

ANGLICAN DIOCESE OF WANGARATTA  
PAROCHIAL DISTRICT OF WANGARATTA WEST & THE WARBYS

**The Sixth Sunday in Lent  
Palm Sunday  
24th March 2024—9.30am.**



# Holy Week



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*St. Michael's, Wangaratta. St Paul's, Glenrowan. St George's, Taminick.*

Direct Debit: Parish of Wangaratta West & Warbys  
A/c No. 126778711. BSB 633 108





## HOLY WEEK

The last week of Jesus' life was crammed with events, as we follow him from his glorious entry into Jerusalem on Sunday until his death on Friday. In the days in between, he preached, taught, presided over the Passover supper, stood trial, and was condemned to death.

This week we call Holy Week.

On Palm Sunday we have two themes in the Scripture lessons.

**The first theme** is about Jesus' ride into Jerusalem on a colt, fulfilling the prophecy in Zechariah 9: 9. The people greeted him as though he were an earthly king; they were sure he would end the Roman occupation and Jerusalem would again be a Jewish city. They shouted, "Hosanna," which means "save us," and comes from Psalm 118: 26.

**And the second theme** is a detailed look at what happened in the week between Palm Sunday and Easter Sunday.

Time in the Gospel writers' accounts may be compressed.

Their story is about being overwhelmed by the presence of Jesus, not an historical account of places or dates.

### Introduction

Jerusalem, which had a normal population of about 50,000 at the time of Jesus, had (*by what we call the first Palm Sunday*) at least tripled in size because of the influx of pilgrims celebrating the Jewish holiday Passover. Early Sunday morning Jesus made his baldly public entry into the city. This was the end of all privacy and safety, and the beginning of what would be an inevitable collision course with the religious and political authorities. Crowds began to gather to see the rabbi from Galilee. The procession began accompanied by shouting and singing from the throngs as they threw down their garments on the pathway to cushion his ride - an Oriental custom still observed on occasions - as well as palm fronds, the symbol of triumph. The Old Testament prophet Zechariah had foretold the arrival of the Messianic king in Jerusalem via the humble conveyance of a colt. Here the crowd hailed Jesus as "the son of David", a loaded name used at a loaded time. The priestly establishment was understandably disturbed, as the palm was the national emblem of an independent Palestine. These were Jewish flags. What if Jesus should claim to be the heir of King David?

## COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

In the name of God: Father, Son and Holy Spirit.

**Amen.**

The grace of God,  
so rich in mercy and boundless in compassion,  
be with you all.

**And with your spirit.**

*A minister may address the people in these or similar words.*

Dear friends in Christ,  
since the beginning of Lent we have been preparing,  
by works of charity and self-sacrifice,  
to celebrate our Lord's paschal mystery.  
Today we come together to begin this solemn celebration  
in union with the whole Church throughout the world.  
Jesus entered in triumph into his own city, Jerusalem,  
to complete his work: to suffer, to die, and to rise again.

With lively faith and devotion,  
let us recall this entry, which led to our salvation,  
and follow in his footsteps.

United with him in his suffering on the cross,  
may we share his resurrection and new life.

*All hold up their palms for this blessing, said by the priest.*

God our Saviour,  
whose Son entered Jerusalem as Messiah to suffer and die:  
by your blessing † may these palms be for us a sign of his  
victory; may we who carry them in his name ever hail him as king  
and follow him in the way that leads to eternal life.  
With all the faithful may we enter the new Jerusalem in triumph;  
through the same Jesus Christ our Lord,  
who is alive and reigns with you in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

*The Palm Gospel is read.*

The Gospel of Our Lord Jesus Christ According to Mark [11. 1-11]  
**Hosanna in the highest.**

As Jesus and his followers were coming closer to Jerusalem, they came to the towns of Bethphage and Bethany near the Mount of Olives. From there Jesus sent two of his followers and said to them, “Go to the town you can see there. When you enter it, you will quickly find a colt tied, which no one has ever ridden. Untie it and bring it here to me.

If anyone asks you why you are doing this, tell him its Master needs the colt, and he will send it at once. ”

The followers went into the town, found a colt tied in the street near the door of a house, and untied it. Some people were standing there and asked, “What are you doing? Why are you untying that colt? ”The followers answered the way Jesus told them to answer, and the people let them take the colt.

They brought the colt to Jesus and put their coats on it, and Jesus sat on it. Many people spread their coats on the road. Others cut branches in the fields and spread them on the road. The people were walking ahead of Jesus and behind him, shouting,

“Praise God!  
God bless the One who comes in the name of the Lord!  
God bless the kingdom of our father David!  
That kingdom is coming!  
Praise to God in heaven!”

Jesus entered Jerusalem and went into the Temple. After he had looked at everything, since it was already late, he went out to Bethany with the twelve apostles.

For the Gospel of the Lord  
**Blessed is he who comes in the name of the Lord.**

*The priest invites the people to the procession, saying,*

Let us praise Jesus our Messiah,  
as did the crowds who welcomed him to Jerusalem.

Let us proceed in peace.

**In the name of Christ. Amen.**

**Hymn: All glory, laud and honour**

**(AHB 250)**

*All glory, praise and honour,  
to thee, redeemer, king,  
to whom the lips of children  
made sweet hosannas ring.*

- 1. Thou art the king of Israel,  
thou David's royal son;  
who in the Lord's name comest  
the king and blessed one.**
- 2. The company of angels  
are praising thee on high,  
and mortal men and all things  
created make reply.**
- 3. The people of the Hebrews  
with palms before thee went:  
our praise and prayer and anthems  
before thee we present.**
- 4. To thee before thy passion  
they sang their hymns of praise;  
to thee now high exalted,  
our melody we raise.**
- 5. Thou didst accept their praises:  
accept the prayers we bring,  
who in all good delightest,  
thou good and gracious king.**

***Chorus***

***Chorus***

***Chorus***

***Chorus***

***Chorus***

*Gloria, laus et honor, Theodulf of Orleans (c.750 - 821),  
translated by John Mason Neale (1818 - 1866), alt*

*Welcome and Notices*

*Confession and Absolution*

Lord Jesus Christ,  
we confess we have failed you as did your disciples.  
We ask for your mercy and your help.

When we take our ease rather than watch with you.  
Lord, forgive us.

**Christ have mercy.**

When we bestow a kiss of peace  
yet nurse enmity in our hearts.  
Lord, forgive us.

**Christ have mercy.**

When we strike at those who hurt us  
rather than stretch out our hands to bless.  
Lord, forgive us.

**Christ have mercy.**

When we deny that we know you  
for fear of the world and its scorn.  
Lord, forgive us.

**Christ have mercy.**

*The Absolution*

Almighty God have mercy on you,  
forgive you your sins,  
and keep you in life eternal. **Amen.**

**Holy God, holy and mighty, holy and immortal,  
have mercy on us.**

*The Prayer of the Day is said or sung by the priest.*

Almighty and eternal God,  
when you sent our Saviour into the world,  
you gave us all an example to follow:  
in humble obedience he took upon himself a body like ours  
and gave himself up to death on the cross.  
In your mercy, grant us the grace  
to learn from the example of his passion  
and to share in the glory of his resurrection.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**

## THE MINISTRY OF THE WORD

### **A Reading from the Letter of Paul to the Philippians, [2. 5-11]**

Let the same mind be in you that was in Christ Jesus,  
who, though he was in the form of God,  
did not regard equality with God as something to be exploited,  
but emptied himself,  
taking the form of a slave,  
being born in human likeness.

And being found in human form,  
he humbled himself and became obedient to the point of death—  
even death on a cross.

Therefore God also highly exalted him  
and gave him the name that is above every name,  
so that at the name of Jesus every knee should bend,  
in heaven and on earth and under the earth,  
and every tongue should confess that Jesus Christ is Lord,  
to the glory of God the Father.

Hear the Word of the Lord.

**Thanks be to God**

*The Holy Bible : New Revised Standard Version. 1996, c1989. Nashville: Thomas Nelson.*

### **PSALM 31. 9-18**

Plain = Lectern (Left) side    *Italics = Pulpit (right) side*    **Bold = All**

Have mercy upon me, O Lord, for I am in trouble:  
*my eye wastes away for grief,*  
*my throat also and my inward parts.*

For my life wears out in sorrow, and my years with sighing:  
*my strength fails me in my affliction,*  
*and my bones are consumed.*

I am become the scorn of all my enemies:  
*and my neighbours wag their heads in derision.*

I am a thing of horror to my friends:  
*and those that see me in the street shrink from me.*

I am forgotten like a dead man out of mind:  
*I have become like a broken vessel.*

**For I hear the whispering of many:  
and fear is on every side;**

**While they plot together against me:  
and scheme to take away my life.**

But in you, Lord, have I put my trust:  
I have said 'You are my God.'

*All my days are in your hand:  
O deliver me from the power of my enemies  
and from my persecutors.*

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

### THE PRAYERS OF THE PEOPLE

God of the crucified Jesus, we pray:

For the church:

that we may be courageous in carrying the cross,  
compassionate in forgiving our enemies:

**and willing to use our resources  
in love for all for whom Jesus died.**

For Australia:

that our Australian nation may be both just and generous:

**and experience the grace that comes  
from losing life and finding it.**

For the suffering:

that sick, hungry, or suffering people  
may know your love and receive your help  
which they need physically, mentally, or spiritually:

**In the fellowship of Christ's sufferings,  
may they know there is a God who understands.**

For our families and friends:

that, according to their individual needs,  
your divine strength may be experienced in human weakness:

**and that hopes that have been buried  
may germinate and grow,  
and be ready for a resurrection.**

For each of us here:

that we may be lifted above anxieties, guilt, bewilderment, pain, or fear,

**and, by the mercy of the Jesus  
who bore our sorrows and carried our shame,  
find peace at the foot of the holy cross.**



**Blessed be your name,  
God of the Crucified,  
Friend of all the needy and forsaken.**

Accept our prayers through Jesus Christ our Lord, who taught us to pray:

**Our Father in heaven, hallowed be your Name,  
your kingdom come, your will be done  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil. Amen.**

**Video:** *Watch these scenes*

## **THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK**

### **Mark 14. 1-9**

*Jesus' Enemies Conspire Against Him  
A Woman Washes Jesus' Feet and Dries Them with her Hair*

### **Mark 14. 10-11**

*Judas Betrays Jesus*

**Hymn** AHB 191 vv1-3. Tune, Christe sanctorum.

- 1. Christ is the world's light, he and none other:  
born in our darkness, he became our brother;  
if we have seen him, we have seen the Father:  
Glory to God on high.**
- 2. Christ is the world's peace, he and none other:  
no one can serve him and despise a brother;  
who else unites us, one in God the Father?  
Glory to God on high.**
- 3. Christ is the world's life, he and none other;  
sold once for silver, murdered here, our brother.  
He who redeems us, reigns with God the Father:  
Glory to God on high.**

Fred Pratt Green (1903-2000)

## Mark 14. 12-16

*Jesus Prepares for the Last Supper*

## Mark 14. 17 – 25

*Jesus Identifies His Betrayer  
Jesus Presides over the Passover Supper*

### Comment on Mark 14: 22 - 25

*There is some disagreement between the Gospel writers on when this meal took place. For Luke, it is a true Passover meal, with the blessing of the wine before the bread. For the others it may be a pre-Passover meal with the two Jewish blessings, one for the bread and one for the wine.*

*John's imagery encourages us to see Jesus as the true Lamb of God, sacrificed at exactly the same time the lambs were slaughtered in the Temple for the Passover meals.*

*Whichever meal this was, it took place during the time of the Passover, when Jews remember that God freed them from slavery in Egypt, and it is the meal where Jesus asked us to remember that he freed us from our slavery to sin. Christians participate in this meal in the Sacrament of Holy Communion.*

**Offertory Hymn:** tune Rivaulx, AHB 259ii.

- 1. To Christ who once this supper made  
the night on which he was betrayed,  
in confidence we now draw near;  
the Lord is risen! the Lord is here!**
- 2. As in that room he took the bread,  
gave thanks, and broke, and gave, and said  
'This is my body, given for you';  
so may the Lord this gift renew.**
- 3. As then, we drink this cup of wine,  
the newest, sweetest covenant-sign,  
declaring how his precious blood  
has won and sealed our peace with God.**
- 4. Let us who this Communion share  
approach with praise and love and fear;  
first judge ourselves, seek what is good,  
then by his Spirit taste this food.**
- 5. For as these holy gifts we take  
till Christ returns, and for his sake,  
joined in our Lord's triumphant name  
his saving death we here proclaim.**

## THE GREAT THANKSGIVING

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

Almighty God, good Father to us all,  
your face is turned towards your world.

In love you gave us Jesus your Son  
to rescue us from sin and death.

Your Word goes out to call us home  
to the city where angels sing your praise.

We join with them in heaven's song:

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

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

Father of all,  
we give you thanks for every gift that comes from heaven.

To the darkness Jesus came as your light.  
With signs of faith and words of hope  
he touched untouchables with love and washed the guilty clean.

This is his story.

**This is our song:  
Hosanna in the highest.**

The crowds came out to see your Son,  
yet at the end they turned on him.  
On the night he was betrayed he came to table with his friends  
to celebrate the freedom of your people.

This is his story.

**This is our song:  
Hosanna in the highest.**

Jesus blessed you, Father, for the food;  
he took bread, gave thanks, broke it and said:

This is my body, given for you all. ✕

Jesus then gave thanks for the wine; he took the cup, gave it and said:

This is my blood, shed for you all for the forgiveness of sins.

Do this in remembrance of me. ✕

This is our story.

**This is our song:  
Hosanna in the highest.**

Therefore, Father, with this bread and this cup  
we celebrate the cross  
on which he died to set us free.  
Defying death he rose again  
and is alive with you to plead for us and all the world.

This is our story.

**This is our song:  
Hosanna in the highest.**

Send your Spirit on us now  
that by these gifts we may feed on Christ  
with opened eyes and hearts on fire. ✠

May we and all who share this food  
offer ourselves to live for you  
and be welcomed at your feast in heaven  
where all creation worships you,  
Father, Son and Holy Spirit:

**Blessing and honour and glory and power  
are yours for ever and ever. Amen.**

*The priest breaks the bread.*

Every time we eat this bread and drink this cup,  
**we proclaim the Lord's death until he comes.**

Let us pray

**We do not presume to come to your table, 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 priest gives the Invitation to communion.*

The gifts of God for the People of God.  
**Thanks be to God.**

*Holy Communion is administered*

**Hymn:** Tune, Caswall AHB 263.

- 1. At the supper's ending  
faith seems firm and strong;  
twelve the voices blending  
in their Hebrew song.**
- 2. Lord, whose love has freed them,  
can they as they sing  
guess where night will lead them,  
or what day may bring?**
- 3. Now, as then, together  
by one bread, one cup,  
we are pledged for ever  
to one kingdom's hope.**
- 4. Lord, you need no grieving;  
you have borne our sins:  
teach us at our leaving,  
worship now begins.**

Christopher Idle

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**Mark 14. 26 - 31**

*Jesus predicts the scattering of his followers*

**Mark 14. 32-42**

*Jesus Prays while His Disciples Sleep*

**Mark 14. 43-52**

*The Temple Police Arrest Jesus*

*Comment on Mark 14: 43 - 52*

*Three distinct groups of guards or soldiers play a part in this story. Both Pontius Pilate and Herod Antipas had their own troops, and troops (probably Pilate's) were garrisoned in Jerusalem, even though Pilate's official residence was in Caesarea, on the Mediterranean coast (Jerusalem is inland.)*

*The first troops to appear, however, are called guards or temple police. They took direction from Caiaphas, the Jewish high priest, and the Jewish council of elders. They were the guards who arrested Jesus. The Roman soldiers appeared later.*

**Video:** *In the garden*

## **Mark 14. 53-65**

*Jesus Stands before the Council*

*Comment on Mark 14: 53-60, 61-65*

*The Sanhedrin, or council of elders, charged Jesus with **blasphemy**, which means to talk to or about God with disrespect. Considering the Jewish belief in the One God, it was disrespectful of Jesus to say that he was God's son, or to call him "Abba," which means **Daddy**.*

*The Romans believed their Emperor was a god living on earth, so they understood the Jewish belief, and in Palestine, respected it some of the time.*

*Christians, of course, believe that Jesus was exactly right, that he was the Son of the Living God, and that he was resurrected as the second person of the Triune God as they state in the Apostles' Creed.*

## **Mark 14. 66-72**

*Jesus is accused of blasphemy  
Peter Doesn't Know Who Jesus is*

**Hymn:** Drop, slow tears. Tune North Coates, AHB 521

- 1. Drop, slow tears of anguish,  
sing of love unknown;  
watch as in the garden  
Jesus weeps alone,**
- 2. seeking strength to finish  
what he has begun:  
"Through this cup of suffering  
let your will be done."**
- 3. Peter, at the fireside,  
weep your bitter tears;  
give up to your Saviour  
all your shame and fears.**
- 4. He will still forgive you,  
Christ who freely gave;  
let him take your failures  
with him to the grave.**

words © Ally Barrett / Jubilate

**Mark 15. 1-5**

*Jesus answers Pilate*

**Mark 15. 6-15**

*Pilate releases an Innocent Man*

**Mark 15. 16-20**

*The Soldiers make fun of Jesus*

**Hymn:** tune Bangor, AHB 436.

- 1. A purple robe, a crown of thorn,  
a reed in his right hand;  
before the soldiers' spite and scorn  
I see my Saviour stand.**
- 2. He bears between the Roman guard  
the weight of all our woe;  
a stumbling figure bowed and scarred  
I see my Saviour go.**
- 3. Fast to the cross's spreading span,  
high in the sunlit air,  
all the unnumbered sins of man  
I see my Saviour bear.**
- 4. He hangs, by whom the world was made,  
beneath the darkened sky;  
the everlasting ransom paid,  
I see my Saviour die.**
- 5. He shares on high his Father's throne,  
who once in mercy came;  
for all his love to sinners shown  
I sing my Saviour's Name.**

Timothy Dudley-Smith (b. 1926)

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## Mark 15. 21-32

*Jesus walks to his death on Golgotha.*

## Mark 15. 33-28

*The sky turns black and the Curtain is torn.*

### **A few moments for quiet reflection.**

## Mark 15. 39-47

*The Burial of Jesus.*

### *Concluding prayer*

Almighty God,  
whose most dear Son went not up to joy  
but first he suffered pain,  
and entered not into glory before he was crucified:  
mercifully grant that we,  
walking in the way of the cross,  
may find it none other than the way of life and peace;  
through Jesus Christ our Lord. **Amen.**

### *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  
Father, Son and Holy Spirit  
be among you and remain with you always. **Amen.**



**Recessional Hymn: AHB 257 vv1, 3-5, 7**

- 1. My song is love unknown,  
my Saviour's love to me,  
love to the loveless shown,  
that they might lovely be.  
O who am I that for my sake  
my Lord should take  
frail flesh, and die?**
- 3. Sometimes they strew his way  
and his sweet praises sing,  
resounding all the day  
hosannas to their King.  
Then 'Crucify!'  
is all their breath  
and for his death  
they thirst and cry.**
- 4. Why, what has my Lord done?  
What makes this rage and spite?  
He made the lame to run,  
he gave the blind their sight.  
Sweet injuries!  
Yet they at these  
themselves displease,  
and 'gainst him rise.**
- 5. They rise and needs will have  
my dear Lord made away;  
a murderer they save;  
the Prince of life they slay.  
Yet cheerful he to suffering goes,  
that he his foes  
from thence might free.**
- 7. Here might I stay and sing,  
no story so divine;  
never was love, dear King,  
never was grief like thine.  
This is my friend,  
in whose sweet praise  
I all my days could gladly spend.**

*Samuel Crossman 1624-84*

*The dismissal:*

Go in God's peace,  
walk this week in holiness and love,  
ponder, pray and worship;  
alone and with others.

Until we gather again, Shalom

**Shalom.**

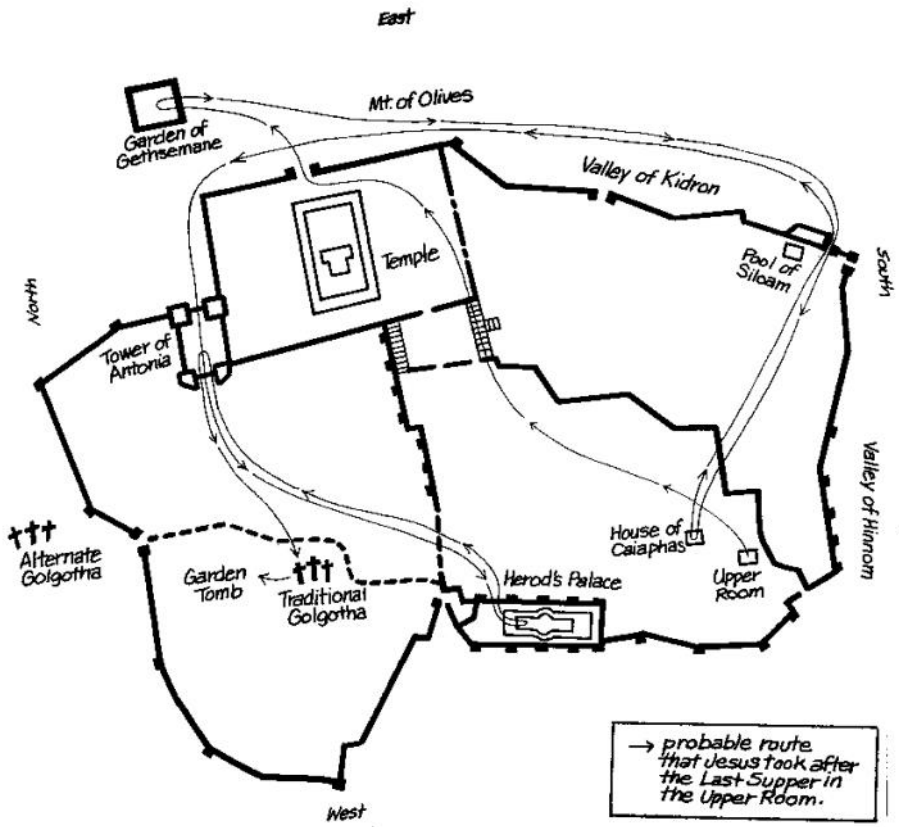
**Amen.**

This order of service is compiled from resources provided by  
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Intercession is by Bruce Prewer in Australian Accents.

Hymns: Australian Hymn Book Co. Jubilate Hymns. CCLI 637628.



We are at the beginning of Holy Week.

If we want to truly be Christian,  
this week ought to be a time when we share  
in a special way in the  
**passion of Christ.**

We do this, not so much by indulging in pious feelings,  
but by bearing the **burdens of our life**  
with simple fortitude and without ostentation.

For we share by faith in the passion of our Lord  
precisely by realising that  
**our life is a participation in his destiny.**

We find this difficult, because so often we fail to understand  
that the bitterness and burdens  
of our own life do  
— or should —  
give us a mysterious share  
in the destiny of all human beings ...

If we were aware of this ...  
we would understand that  
**his passion is the unique acceptance  
of the passion of humankind,  
in which it is accepted,  
suffered, redeemed,  
and freed  
into the mystery of God.**

*Karl Rahner*  
*20th century German Theologian*