. / Lord, have mercy upon us.

Christe, eleison. / Christ, have mercy upon us.

Kyrie, eleison. / Lord, have mercy upon us.

THE COLLECTS.

Then shall the Priest turn himself to the people, and shall say or sing,

THE Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

*Then shall the Priest turn again to the Lord's Table,
and shall say or sing this Collect for the King's Majesty following.*

ALMIGHTY God, Whose kingdom is everlasting, and power infinite: Have mercy upon Thy people in this Dominion, and all the realms and countries of our Commonwealth; and so rule the heart of Thy chosen servant *CHARLES*, our King and Governor, that he (knowing Whose minister he is) may above all things seek Thy honour and glory: and grant that we, and all his subjects (duly considering Whose authority he hath) may faithfully serve, honour, and humbly obey him, in Thee, and for Thee, according to Thy blessed Word and ordinance; through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Then shall be said or sung the Collects appointed.

ALMIGHTY and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility: Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. *Philippians 2. 5.*

Then shall the Priest, or some other Minister, read the Epistle, first saying,

The Epistle is written in the second chapter of the Epistle of Saint Paul the Apostle to the Philippians beginning at the fifth verse.

LET this mind be in you, which was also in Christ Jesus : Who, being in the form of God, thought it not robbery to be equal with God : but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient 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 : that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

And the Epistle ended, the Minister shall say,

Here endeth the Epistle. This is the Word of the Lord.

And all shall answer saying,

Thanks be to God.

THE GRADUAL. *Psalm 22. 12-19.*

Then shall all the people stand, and the Gradual Psalm, shall be said or sung.

MANY oxen are come about me; / fat bulls of Bashan close me in on every side. They gape upon me with their mouths, / as it were a ramping and a roaring lion. I am poured out like water, and all my bones are out of joint; / my heart also in the midst of my body is even like melting wax. My strength is dried up like a potsherd, and my tongue cleaveth to my gums; / and Thou shalt bring me into the dust of death. For many dogs are come about me, / and the council of the wicked layeth siege against me. They pierced my hands and my feet; I may tell all my bones; / they stand staring and looking upon me. They part my garments among them, / and cast lots upon my vesture. But be not Thou far from me, O Lord : / Thou art my succour, haste Thee to help me.

Then shall the Passion of our Lord Jesus Christ be read, the people all still standing. And the Deacon or Priest that shall read the Passion shall first say,

THE Lord be with you.

And all the people shall answer,

And with thy spirit.

Then shall the Deacon or Priest announce the Passion, saying,

✠ THE PASSION OF OUR LORD JESUS CHRIST
ACCORDING TO SAINT MATTHEW.

THE GOSPEL. *Saint Matthew 27. 1-54.*

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent Blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The Field of Blood, unto this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, Whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered Him. When he was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified. And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the Blood of this just person: see ye to it. Then answered all the people, and said, His Blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before

Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His Cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched Him there; and set up over His head His accusation written, This is Jesus the King of the Jews. Then were there two thieves crucified with Him, one on the right hand, and another on the left. And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the Cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the Cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast Thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him. Jesus, when He had cried again with a loud voice, yielded up the ghost. *(Here all shall kneel and, after a short space, shall rise again.)* And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy City, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

And after a short period of silence, the Nicene Creed shall be said or sung.

THE NICENE CREED.

*Then shall be said or sung the Nicene Creed as followeth,
the Priest and people still standing as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all

things visible and invisible.

And in one Lord *(And here all shall bow with reverence.)* **Jesus Christ**, the only-begotten Son of God, Begotten of His Father before all worlds: God, of God; Light, of Light; Very God, of very God; Begotten, not made; Being of one substance with the Father; Through Whom all things were made: *(And here all shall kneel or bow.)* **Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN,** *(And here all shall again rise.)* And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together *(And here all shall reverently bow.)* **is worshipped and glorified**, Who spake by the Prophets. And I believe One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the ☩ Resurrection of the dead, And the Life of the world to come. Amen.

THE SERMON.

*And here at the principal Eucharist upon the Lord's Day and greater Holy-days,
a Sermon shall be preached or an Homily read out to the faithful.*

THE OFFERTORY.

*Then shall the Priest return to the Lord's Table and begin the Offertory;
and first kissing the Altar, he shall turn to the people, and say,*

Let us present our offerings unto the Lord
with reverence and godly fear.

*Then shall the Priest say or sing one or more of these Sentences following,
as he thinketh most convenient in his discretion.*

AND they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering. *Exodus xxxv.*

Offer unto God the sacrifice of thanksgiving, and pay thy vows unto the Most High. *Psalms l.*

Give unto the Lord the honour due unto His Name; bring an offering and come into His courts. *Psalms xcvi.*

I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord; I will pay my vows unto the Lord in the sight of all His people.

Psalms cxvi.

Lent. I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Romans xii.

Whilst these Sentences are in reading or else when an Offertory Hymn is being sung, the Tithes and Offerings of the people shall be collected by the Clerks, Churchwardens, Sidesmen, or other fit persons appointed by the Priest, and put into a decent bason provided for that purpose; and these then shall be brought up to the Deacon, who shall give them to the Priest, who himself shall then humbly present them before the Lord at His Holy Table.

OFFERTORY HYMN - "*Ride on! Ride on in majesty*"

Hymn 131 - Tune: Winchester New.

Written by Dean H.H. Milman, 1827.

RIDE on! ride on in majesty!

Hark! all the tribes, Hosanna, cry;

O SAVIOUR meek, pursue Thy road

With palms and scattered garments strowed.

Ride on! ride on in majesty!

In lowly pomp ride on to die.

O CHRIST, Thy triumphs now begin

O'er captive death and conquered sin.

Ride on! ride on in majesty!

The angel-squadrons on the sky

Look down with sad and wondering eyes

To see the approaching Sacrifice.

Ride on! ride on in majesty!

Thy last and fiercest strife is nigh;

The FATHER on His sapphire Throne

Expects His own anointed Son.

Ride on! ride on in majesty!

In lowly pomp, ride on to die;

Bow Thy meek head to mortal pain;

Then take, O GOD, Thy power and reign. Amen.

THE PRESENTATION OF THE GIFTS.

And when the Tithes and Offerings are presented, the following shall be said or sung,

PRAISE God from Whom all blessings flow;

Praise Him all creatures here below;

Praise Him above ye heavenly host;

Praise Father, Son, and Holy Ghost,

All things come of Thee, O Lord;
And of Thine own have we given Thee. Amen.

Or else this following may be said or sung instead,

BLESSED be Thou, O Lord God of Israel, forever and ever. All that is in the heaven and in the earth is Thine. All things come of Thee; and of Thine own have we given Thee. Amen.

THE INTERCESSION.

Then shall the Priest say,

Let us pray for Christ's holy Catholic Church.

ALMIGHTY and everliving God, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men: We humbly beseech Thee most mercifully *to accept our alms and oblations, and* to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity and godly love.

We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and specially Thy servant *CHARLES* our King; that under him we may be godly and quietly governed: And grant unto all his councils, and to all that are put in authority under him, that they may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue.

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, *and specially to Thy servant Robert. our Archbishop,* that they may both by their life and doctrine set forth Thy true and living Word, and rightly and duly administer Thy holy Sacraments. And we beseech Thee also to bless all others who minister in Thy Name; that every one according to his calling and ministry may truly and godly serve Thee, to Thy honour and glory, and the edifying of Thy holy Church.

And to all Thy people give Thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear and receive Thy holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity, *especially those for whom our prayers are desired.*

And here we ✠ remember before Thee, O Lord, and commend to Thy gracious keeping, all Thy servants departed this life in Thy faith and fear. And we bless Thy holy Name for all who in life and death have glorified Thee, remembering chiefly the most Blessed Virgin Mary, Mother of Thy Son Jesus Christ our Lord and God; together with all Thy blessed Apostles, Prophets, Evangelists, Pastors and Doctors;

Martyrs and Confessors; Virgins, Widows, and Matrons; and all Thy blessed Saints, in every place, and in every age: beseeching Thee to give us grace that, rejoicing in their fellowship, and assisted by their prayers, we may follow their good examples, and with them be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

When all have communicated, a Post-Communion Hymn may be sung.

ON A HILL FAR AWAY STOOD AN OLD RUGGED CROSS

Hymn 786 - Tune: Calvary.

Written by: The Reverend George Bennard, 1913.

ON a hill far away stood an old rugged Cross,
The emblem of suffering and shame;
And I love that old Cross where the Dearest and Best
For a world of lost sinners was slain.
*So I'll cherish the old rugged Cross,
Till my trophies at last I lay down;
I will cling to the old rugged Cross,
And exchange it some day for a crown.*

O that old rugged Cross, so despised by the world,
Has a wondrous attraction for me;
For the dear Lamb of GOD left His glory above
To bear it to dark Calvary.
So I'll cherish the old rugged Cross.

In that old rugged cross, stained with Blood so divine,
A wondrous beauty I see;
For 'twas on that old Cross JESUS suffered and died,
To pardon and sanctify me.
So I'll cherish the old rugged Cross.

To the old rugged Cross I will ever be true;
Its shame and reproach gladly bear;
Then He'll call me some day to my home far away,
Where His glory forever I'll share.
So I'll cherish the old rugged Cross.

THE DISMISSAL COLLECTS

The Collects following one or more are appointed to be said by the Minister after the Offertory before the Dismissal when there is no Communion.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech Thee, Almighty God, that the words, which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the Fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking: We beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Who hast promised to hear the petitions of them that ask in Thy Son's Name: We beseech Thee mercifully to incline Thine ears to us that have now made our prayers and supplications unto Thee; and grant, that those things, which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord. *Amen.*

WE humbly beseech Thee, O Father, mercifully to look upon our infirmities; and for the glory of Thy Name turn from us all those evils that we have most justly deserved; and grant that, in all our troubles, we may put our whole trust and confidence only in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory; through Jesus Christ our Lord. *Amen.*

O GOD, Whose nature and property is ever to have mercy and to forgive: Receive our humble petitions, we beseech Thee, O heavenly Father; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose

us, and let our prayers and supplications rise up before Thee; for the honour of Jesus Christ, Thy beloved Son and our only Saviour. *Amen.*

THE BLESSING.

Then shall the Priest kiss the Lord's Table; and turning himself again to face the people, he shall let them depart with this Blessing, the people all kneeling.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the blessing of God Almighty, ☩ the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

*Then shall this Dismissal Hymn following be sung
as the Priest and Minsters leave the Church.*

DISMISSAL HYMN - "*There is a green hill far away*"

HYMN 545 - TUNE: Horsley C.M.

WRITTEN BY William Horsley, 1844.

There is a green hill far away,
Outside a city wall,
Where the dear LORD was crucified,
Who died to save us all.

We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.

There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of heaven, and let us in.

O, dearly, dearly has He loved,
And we must love Him too;
And trust in His redeeming Blood,
And try His works to do. *Amen.*