



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

**The Sixth Sunday in Lent
Palm Sunday
13th April 2025—9.30am.**



Postal Address: 42A Appin Street, Wangaratta, Vic 3677.
Vicarage: 5721 6692. Mob. 0427 584 624
Email: vicar@wangarattawestanglican.org.au
Parish Email: wangwestac@bigpond.com
Web Page: www.wangarattawestanglican.com
Facebook: Wang West & The Warbys Anglicans



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?

LITURGY OF THE PALMS

Hosanna to the Son of David, the King of Israel.
Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The Lord be with you.

And also with you.

This morning begins the Great Week of the Christian Year. During Lent we have been preparing by works of love and self-sacrifice for the celebration of the Lord's death and resurrection. With Christians throughout the world, we come together this week to call to mind, and to express in word and action, the centre of the Easter mystery: our Lord's Passover from death to life.

Christ entered in triumph into the Holy City to complete his work as Messiah: to suffer, to die and to rise to new life. Today we commit ourselves to walk the way of the cross, so that, sharing his sufferings, we may be united with him in his risen life.

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

Let us pray

Blessed are you Almighty God, whose Son Jesus Christ entered into triumph into the holy city this day to complete His work as our Messiah. Bless these palm branches and crosses that they may be signs of the victory of your Son. May we who carry them in his name ever hail him as our king, and follow him in the way that leads to eternal life; who now lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

The Palm Gospel is read.

The Gospel of Our Lord Jesus Christ According to Luke [19.28-40]

Hosanna in the highest.

Jesus's Triumphal Entry into Jerusalem

After Jesus had said this, he went on ahead, going up to Jerusalem.

When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying,

“Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’ ” So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, “Why are you untying the colt?” They said, “The Lord needs it.” Then they brought it to Jesus, and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. Now as he was approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

**“Blessed is the king who comes in the name of the Lord!
Peace in heaven, and glory in the highest heaven!”**

Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” He answered, “I tell you, if these were silent, the stones would shout out.”

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.

People walk from outskirts of car park to church entrance waving palm branches as we sing 1st three verses of Hymn 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.**

Chorus

2. **The company of angels
are praising thee on high,
and mortal men and all things
created make reply. *Chorus***
3. **The people of the Hebrews
with palms before thee went:
our praise and prayer and anthems
before thee we present. *Chorus***

Pause at entrance to the church:

Let us pray:

Merciful God, as we enter this holy week and gather at your house of prayer, turn our hearts again to Jerusalem, to the life, death, and resurrection of Jesus Christ, that, united with Christ and all the faithful, we may one day enter in triumph the city not made with hands, the new Jerusalem, eternal in the heavens, where, with you and the Holy Spirit, Christ lives in glory forever. Amen.

Continue with singing verses 4 and 5.

4. **To thee before thy passion
they sang their hymns of praise;
to thee now high exalted,
our melody we raise. *Chorus***
5. **Thou didst accept their praises:
accept the prayers we bring,
who in all good delightest,
thou good and gracious king. *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, c 1989. 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 PASSION OF OUR LORD JESUS CHRIST ACCORDING TO LUKE

Part One: Luke 22:7-46 *Jesus Prepares for the Last Supper*
Jesus praus on the Mount of Olives

Reflection

Hymn AHB 191 w1-3. 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)

Part Two: Luke 22:47-23:25. *Jesus is arrested*
Peter denies Jesus
Jesus before Pilate and Herod

Reflection.

https://www.youtube.com/watch?v=uHeIX8xTpYs&list=RDuHeIX8xTpYs&start_radio=1

Here ends the Passion.

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.**

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.**

Christopher Idle
© Christopher Idle/Jubilate Hymns Ltd

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

Reflection 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.**

Concluding prayer

God our help and strength,
through these holy mysteries confirm our faith
that by the death and resurrection of your Son
we may walk in the way of salvation. **Amen.**

Father

**we offer ourselves to you
as a living sacrifice
through Jesus Christ our Lord.
Send us out in the power of your Spirit
to live and work to your praise and glory. 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 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.**

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
the Liturgical Commission of the Anglican Church of Australia,
& Common Worship © Church of England.
The Scripture text is The New Revised Standard Version of The Holy Bible.
Intercession is by Bruce Prewer in Australian Accents.
Hymns: Australian Hymn Book Co. Jubilate Hymns. CCLI 637628.



Holy Week

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*