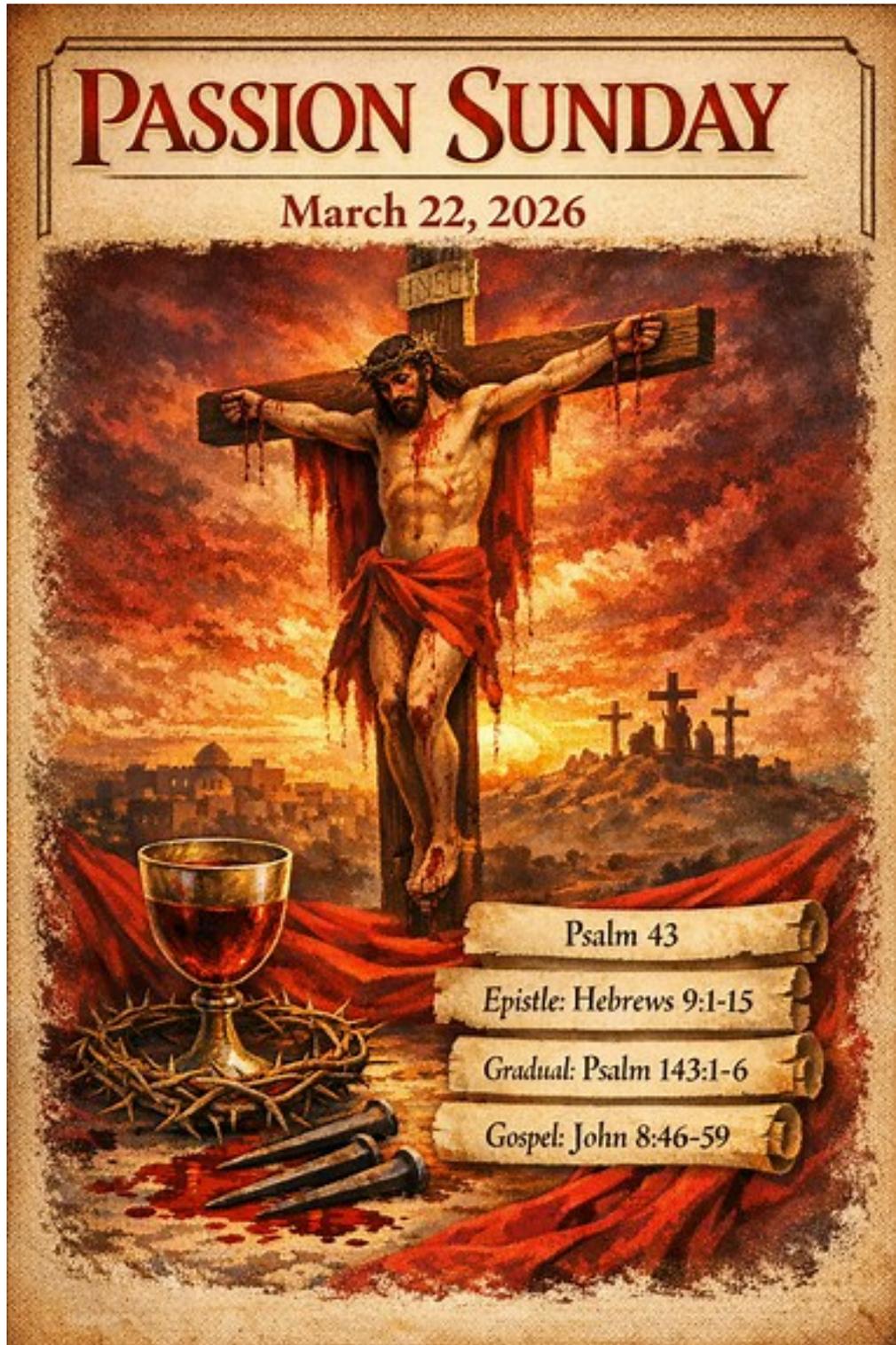


SAINT GEORGE THE MARTYR PARISH



THE CHRISTIAN EPISCOPAL CHURCH OF CANADA

WALKING WITH CHRIST INTO THE HEART OF LOVE

Passion Sunday draws us into the deep mystery of Jesus' final journey – His willing walk toward the cross. It is a day when triumph and sorrow meet: palms waving in celebration, yet the shadow of the cross already falling across the road ahead. We stand at that crossroads with Him, holding both joy and ache in our hands.

As Jesus enters Jerusalem, He does not come with force or fear. He comes in humility, riding a borrowed colt, carrying nothing but the fulness of God's love. He knows what awaits Him: betrayal, abandonment, suffering; and still He moves forward. Not because He must, but because love compels Him. His love for the world and His love for each of us.

Passion Sunday invites us to see that love not as an idea, but as a path. A path that leads through misunderstanding, through sacrifice, through the places we would rather avoid. And yet, it is also the path where God's presence becomes unmistakably near. In Jesus' courage, we glimpse the courage God yearns to kindle in us. In His surrender, we see the freedom that comes from trusting the Father's heart. In His suffering, we discover a love that refuses to let go.

As we enter Holy Week we are invited to walk slowly. To listen. To let the story shape us. To allow Christ's compassion to soften what has grown hard in us, and His steadfastness to strengthen what feels fragile. Passion Sunday is not the end of hope; it is the doorway through which the resurrection will come.

May we follow Jesus with open hearts. May we find Him beside us in every shadowed place. And may His self-giving love renew our own, so that we, too, may become bearers of grace in a world longing for healing.



Let us pray. Holy and gracious God, as we stand at the threshold of Holy Week, we place our lives in Your hands once more. You know the roads we walk, the burdens we carry, the hopes we dare to hold. Walk beside us as You walked the road to Jerusalem – with courage, with compassion, and with a love that does not turn away.

Strengthen us to follow Christ's path of humility and mercy. Soften what has grown hardened in us. Heal what is wounded. Renew what feels weary. And awaken in us a deeper trust in Your steadfast presence.

Gather us as one people, those rejoicing, those grieving, those searching; and breathe Your peace upon us. May the story of Christ's passion shape our hearts, so that in all we do, we reflect His grace to the world.

Lead us, O God, from this day into the mystery of the week ahead, and hold us in Your love until the dawn of resurrection breaks upon us; in the name of Jesus, our strength and our Redeemer. Amen.



LENTEN LUNCH, THURSDAY, 26 MARCH 2026, 12 TO 1 P.M.

Join us for a shared community lunch hosted by Saint John's Presbyterian Church, Peninsula United Church, and our congregation. Come for soup and buns, a short prayer service, hymns, and the spirit of Lent shared across our faith communities.



PALM SUNDAY, 29 MARCH 2026, 1:30 P.M.

Palm Sunday marks the beginning of Holy Week. Our Liturgy will begin in the Narthex with the Blessing of Palms, the Reading of the Gospel, and the Procession into the Church as we recall Jesus' triumphal entry into Jerusalem. All are invited to join in this joyful and prayerful beginning of the most sacred days of the Christian year.



GOOD FRIDAY LITURGY, 3 APRIL 2026, 10:30 A.M.

We gather to remember the Crucifixion of our Lord Jesus Christ. This is a joint service with Saint John's Presbyterian Church. Come and walk with Christ in His Passion as He journeys to the Cross, entering with reverence into the mystery of His saving love.



THE RESURRECTION OF OUR LORD JESUS CHRIST

SUNDAY, 5 APRIL 2026, 1:30 P.M.

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

THE ORDER OF THE
HOLY EUCHARIST

INTROIT HYMN - 128 *“The royal banners forward go”*

THE INTROIT. *Psalm 43.* - (Kneel)

The Lord’s Prayer and Collect for Purity - (Kneel)

The Ten Commandments of the Law - (Kneel)

The Collect for the King’s Majesty - (Kneel)

The Collects for Passion Sunday - (Kneel)

THE EPISTLE. *Hebrews 9.1-15.* - (Sit)

THE GRADUAL. *Psalm 143. 1-6.* - (Stand)

THE GOSPEL. *Saint John 8. 46-59.* - (Stand)

THE NICENE CREED - (Stand)

THE SERMON. *“The Blood that Speaks”*

OFFERTORY HYMN - 139 *“O sacred head, surrounded”*

The Offertory and Doxology - (Stand)

The Prayer of Intercession - (Kneel)

The Preparation of the Faithful - (Kneel)

The Preparation of the Lord’s Table - (Kneel)

The Exhortation of the Faithful - (Kneel)

The Eucharistic Preface - (Stand)

Sanctus and Benedictus (Holy, Holy, Holy) - (Kneel)

THE PRAYER OF CONSECRATION AND OBLATION - (Kneel)

The Preparation for Holy Communion - (Kneel)

The Ministration of Holy Communion - (Kneel)

POST-COMMUNION HYMN – 593 *“When I survey the wondrous Cross”*

The Thanksgiving after Holy Communion - (Kneel)

The Post-Communion Collect for Passiontide - (Kneel)

The Blessing and Dismissal - (Kneel)

DISMISSAL HYMN - 109 *“Man of sorrows, wrapt in grief”*

THE FIFTH SUNDAY IN LENT
COMMONLY CALLED
PASSION SUNDAY

22nd March 2026, 1:30 p.m.

INTROIT HYMN - "*The royal banners forward go*"

Hymn 128. Tune: Walton, Wm Gardiner, 1815.

Bishop Venantius Fortunatus, 569.

Translated by Canon Percy Dearmer.

The royal banners forward go;
The Cross shines forth in mystic glow,
Where He, the Life, did death endure,
And by that death did life procure.

There was He slain in noble youth,
There suffered to maintain the truth,
And there, to cleanse the heart of man,
From out His side, life's torrent ran.

Fulfilled is all His words foretold
Then spread the banners, and unfold
Love's crowing power, that all may see
He reigns and triumphs from the Tree.

O Tree of grace, the conquering sign,
Which dost in royal purple shine,
Gone is thy shame; for, lo, each bough
Proclaims the Prince of Glory now.

For once thy favoured branches bore,
The wealth that did the world restore,
The priceless treasure, freely spent,
To pay for men's enfranchisement.

Father of all, life's source and spring,
May every soul Thy praises sing
May those obey the rule of heaven,
For whom the perfect life is given. 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 43.*

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.

GIVE sentence with me, O God, and defend my cause against the ungodly people; / O deliver me from the deceitful and wicked man. For Thou art the God of my strength, why hast Thou put me from Thee, / and why go I so heavily, while the enemy oppresseth me? O send out Thy light and Thy truth, that they may lead me, / and bring me unto Thy holy hill, and to Thy dwelling. And that I may go unto the altar of God, even unto the God of my joy and gladness; / and upon the harp will I give thanks unto Thee, O God, my God. Why art thou so heavy, O my soul, / and why art thou so disquieted within me? O put thy trust in God; / for I will yet give Him thanks, which is the help of my countenance, and my God.

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.

Then shall the Priest go to the north side of the Lord's Table, and facing the people rehearse the Commandments: either our Blessed Lord's Summary of the Law, or else the Ten Commandments; provided always that the Ten Commandments shall be read on some Sunday in Advent and Lent, on Days of Abstinence and Days of Solemn Prayer, and throughout the rest of the year on one Sunday every month.

THE TEN COMMANDMENTS.

The Priest shall rehearse distinctly all the Ten Commandments: and the people still kneeling shall after every Commandment ask God's mercy for their transgressions thereof for the time past, and grace to keep the same for the time to come.

HEAR the Law of God which was given to Israel in old time. God spake these words, and said, I AM THE LORD THY GOD, which brought thee out of the land of Egypt, out of the house of bondage: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not take the Name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh His Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

People. Lord, have mercy upon us, and write all 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.*

WE beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. *Hebrews* 9. 1-15.

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

The Epistle is written in the ninth chapter of *Hebrews* beginning at the first verse.

THEN verily the first covenant had also ordinances of Divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick,

and the table, and the shew-bread; which is called the Sanctuary. And after the second veil, the tabernacle which is called the Holy of Holies; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the Holy of Holies was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own Blood He entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the Blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the First Testament, they which are called might receive the promise of eternal inheritance.

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 143. 1-6.*

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

HEAR my prayer, O Lord, and consider my desire; / hearken unto me for Thy truth and righteousness' sake. And enter not into judgement with Thy servant; / for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; / he hath laid me in the darkness, as the men that have been long dead. Therefore is my spirit vexed within me, / and my heart within me is desolate. Yet do I remember the time past; I muse upon all Thy works; / yea,

I exercise myself in the works of Thy hands. I stretch forth my hands unto Thee, / my soul gaspeth unto Thee as a thirsty land.

THE GOSPEL. *Saint John 8. 46-59.*

Then shall the Priest or the Deacon read the Gospel appointed for that day, the people all still standing as before.

And the Minister that shall read the Gospel shall first say,
THE Lord be with you.

And all the people shall answer,
And with thy spirit.

Then shall the Minister announce that portion of the Gospel which is to be read, saying,

✠ The holy Gospel is written in the eighth chapter of the Gospel according to Saint John beginning at the forty-sixth verse.

Then shall be said or sung,
GLORY be to Thee, O Lord.

Then shall the Minister read the Gospel.

JESUS said unto them: Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep my saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of Whom ye say, that He is your God: yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.

And the reading of the holy Gospel ended, all shall then together in like manner as before say or sing,

PRAISE be to Thee, O Christ.

Then shall the Minister say,
AND through the Words of the Gospel may our sins be blotted out.

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

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.
Psalm l.

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

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

Passiontide. Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God.
Ephesians v.

Of Tithing. Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine.
Proverbs iii.

Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open up the windows of heaven and pour you out a blessing, so that there shall not be room enough to receive it.
Malachi iii.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.
I Corinthians ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.
Galatians vi.

Of Almsgiving. Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.
Psalm xli.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.
I Timothy vi.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?
I Saint John iii.

Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.
Acts xx.

OFFERTORY HYMN - "*O sacred head, surrounded*"
Hymn 139. Tune: Passion Chorale. H. L. Hassler, 1601.
From the Latin, 14th century.
Translated by the Reverend Sir H. W. Baker, 1861.

O sacred head, surrounded
By crown of piercing thorn!
O bleeding head, so wounded,
Reviled and put to scorn!
Death's pallid hue comes o'er Thee
The glow of life's decays,
Yet angel hosts adore Thee
And tremble as they gaze.

I see Thy strength and vigour
All fading in the strife,
And death with cruel rigour,
Bereaving Thee of life;
O agony and dying!
O love to sinners free!
JESU, all grace supplying,
O turn Thy face on me.

In this Thy bitter Passion,
Good Shepherd, think of me
With Thy most sweet compassion,
Unworthy though I be :
Beneath Thy Cross abiding
For ever would I rest,
In Thy dear love confiding,
And with Thy presence blest. Amen.

THE PRESENTATION OF THE GIFTS.

And when the Tithes and Offerings are presented, the following shall be 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.

And when there is a Eucharist, the Priest at the time of the Offertory shall also place upon the Lord's Table the oblations of so much Bread and Wine as he shall think sufficient (laying the same upon a fair linen cloth). And the Bread shall be the best and purest unleavened wheat Bread, and the Wine the purest grape Wine, that may be gotten. And at high and solemn celebrations, the Holy Table and oblations may then be censed by the Priest.

THE INTERCESSION.

Then shall the Priest say,
Let us pray for Christ's holy Catholic Church.

Then shall the Priest say this Prayer following.

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.*

And here all those who are unbaptised or excommunicate shall withdraw.

THE LITURGY OF THE SUPPER OF THE LORD

THE PREPARATION OF THE FAITHFUL.

Then shall the Minister invite the faithful to the Lord's Table, saying,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made by all that are minded to receive the Holy Communion, both the Priest and people together, all humbly kneeling upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us; have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through Jesus Christ our Lord. *Amen.*

Then shall the Priest (or the Bishop, if he be present,) stand up, and turning himself to the people, pronounce this Absolution following.

ALMIGHTY God, our heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him: Have mercy upon you; ✠ pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith
unto all that truly turn to Him.

COME unto me all that travail and are heavy laden, and I will refresh you.

Saint Matthew xi.

So God loved the world, that He gave His only-begotten Son, to the end that all
that believe in Him should not perish, but have everlasting life. *Saint John iii.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came
into the world to save sinners. *I Timothy i.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous;
and He is the propitiation for our sins. *I Saint John ii.*

THE PREPARATION OF THE LORD'S TABLE.

(This sacred portion of the Mass is reverently conducted in the Church.)

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

POST-COMMUNION HYMN - "*When I survey the wondrous Cross*"

Hymn 593. Tune: Rockingham. Adapted by E. Miller, 1790.

The Reverend Isaac Watts, 1707.

When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, LORD, that I should boast,
Save in the Cross of CHRIST my GOD!
All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. Amen.

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.*

And here Gloria in Excelsis shall be sung or said, except when it shall be sung or said after Kyrie Eleison. And whensoever Gloria in Excelsis shall not be sung or said here, one of the appointed Dismissal Anthems shall be sung or said instead.

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 - "Man of Sorrows, wrapt in grief"

*Hymn 109. Tune: Aberyswyth. Joseph Parry, 1879.
Matthew Bridges, 1800-1894.*

Man of Sorrows, wrapt in grief,
Bow Thine ear to our relief:
Thou for us the path hast trod
Of the righteous wrath of GOD:
Thou the cup of fire hast drained
Till its light alone remained:
Lamb of Love! We look to Thee,
Hear our mournful litany!

By the garden, fraught with woe,
Whither Thou full oft wouldst go:
By Thine agony of prayer
In the desolation there!
By the dire and deep distress
Of that mystery fathomless;
Lord! our tears in mercy see
Hearken to our litany!

By the chalice, brimming o'er
With disgrace and torment sore:
By those lips, which fain would pray
That it might but pass away:
By the Heart, which drank it dry,
Lest a rebel race should die;
Let Thy pity, LORD, our plea,
Hear our solemn litany!

Man of sorrows! Let Thy grief
Purchase for us our relief:
LORD of mercy, bow Thine ear,
Slow to anger, swift to hear:
By the Cross's royal road
Lead us to the throne of GOD;
There for aye to sing to Thee
Heaven's triumphant litany! Amen.

THE DISMISSAL.

The Priest or Deacon shall dismiss the people as followeth.

THE Lord be with you.

Answer. And with thy spirit.

Priest. Let us depart in peace.

Answer. In the Name of the Lord. *Amen.*

**May this Passion Sunday
draw us closer
to the heart of Christ,
And may His love steady
our steps in the days ahead.**