



St Philip's
Come & See

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Sunday 10 April 2022

Palm Sunday of our Lord's Passion



Pietro Lorenzetti (c.1280–1348). *Entry into Jerusalem* (fresco, c.1320). Museum Basilica of San Francesco d'Assisi

Welcome to St Philip's

St Philip's COVIDSafe Plan We are asking that folk not attend church if they feel unwell, to be aware of their hand hygiene and to be mindful of social distance. Thank you. The QR code for the 'CBR Check In' app is available if you wish to make use of it, masks are also available for those who wish to wear one.

Pew sheet & Order of Service: the Pew sheet including a complete order of service is available on our website. The QR code in the pews will direct you to the current edition, please use your phone/tablet and follow along. Alternatively service cards and a printed abridged Pew sheet is

available.

Offertory: at the offertory when our gifts are brought forward, there is an opportunity for you to make your contribution. A self-serve Eftpos machine is available in the foyer, you can use it before or after the service. St Philip's EFT details are also available if you would like to make a direct transfer: 702-389 05202512. Giving cards are in the foyer if you wish to place something in the offertory bag after giving electronically.

Communion: if you are baptised you are welcome to receive communion, which at present is in 'one kind.' If you would like to receive a blessing please cross your hands on your chest as you come forward.

Breakfast or Morning Tea: all our services are followed with hospitality on the Lamerton Centre deck, please join us - 'Come & See'

From the Rector

Dear Friends,

Once again together we embark on Holy Week and the final stage in the journey to the cross. So much has been written about what is the very heart of our faith that I often wonder how it can be presented anew. But it doesn't take long to realise that in every generation, in every year it speaks powerfully into our context. Each year it seems so fresh so contemporary. This year is no different with war raging in Eastern Europe, we turn again to the cross and we find the suffering, crucified God and we prayerfully wait for new life.

For that waiting time, as has been our custom in recent years, we will reflect with music and poetry. This year on Holy Saturday at 5pm Douglas Macnicol will play music from both Telemann and Bach. We will hear the Partita in D Minor by JS Bach which the great violinist [Yehudi Menuhin](#) called 'the greatest structure for solo violin that exists.' American Violinist [Joshua Bell](#) has said the last movement, the Chaconne is 'not just one of the greatest pieces of music ever written, but one of the greatest achievements of any man in history. It's a spiritually powerful piece, emotionally powerful, structurally perfect.'

We are indeed blessed to have this opportunity, I hope that a goodly number of folk will be able to attend.

Some folk are travelling over the Easter weekend to be with family and friends, we wish them safe travels and happy reunions. For those of us who are remaining in Canberra I hope that we will be able to gather and enter once again into this time in which we are offered the opportunity of being immersed in the greatest story ever told and find in it the very heart of our faith and the meaning of our lives.

Blessings to you all for Holy Week, Martin
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Eucharist for the Palm Sunday of our Lord's Passion

Gathering in God's name

We gather outside the church.

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.

We begin this morning, the Great Week of the Christian year. During Lent we have been preparing for the celebration of our Lord's death and resurrection, by prayer and by works of love and self-denial. Today we come together with the Church throughout the world to call to mind, and to express in word and action, our Lord's Passover from death to life, which is the centre of the Easter mystery.

Today we greet him as our king, although we know that his crown is thorns and his throne a cross. We follow him this week from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death. United with him in his suffering on the cross may we

share his resurrection and new life.

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 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.

At 10am we will hear the Palm Gospel proclaimed and process around Macpherson St to the front door of the church. At 8am we will pray the final prayer of this introduction and process directly into church. The Palm gospel will be proclaimed at the usual place in the liturgy.

The Lord be with you.

And also with you.

The Gospel of our Lord Jesus Christ according to Luke (19:28-40)

Glory to you Lord Jesus Christ.

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

²⁹ When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, ³⁰saying, '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. ³¹If anyone asks you, "Why are you untying it?" just say this: "The Lord needs it." ' ³²So those who were sent departed and found it as he had told them. ³³As they were untying the colt, its owners asked them, 'Why are you untying the colt?' ³⁴They said, 'The Lord needs it.' ³⁵Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. ³⁶As he rode along, people kept spreading their cloaks on the road. ³⁷As he was now 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, ³⁸saying, 'Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!'

³⁹Some of the Pharisees in the crowd said to him, 'Teacher, order your disciples to stop.' ⁴⁰He answered, 'I tell you, if these were silent, the stones would shout out.'

For the Gospel of the Lord,

praise to you Lord Jesus Christ.

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 for ever.

Amen.

Let us go forth, praising Jesus our Messiah.

In the name of Christ. Amen.

Processional Hymns (10am) 333 & 348 (TiS)

Refrain:

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

You are the king of Israel,
and David's royal son,
now in the Lord's name coming,
our king and blessed one. *[Refrain]*

The company of angels
are praising you on high,
while we and all creation

exultant make reply. *[Refrain]*

The people of the Hebrews
with palms before you went;
our praise and prayer and anthems
before you we present. *[Refrain]*

To you before your passion,
they sang their hymns of praise:
to you now high exalted
our melody we raise. *[Refrain]*

Their praises you accepted:
accept the prayers we bring,
who in all good take pleasure,
our good and gracious king. *[Refrain]*

Theodulph of Orleans (d.821)

Ride on, ride on in majesty;
hark, all the tribes hosanna cry!
O Saviour meek, pursue your road
with palms and scattered garments strowed.

Ride on, ride on in majesty,
in lowly pomp ride on to die.
O Christ, your triumphs now begin
o'er captive death and conquered sin.

Ride on, ride on in majesty;
the winged squadrons of the sky
look down with sad and wondering eyes
to see the approaching sacrifice.

Ride on, ride on in majesty:
your last and fiercest strife is nigh;
the Father on his sapphire throne
awaits his own anointed Son.

Ride on, ride on in majesty,
in lowly pomp ride on to die;
bow your meek head to mortal pain,
then take, O Christ, your power and reign!

Henry Hart Milman 1791-1868

Prayer of the Day

Let us pray:
God of all,
you gave your only-begotten Son
to take the form of a servant,
and to be obedient to death on a cross:
give us the same mind that was in Christ Jesus
that, sharing in his humility,
we may come to be with him in his glory,
who lives and reigns with you and the Holy Spirit,
one God now and forever.

Amen.

Today's Readings

A reading from the book of the prophet Isaiah (50:4-9a)

⁴ The Lord God has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens—
wakens my ear

to listen as those who are taught.
⁵ The Lord God has opened my ear,
and I was not rebellious,
I did not turn backwards.
⁶ I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.
⁷ The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
⁸ he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
⁹ It is the Lord God who helps me;
who will declare me guilty?

Psalms 31:9-18

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 one dead and 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.**

A reading from the letter of Paul to the Philippians (2:5-11)

⁵ Let the same mind be in you that was in Christ Jesus,

⁶ who, though he was in the form of God,
did not regard equality with God
as something to be exploited,

⁷ but emptied himself,
taking the form of a slave,
being born in human likeness.

And being found in human form,

⁸ he humbled himself
and became obedient to the point of death—
even death on a cross.

⁹ Therefore God also highly exalted him
and gave him the name

that is above every name,
¹⁰ so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
¹¹ and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

Gradual (8am)

Praise to you O Christ, king of eternal glory!

Praise to you O Christ, king of eternal glory!

Let the same mind be in you that was in Christ Jesus.

Philippians 2:5

Praise to you O Christ, king of eternal glory!

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to Luke (19:28-40)

The Palm Gospel is proclaimed (as above).

The Passion of our Lord Jesus Christ according to Luke (22:14-23:56) (10am)

NARRATOR: When the hour for the Passover meal came, Jesus took his place at the table, and the apostles with him. He said to them,

JESUS: "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God."

NARRATOR: Then he took a cup, and after giving thanks he said,

JESUS: "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes."

NARRATOR: Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,

JESUS: "This is my body, which is given for you. Do this in remembrance of me."

NARRATOR: And he did the same with the cup after supper, saying,

JESUS: "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!"

NARRATOR: Then they began to ask one another, which one of them it could be who would do this. A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them,

JESUS: "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

"You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

"Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers."

NARRATOR: And he said to him,

PETER: "Lord, I am ready to go with you to prison and to death!"

NARRATOR: Jesus said,

JESUS: "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me."

NARRATOR: He said to them,

JESUS: "When I sent you out without a purse, bag, or sandals, did you lack anything?"

NARRATOR: They said,

DISCIPLES: "No, not a thing."

NARRATOR: He said to them,

JESUS: "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled."

NARRATOR: They said,

DISCIPLES: "Lord, look, here are two swords."

NARRATOR: He replied,

JESUS: "It is enough."

NARRATOR: He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them,

JESUS: "Pray that you may not come into the time of trial."

NARRATOR: Then he withdrew from them about a stone's throw, knelt down, and prayed,

JESUS: "Father, if you are willing, remove this cup from me; yet, not my will but yours be done."

NARRATOR: Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them,

JESUS: "Why are you sleeping? Get up and pray that you may not come into the time of trial."

NARRATOR: While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him,

JESUS: "Judas, is it with a kiss that you are betraying the Son of Man?"

NARRATOR: When those who were around him saw what was coming, they asked,

DISCIPLES: "Lord, should we strike with the sword?"

NARRATOR: Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

JESUS: "No more of this!"

NARRATOR: And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him,

JESUS: "Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

NARRATOR: Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said,

SERVANT 1: "This man also was with him."

NARRATOR: But he denied it, saying,

PETER: "Woman, I do not know him."

NARRATOR: A little later someone else, on seeing him, said,

ACCUSER 1: "You also are one of them."

NARRATOR: But Peter said,

PETER: "Man, I am not!"

NARRATOR: Then about an hour later still another kept insisting,

ACCUSER 2: "Surely this man also was with him; for he is a Galilean."

NARRATOR: But Peter said,

PETER: "Man, I do not know what you are talking about!"

NARRATOR: At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him,

SOLDIERS: "Prophecy! Who is it that struck you?"

NARRATOR: They kept heaping many other insults on him.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said,

ASSEMBLY: "If you are the Messiah, tell us."

NARRATOR: He replied,
JESUS: "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God."

NARRATOR: All of them asked,
ASSEMBLY: "Are you, then, the Son of God?"
NARRATOR: He said to them,
JESUS: "You say that I am."
NARRATOR: Then they said,
ASSEMBLY: "What further testimony do we need? We have heard it ourselves from his own lips!"

NARRATOR: Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying,
ASSEMBLY: "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king."

NARRATOR: Then Pilate asked him,
PILATE: "Are you the king of the Jews?"
NARRATOR: He answered,
JESUS: "You say so."
NARRATOR: Then Pilate said to the chief priests and the crowds,
PILATE: "I find no basis for an accusation against this man."
NARRATOR: But they were insistent and said,
ASSEMBLY: "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

NARRATOR: When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies. Pilate then called together the chief priests, the leaders, and the people, and said to them,
PILATE: "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

NARRATOR: Then they all shouted out together,
ASSEMBLY: "Away with this fellow! Release Barabbas for us!"
NARRATOR: (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,
ASSEMBLY: "Crucify, crucify him!"
NARRATOR: A third time he said to them,
PILATE: "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him."

NARRATOR: But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished. As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said,
JESUS: "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

NARRATOR: Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said,

JESUS: "Father, forgive them; for they do not know what they are doing."

NARRATOR: And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,

ASSEMBLY: "He saved others; let him save himself if he is the Messiah of God, his chosen one!"

NARRATOR: The soldiers also mocked him, coming up and offering him sour wine, and saying,

SOLDIERS: "If you are the King of the Jews, save yourself!"

NARRATOR: There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying,

CRIMINAL 1: "Are you not the Messiah? Save yourself and us!"

NARRATOR: But the other rebuked him, saying,

CRIMINAL 2: "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

NARRATOR: Then he said,

CRIMINAL 2: "Jesus, remember me when you come into your kingdom."

NARRATOR: He replied,

JESUS: "Truly I tell you, today you will be with me in Paradise."

NARRATOR: It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said,

JESUS: "Father, into your hands I commend my spirit."

NARRATOR: Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said,

CENTURION: "Certainly this man was innocent."

NARRATOR: And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things. Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

The Sermon

The Nicene Creed

Let us affirm the faith of the church

We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, ✕ and the life of the world to come. Amen.

Prayers of the People

In our prayers we remember those in need, particularly: Ben, Gage, Hugh, Sarah, David, Otto, Bob, Noel, Ermida, Vanessa, Molly, Marj, David and Margot, those unable to gather with us, those in hospital, residential or home care and those from whom we are isolated.

We pray for Wontulp-Bi-Buya College, the Principal, The Rev'd Canon Victor Joseph, and the staff, for all the Aboriginal and Torres Strait Islander students who come from many parts of the country to study at the College, and for the communities and families who will benefit from the students' skills upon graduation. We pray for the ongoing work of reconciliation with this country's Aboriginal and Torres Strait Islander peoples, that we may listen to the Statement from the Heart and be advocates and worthy allies of our First Nations sisters and brothers.

We commend to God the recently departed, the victims of war and pandemic, those whose anniversaries fall at this time: Kenneth Johnson (14/04/2001), all whose memories are dear to us, and those who have no one to remember them.

Compassion and forgiveness belong to the Lord our God, though we have rebelled and wandered far off.

Let us then ask for mercy, confessing our sins in penitence and faith.

Merciful God, our maker and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves; we repent, and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; through Jesus Christ our Lord. Amen.

Almighty God, who has promised forgiveness to all who turn to him in faith: pardon you and set you free from all your sins, strengthen you in all goodness and keep you in eternal life, through Jesus Christ our Lord.

Amen.

The Greeting of Peace

We are the Body of Christ.

His Spirit is with us.

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

Offertory Hymn (10am) 341(TiS)

My song is love unknown,
my Saviour's love to me,
love to the loveless shown,
that they might lovely be.

O who am I
that for my sake
my Lord should take
frail flesh, and die?

He came from his blest throne
salvation to bestow:
but all made strange, and none
the longed-for Christ would know.
But O my friend!
my friend indeed,
who at my need
his life did spend.

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.

Why, what hath 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.

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.

In life, no house, no home
my Lord on earth might have;
in death, no friendly tomb
but what a stranger gave.
What may I say?
Heaven was his home:
but mine the tomb
wherein he lay.

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

Offertory

Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become the bread of life.

Blessed be God for ever.

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

Blessed be God for ever.

God of mercy and compassion,
your Word calls us home to faith and love.
accept all we offer you this day;
in the name of Jesus Christ the Lord.

Amen.

The Great Thanksgiving

The Lord be with you

and also with you.

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.

It is indeed right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

For as the time of his passion and resurrection draws near
the whole world is called to acknowledge his hidden majesty.

The power of the life-giving cross
reveals the judgement that has come upon the world
and the triumph of Christ crucified.

He is the victim who dies no more,
the Lamb once slain, who lives for ever,
our advocate in heaven to plead our cause,
exalting us there to join with angels and archangels,
for ever praising you and singing:

Sanctus & Benedictus (Sung at 10am) 757 (TiS)
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.

Merciful God, we thank you
for these gifts of your creation,
this bread and wine,
and we pray that by your word and Holy Spirit,
we who eat and drink them
may be partakers of Christ's body and blood.

On the night he was betrayed Jesus took bread;
and when he had given you thanks
he broke it, and gave it to his disciples, saying,
'Take, eat. This is my body given for you.
Do this in remembrance of me.'

After supper, he took the cup,
and again giving you thanks
he gave it to his disciples, saying,
'Drink from this all of you.
This is my blood of the new covenant
shed for you and for many
for the forgiveness of sins.
Do, this, as often as you drink it in remembrance of me.'

Therefore we do as our Saviour has commanded:
Proclaiming his offering of himself
made once for all upon the cross,
his mighty resurrection and glorious ascension,
and looking for his coming again,
we celebrate with this bread and this cup,
his one perfect and sufficient sacrifice
for the sins of the whole world.

Great is the mystery of faith:

**When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

Renew us by your Holy Spirit,
unite us in the body of your Son,
and bring us with all your people
into the joy of your eternal kingdom;
through Jesus Christ our Lord,
with whom and in whom,
in the fellowship of the Holy Spirit
we worship you, Father,
in songs of never-ending praise:

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

As our Saviour Christ has taught us, we are confident 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. For the kingdom, the power, and the glory are yours now and for ever. Amen.

The Breaking of Bread and Communion

Jesus is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.

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

Agnus Dei (Sung at 10am) 757 (TiS)

**Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, redeemer of the world, grant us your peace.**

The Gifts of God for the People of God. Come let us take this holy sacrament of the body and blood of Christ in remembrance that he died for us, and feed on him in our hearts by faith with thanksgiving.

Communion Antiphon

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

Luke 19:38

The Sending out of God's People

Let us pray:
Lord Jesus Christ,
you humbled yourself in taking the form of a servant,
and in obedience died on the cross for our salvation:
give us the mind to follow you
and to proclaim you as Lord and King,
Most loving God, **you send us into the world you love.**

Give us grace to go thankfully and with courage in the power of your Spirit.

Post Communion Hymn 350 (TiS)

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.

Cecil Frances Alexander, 1818-95

The Lord be with you.

And also with you.

Christ our saviour draw you to himself,
that you may find in him crucified
a sure ground for faith,
a firm support for hope,
and the assurance of sin forgiven
and the blessing of God almighty,
the Father, ✠ the Son, and the Holy Spirit,
be among you and remain with you always.

Amen.

Go in the peace of Christ.

Thanks be to God.

A Reflection

Palm Sunday is a strange festival. It's a celebration of Jesus as King, but even as we celebrate, we are conscious that the next part of the story gives us some extra perspective. The crowds cheered and lauded Jesus as he entered Jerusalem; the same crowds seemed to turn on him when he was not the military conqueror they expected.

There is a bigger story going on at Palm Sunday than most people at the time could see. We have the benefit of the bible telling us the rest - we can see the journey of Jesus to the cross. But the clues were all there at the time: the King arriving into Jerusalem was on a donkey, not a war horse. As the crowd waved their palm branches and shouted "Hosanna", many were expecting a leader who would fight their battles and liberate them from the Roman Empire. What they got was a different kind of king - infinitely more powerful, yet vastly more humble. The week took a very different turn: in just a matter of days, Jesus would be executed as a criminal, silent before his abusers, humiliated and tortured.

Lent is a good time to be asking, what is our mental or emotional picture of God? It is a time to think about what we are expecting from Him. And crises are an especially good time to be asking that question.

We might not be anticipating a warrior king, but right now we may want God to make the coronavirus disappear, to make everything go back to normal again. If we are honest with ourselves, we can want God to be like a fairy-godmother, to wave a magic wand and take away all the pain and suffering.

These are very human responses. We find them in the Psalms. They are not sinful, even if they are the wrong picture. The Psalmist in Psalm 44 gets quite personal with God. He tells God that God is a rubbish businessman - he has sold his people, and not even done a good deal. He suggests God is asleep, and tells him to wake up.

Prayer should always be honest – but it also goes far beyond just honesty. It's a meeting with God himself, whom Jesus says we can address as father, as Lord, as healer and redeemer, life and truth, creator, and many more ways.

Palm Sunday confronts us with God being disruptively different. God the revolutionary. We see God who takes on the pain, who walks the journey of Holy Week, deeper and deeper into a darkness we cannot enter. God in Jesus lets his friends deny and betray him. God, in Jesus, suffers rejection and abuse, and the ultimate desolation of a lonely yet innocent death. All the worst of human experience is heaped on Jesus.

So, this Palm Sunday let us ask ourselves: what are we praying for? What are we expecting of God? The thing is, God is so infinitely loving and generous that he comes to meet us wherever we are at, because he knows and understands our sufferings. On that first Palm Sunday, Jesus criticised those who would seek to silence the cries of the crowd. Bring all you are – your hopes, fears, sadness, uncertainty – to Jesus. He never turns anyone away.

And because of the life and death of Jesus, we can trust in the forgiveness of God and his victory over death. But here is the challenge of Palm Sunday: in trusting in Jesus, the Servant King, we are set on a path of following his life and pattern, right to the cross, so we too might experience the glorious resurrection.

Resurrection requires that we carry a cross. And that means turning away from what is wrong and putting our selves, our self-obsession and our selfishness on the cross. Putting self on the cross leads straight to resurrection.

Justin Welby, Archbishop of Canterbury

News

Wanted: Website Manager St Philip's website is vital to our outreach and for sharing information with each other. We need a new website manager to maintain and improve our website. This is a ministry over a period of years and is challenging and creative. As a web-developer, you will need a

working knowledge of HTML5, CSS and basic PHP. Anyone who has studied computing or designed a website could learn these easily. Or perhaps you would like to develop a new skill?

While we cannot train you in the required coding skills, we will give you a thorough briefing about the existing website. Interested? Please talk to Brian or Alistair.

The team at **St John's Care** has reported a sharp increase in demand following increases in fuel and food prices. If you are able to assist please leave your donations in the baskets at the back of the church. Pasta meals, small tins of Milo, Easter eggs, Juice poppers, Cup-a-soup and Olive oil are needed this week. Cash donations are also appreciated, please see their website www.stjohnscare.org.au/ for further information on how to contribute. Thank you.

The Anglican Board of Mission (ABM) is working through Action by Churches Together (ACT) Alliance an organisation set up by the World Council of Churches to support global emergency relief work. ACT Alliance, has requested assistance as it seeks to respond to the escalating crisis in Ukraine. In response ABM has launched a tax deductible appeal which will not only seek to restore basic services for conflict-affected people in the Ukraine but also support refugees fleeing the Ukraine into Central Europe. To learn more or to donate, please visit the website at: www.abmission.org/ukraine

Alternatively we can support The Ukraine Crisis Appeal co-ordinated by the Anglican Relief and Development Fund Australia: <https://ardfa.org.au/ukraine-crisis> and The Ukraine Emergency Appeal co-ordinated by the USPG and the Church of England Diocese in Europe: <https://ukraine-emergency-appeal.raisely.com/>

We are continuing to pray for and support the **Wontulp-Bi-Buya College** in Queensland. Please support this our National Mission if you are able, envelopes are available in the foyer. If you would like more information on the College you can visit their excellent website at <https://www.wontulp.qld.edu.au/>

Palm Sunday Rally for Refugees. Today, 10 April, Church groups will be joining the wider community at the annual Palm Sunday rally seeking more humane and compassionate policies

towards refugees and asylum seekers in Australia. Speakers this year will be Bishop Carol Wagner (Assistant Bishop in our Diocese), Craig Foster (former Socceroo and SBS sports reporter) and Mostafa Azimitabar (a Kurdish refugee from Iran who spent nearly eight years in detention before being granted a temporary visa last year).

The rally starts at 1.00 p.m. in Garema Place but many parish groups will be meeting with their church banners at 12.30 at the merry-go-round in Petrie Plaza.

For more details, see the article on page 10 of the March issue of *Anglican News*. Also have a look at the short video by Bishop Carol - https://youtu.be/ka6ebB_mkAc

On Holy Saturday morning (16 April) from 10am there will be a 'polishing party' in church. Brasso and cleaning cloths will be provided, along with Morning Tea! Come along and help prepare our church for the Easter festivities.

During Holy Week and Easter we will be joined by The Rev'd Byron Steele who was ordained to the priesthood in February this year and is currently an associate in the Parish of Gungahlin. Byron hopes to return to the Royal Australian Navy where he previously served as an Aircraft Maintenance Technician – Avionics, but now as a Chaplain.

Pandora's Winter Collection Launch & Markets

Saturday, 30 April, 9am to 1pm. The Markets will include a Breakfast BBQ, Book stall, Better Bits, Classy Clutter, Coffee & cake and mulled wine.

Also on this weekend we will celebrate our **Patronal Festival** on Sunday, 1 May with a bring and share celebratory morning tea. Save the dates!

Flowers for Easter Donations towards the Easter flowers are now gratefully received. Eftpos or cash. If you wish the flowers to be dedicated for an anniversary, or memorial of a loved one, please speak to the Rector.

This week @ St Philip's

Sunday 10 April	<i>Today</i>
8am	Eucharist & Distribution of Palms
10am	Eucharist with Hymns, Procession of Palms & Proclamation of the Passion.
1.30pm	Baptism - Grace Carmel and April Elizabeth Height
Wednesday 13 April	<i>Wednesday in Holy Week</i>
7pm	Parish Council
Thursday 14 April	<i>Maundy Thursday</i>
7pm	Eucharist, Washing of the Feet & Watch of Prayer *
Friday 15 April	<i>Good Friday</i>
9am	Morning Prayer
Noon	Liturgy of the Day, Way of the Cross & Holy Communion *
Saturday 16 April	<i>Holy Saturday</i>
10am	Church preparation
5pm	Reflection on Bach - Partita in D Minor, BWV 1004 Douglas Macnicol, Violin
Sunday 17 April	<i>Easter Sunday</i>
6am	Lighting of the New Fire, Vigil & Eucharist *
8.30am	Easter Breakfast
9.30am	Festal Eucharist
Readings: Isa 65:17-25, Hymn to the Risen Christ, 1 Cor 15:19-26, John 20:1-18	

*** The Paschal Triduum** is the period of three days that begins with the liturgy on the evening of Maundy Thursday, continues through Good Friday and reaches its high point in the Easter Vigil.

Dates for your Diary

Saturday 30 April

Sunday 1 May

Friday 9 September

Pandora's Winter Launch & Markets – see news section above

St Philip's Day

Diocesan Synod (9-11 Sept)

Roster

	10-Apr-22		14-Apr-22		15-Apr-22		18-Apr-22		24-Apr-22	
Sunday of Month	2nd						3rd		4th	
Liturgical Season	Palm Sunday		Maundy Thursday		Good Friday		Easter Day		2nd Sunday of Easter	
Flowers	<i>No flowers during Lent</i>		<i>No flowers during Lent</i>		<i>No flowers during Lent</i>		Flower team		Flower team	
8am	Celebrant	Rev'd Martin			Rev'd Martin	6am: Lighting of the new Fire, Vigil & Eucharist	Rev'd Martin	8am	Rev'd Martin	
	Preacher (if different to Celebrant)									
	Sidespeople	Alison & Alistair					Fred A, Shane & Tim W		Tim & Shane	
	Liturgical Assistant	Ellie P					Deacon: Robin		Brian Mck	
	1st Bible reader - OT	Alison D					Julianne S		Susan J	
	2nd Bible reader - NT	Alistair D					Rebecca P		Shane W	
10am	Celebrant	Rev'd Martin	7pm: Maundy Thursday Service	Rev'd Martin	12pm: Liturgy of the Day	Rev'd Martin	9.30am: Festal Eucharist	10am	Rev'd Martin	
	Preacher (if different to Celebrant)									
	Sidespeople & Welcomer	Helen & Hardy P & Laura W							Janene B, Jeannette Mch & Richard G	Sally A, Fred A & helper
	Liturgical Assistant	Rebecca K							Rev'd Martin	Philippa W
	Musician(s) & Singers/Soloist									
	1st Bible reader - OT	Richard G							Sarah B	Tim G
	2nd Bible reader - NT	Ashton R							Brian M	Colin D
Morning Tea	Ann M & Barbara		n/a	n/a	<i>no morning tea, Easter Breakfast between services instead</i>	Helen P				
Additional details/notes	School holidays		<i>Eucharist, Washing of the Feet & Watch of Prayer</i>		<i>Liturgy of the Day, Way of the Cross & Holy Communion</i>		<i>8.30 - 9.30am Easter Breakfast</i>	<i>ANZAC long weekend</i>		