



THE CATHEDRAL AND METROPOLITICAL CHURCH OF CHRIST, CANTERBURY

# The Liturgy of Palm Sunday



24<sup>th</sup> March 2024

10.45am

Yeomanry Memorial, High Street and Nave

# Welcome to Canterbury Cathedral for this Service

The Ordinary is  
Jean Langlais (1907-91), Messe solennelle

Please ask the priest if you require a gluten-free communion wafer.

## Livestreaming

This service will be livestreamed and you may be seen on camera, although we will not deliberately take any close-ups of the congregation.

By attending you agree to be seen in this way.

If you have any concerns please speak to a member of the clergy

At today's service we welcome two donkeys from the John Graham Centre in Blean and thank the staff for loaning them to us.

Cover Image: *The Entry into Jerusalem*  
window in the Chapel of St Gregory, South East Transept.



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Thank you for your co-operation.



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**Large print** orders of service are available from the stewards and virgers. Please ask.

# Commemoration of the Lord's Entry into Jerusalem

*When all are ready, either in the Nave or in the High Street, the hymn is sung*



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

<sup>3</sup>Ride on! ride on in majesty!  
The wingèd-squadrons of the sky  
look down with sad and wondering eyes  
to see the approaching sacrifice.

<sup>2</sup>Ride on! ride on in majesty!  
In lowly pomp ride on to die:  
O Christ, thy triumphs now begin  
o'er captive death and conquered sin.

<sup>4</sup>Ride on! ride on in majesty!  
The last and fiercest strife is nigh:  
the Father on his sapphire throne  
awaits his own anointed Son.

<sup>5</sup>Ride on! ride on in majesty!  
In lowly pomp ride on to die;  
bow thy meek head to mortal pain,  
then take, O God, thy power, and reign.

*Words:* Charles Coffin (1676-1749)  
Tr John Chandler (1808-76)

*Tune:* WINCHESTER NEW

AM 161

## The Greeting

*The Dean of Canterbury in the High Street and the Archdeacon of Canterbury in the Nave of the Cathedral greet the people*

Grace, mercy and peace  
from God our Father  
and the Lord Jesus Christ  
be with you.  
**and also with you.**

## Introduction

Dear brothers and sisters in Christ, during Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Saviour, to suffer, to die, and to rise again. Let us go with him in faith and love, so that, united with him in his sufferings, we may share his risen life.

*The people hold up their palms while this prayer of blessing is said*

God our Saviour,  
whose Son Jesus Christ entered Jerusalem as Messiah  
to suffer and to die; let these palms be for us signs of his victory  
and grant that we who bear them in his name may ever hail him as our  
King, and follow him in the way that leads to eternal life;  
who lives and reigns with you, in the unity of the Holy Spirit,  
now and for ever. **Amen.**



There's a man riding in on a donkey,  
there's a man, and they say he's king!  
And the palm leaves are waving a welcome  
and the voices of the people sing:

*Sing hosanna! Sing hosanna!  
Sing hosanna to the King of kings!  
Sing hosanna! Sing hosanna!  
Sing hosanna to the King!*

<sup>2</sup>Why a king riding in on a donkey?  
Why a king wearing no fine crown?  
Where the drums? Where the high-sounding cymbals  
if a king is riding into town?

<sup>3</sup>Hear the voice of the King on a donkey!  
Hear the joy of the news he brings!  
He is Jesus, the Son of the Highest.  
He is Jesus and the King of kings!

Words: Paul Wigmore (1925-2014)

Tune: SING HOSANNA

AM 163

## **The Palm Gospel**      Mark 11.1-11

Hear the Gospel of our Lord Jesus Christ according to Mark  
**Glory to you, O Lord.**

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, 'Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, "Why are you doing this?" just say this, "The Lord needs it and will send it back here immediately."' They went away and found a colt tied near a door,

outside in the street. As they were untying it, some of the bystanders said to them, 'What are you doing, untying the colt?' They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, 'Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!  
Hosanna in the highest heaven!

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

This is the Gospel of the Lord.

**Praise to you, O Christ.**

## **The Procession** *for those in the High Street*

Let us go forth, praising Jesus our Messiah.

***Those who have had their palms blessed in the High Street*** now make their way to the cathedral or their own parish churches.

***The congregation in the Nave*** waits for the arrival of the procession and the choir sings:

Hosanna to the Son of David.

Blessed be the King that cometh in the name of the Lord,

Hosanna, thou that sittest in the highest heavens.

Hosanna in excelsis Deo.

*Words:* Matthew 21.9

*Music:* Thomas Weelkes (1576-1623)

Ecce sacerdos magnus, qui in diebus suis placuit Deo.

Ideo iureiurando fecit illum Dominus crescere in plebem suam.

*Behold a great priest, who in his days pleased God.*

*Therefore by an oath the Lord made him increase among his people.*

*Words:* from Ecclesiasticus

*Music:* Edward Elgar (1857-1934)

*Once all have gathered the Nave procession will begin as we stand to sing*



*All glory, laud, and honour  
To thee, Redeemer, King,  
To whom the lips of children  
Made sweet hosannas ring.*

<sup>1</sup>Thou art the King of Israel,  
Thou David's royal Son,  
Who in the Lord's name comest,  
The King and blessed one:

<sup>2</sup>The company of angels  
Are praising thee on high,  
And mortals, joined with all things  
Created make reply:

<sup>3</sup>The people of the Hebrews  
With palms before thee went:  
Our praise and prayer and anthems  
Before thee we present:

<sup>4</sup>To thee before thy passion  
They sang their hymns of praise:  
To thee now high exalted,  
Our melody we raise:

<sup>5</sup>Thou didst accept their praises,  
Accept the prayers we bring,  
Who in all good delightest,  
Thou good and gracious King:

Words: St Theodulph of Orleans (c 750-821)  
tr. J.M. Neale (1818-66)

Tune: ST THEODULPH AM 159

*Remain standing*

## The Collect

Let us pray for a closer union with Christ in his suffering and in his glory.

Almighty and everlasting God,  
who in your tender love towards the human race  
sent your Son our Saviour Jesus Christ  
to take upon him our flesh  
and to suffer death upon the cross:  
grant that we may follow  
the example of his patience and humility,  
and also be made partakers of his resurrection;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you, in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

*Sit*

# The Liturgy of the Word

## The Epistle *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.

This is the word of the Lord.

### **Thanks be to God.**

*Stand to sing*



We sing the praise of him who died,  
Of him who died upon the Cross;  
The sinner's hope let men deride,  
For this we count the world but loss.

<sup>2</sup>Inscribed upon the Cross we see  
In shining letters, 'God is Love';  
He bears our sins upon the Tree:  
He brings us mercy from above.

<sup>3</sup>The Cross! it takes our guilt away;  
It holds the fainting spirit up;  
It cheers with hope the gloomy day,  
And sweetens ev'ry bitter cup.

<sup>4</sup>It makes the coward spirit brave,  
And nerves the feeble arm for fight;  
It takes its terror from the grave,  
And gilds the bed of death with light

<sup>5</sup>The balm of life, the cure of woe,  
The measure and the pledge of love,  
The sinner's refuge here below,  
The angels' theme in heaven above.

# The Passion

*Remain standing as the Passion is sung  
(if you prefer to sit, please feel free to do so)*

The Passion of our Lord Jesus Christ, according to Mark

Jesus and his disciples went to a place called Gethsemane; and he said to them, 'Sit here while I pray.' And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said to them, 'My soul is very sorrowful, even to death; remain here, and watch.' And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him: 'Abba, Father, all things are possible to you; remove this cup from me; yet, not what I will, but what you will.' And he came and found them sleeping; and he said to Peter: 'Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.' And again he went away and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. And he came the third time and said to them, 'Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.'

And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign: 'The one I shall kiss is the man; seize him and lead him away safely.' And when he came, he went up to him at once and said: 'Master!' And he kissed him. And they laid hands on him and seized him. But one of those who stood by drew his sword and struck the slave of the high priest and cut off his ear. And Jesus said to them, 'Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the Temple teaching, and you did not seize me. But let the scriptures be fulfilled.' And they all forsook him and fled.

And they led Jesus to the high priest; and all the chief priests and the scribes and the elders were assembled. And Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, and warming himself at the fire. Now the chief priests and the whole council sought testimony against Jesus to put him to death; but they found none. For many bore false witness against him, and their witness did not agree. And some stood up and bore false witness against him: 'We heard him say, "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands." ' Yet not even so did their testimony agree. And the high priest stood up in the midst, and asked Jesus: 'Have you no answer to make? What is it that these men testify against you?' But he was silent and made no answer.

Again the high priest asked him: 'Are you the Christ, the Son of the Blessed?' 'I am; and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.' And the high priest tore his mantle and said: 'Why do we still need witnesses? You have heard his blasphemy. What is



your decision?' And they all condemned him as deserving death. And some began to spit on him, and to cover his face, and to strike him, saying to him: 'Prophecy!' And the guards received him with blows.

And as Peter was below in the courtyard, one of the maids of the high priest came; and seeing Peter warming himself, she looked at him and said: 'You also were with the Nazarene, Jesus.' But he denied it: 'I neither know nor understand what you mean.' And he went out into the gateway. And the maid saw him, and began again to say to the bystanders: 'This man is one of them.' But again he denied it. And after a little while again the bystanders said to Peter: 'Certainly you are one of them, for you are a Galilean.' But he began to invoke a curse on himself and to swear: 'I do not know this man of whom you speak.' And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him, 'Before the cock crows twice, you will deny me three times.' And he broke down and wept.

And as soon as it was morning the chief priests, with the elders and scribes and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate, and Pilate asked him, 'Are you the King of the Jews?' 'The words are yours.' And the chief priests accused him of many things. And Pilate again asked him: 'Have you no answer to make? See how many charges they bring against you.' But Jesus made no further answer, so that Pilate wondered.

Now at the feast he used to release for them any one prisoner for whom they asked. And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. And the crowd came up and began to ask Pilate to do as he was wont to do for them. And he answered them: 'Do you want me to release for you the King of the Jews?' For he perceived that it was out of envy that the chief priests had delivered him up. But the chief priests stirred up the crowd to have him release for them Barabbas instead. And Pilate again said to them: 'Then what shall I do with the man whom you call the King of the Jews?' 'Crucify him!' 'Why, what evil has he done?' 'Crucify him!' So Pilate, wishing to satisfy the crowd, released for them Barabbas; and having scourged Jesus, he delivered him to be crucified.

And the soldiers led him away inside the palace (that is, the Praetorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him: 'Hail, King of the Jews!' And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him.

And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to Golgotha (which means 'the place of a skull'). And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take.

And it was the third hour, when they crucified him. And the inscription of the charge against him read, 'The King of the Jews.' And with him they crucified

two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads: 'Aha! You who would destroy the temple and build it in three days, save yourself and come down from the cross!' So also the chief priests mocked him to one another with the scribes: 'He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe.' Those who were crucified with him also reviled him.

And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out with a loud voice: 'Eloi, Eloi, lama sabachthani?' which means, 'My God, my God, why have you forsaken me?' And some of the bystanders hearing it said: 'Behold, he is calling Elijah.' And one ran and filling a sponge full of vinegar, put it on a reed and gave it to him to drink: 'Wait, let us see whether Elijah will come to take him down.' And Jesus uttered a loud cry, and breathed his last. And the curtain of the Temple was torn in two, from top to bottom. And when the centurion, who stood facing him, saw that he thus breathed his last, he said, 'Truly this man was the Son of God!'

John Sanders (1933-2003)

*All sit and silence is kept*

## **Prayers of Intercession**

Bidding            let us pray to the Lord  
Response        **Lord, have mercy**

*And at the end*

Holy God,  
**holy and strong,**  
**holy and immortal,**  
**have mercy upon us.**

## **The Liturgy of the Sacrament**

### **The Peace**

*Stand*

*The President says*

Once we were far off,  
but now in union with Christ Jesus we have been brought near  
through the shedding of Christ's blood, for he is our peace.

The peace of the Lord be always with you.

**And also with you.**

Let us offer one another a sign of peace.

*Members of the congregation greet one another.*

*Remain standing to sing*

# The Offertory Hymn *during which the table is prepared and the gifts of the people are gathered and presented.*

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- To give £5 – text SERVICE to 70560
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\*In addition to any text donation, you will incur your standard network message charge.



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?

<sup>2</sup>He came from his blest throne,  
salvation to bestow:  
but men 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!

<sup>3</sup>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.

<sup>4</sup>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.

<sup>5</sup>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.

Words: Samuel Crossman (1624-83)

Tune: LOVE UNKNOWN

AM 147

*The President says*

Jesus, true vine and bread of life,  
ever giving yourself that the world might live,  
let us share your death and passion:  
make us perfect in your love. **Amen.**

# The Eucharistic Prayer

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 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:

## *The choir sings*

Sanctus, sanctus, sanctus,  
Dominus Deus Sabaoth.  
Pleni sunt coeli et terra gloria tua.  
Hosanna in excelsis.

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

Benedictus qui venit  
In nomine Domini.  
Hosanna in excelsis.

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

We praise and bless you, loving Father, through Jesus Christ, our Lord;  
and as we obey his command, send your Holy Spirit,  
that broken bread and wine outpoured  
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends  
and, taking bread, he praised you.

He broke the bread, gave it to them and said:  
Take, eat; this is my body which is given for you;  
do this in remembrance of me.

When supper was ended he took the cup of wine.

Again he praised you, gave it to them and said:  
Drink this, all of you; this is my blood of the new covenant,  
which is shed for you and for many for the forgiveness of sins.  
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,  
in him we plead with confidence his sacrifice  
made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,  
we proclaim his death and resurrection  
until he comes in glory.

Praise to you, Lord Jesus:

**Dying you destroyed our death,  
rising you restored our life:  
Lord Jesus, come in glory.**

Lord of all life,  
help us to work together for that day when your kingdom comes  
and justice and mercy will be seen in all the earth.  
Look with favour on your people,  
gather us in your loving arms  
and bring us with all the saints  
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,  
in the unity of the Holy Spirit,  
all honour and glory are yours, O loving Father,  
for ever and ever.

**Amen.**

## **The Lord's Prayer**

*The President says*

As we join our prayers with the Church Universal, so we say,  
each in our own language, the prayer that Jesus taught us.

**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.  
Lead us not into temptation  
but deliver us from evil.  
For the kingdom, the power,  
and the glory are yours  
now and for ever.  
Amen.**

*Notre Père...*

*Vater Unser...*

*Onze Vader...*

*Padre Nuestro...*

*Ojcie Nasz...*

*Baba Yetu...*

*E to matou Matua...*

*Ein Tad...*

*Remain standing for*

## **Breaking of the Bread**

*The President breaks the consecrated bread, saying*

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

*The President says*

Jesus is the Lamb of God  
who takes away the sin of the world.  
Blessed 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.**

**Most merciful Lord, your love compels us to come in.  
Our hands were unclean, our hearts were unprepared;  
we were not fit even to eat the crumbs from under your table.  
But you, Lord, are the God of our salvation,  
and share your bread with sinners.**

**So cleanse and feed us  
with the precious body and blood of your Son,  
that he may live in us and we in him;  
and that we, with the whole company of Christ,  
may sit and eat in your kingdom.**

**Amen.**

*Sit as the President and other ministers begin*

## **The Distribution of Communion**

*Please come up for Communion as directed by the stewards. All who are regular communicants in their own tradition are welcome to receive the sacrament. If you are not a communicant, you are welcome to come forward at this point in the service to receive a blessing, keeping your hands to your sides. Please ask the priest if you **need a gluten-free host**.*

*We request that **you do not intinct (dip) your host in the wine** but either take a sip from the cup or remain with your head bowed. This is for the reasons of good hygiene.*

*If you wish to receive communion in your seat, please let a steward know this.*

*We keep a **prayerful silence** during Communion to allow others to prepare to receive the sacrament or pray afterwards.*

*During Communion, the choir sings the Agnus Dei*

Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

*Lamb of God, you take away the sins of the world, have mercy on us.  
Lamb of God, you take away the sins of the world, grant us peace.*

After the Agnus Dei, the congregation is invited to join the choir in singing, remaining seated



From heaven you came, helpless babe,  
entered our world, your glory veiled;  
not to be served but to serve,  
and give your life that we might live.

*This is our God, the Servant King,  
he calls us now to follow him,  
to bring our lives as a daily offering  
of worship to the Servant King.*

<sup>2</sup>There in the garden of tears  
my heavy load he chose to bear;  
his heart with sorrow was torn,  
'Yet not my will but yours', he said

<sup>3</sup>Come, see his hands and his feet,  
the scars that speak of sacrifice,  
hands that flung stars into space  
to cruel nails surrendered.

<sup>4</sup>So let us learn how to serve  
and in our lives enthrone him;  
each other's needs to prefer,  
for it is Christ we're serving.

Words and music: Graham Kendrick (b 1950)    Tune: THE SERVANT KING    AM 489

## Prayer after Communion

*The President says*

*Let us pray.*

*Stand to pray in silence, before the President says*

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,  
to the glory of God the Father. **Amen.**

*All then say*

**Faithful God,  
may we who share this banquet  
glory in the cross of our Lord Jesus Christ,  
our salvation, life and hope,  
who reigns as Lord now and for ever. Amen.**

# The Dismissal



All for Jesus, all for Jesus,  
this our song shall ever be;  
for we have no hope, nor Saviour,  
if we have not hope in thee.

<sup>2</sup>All for Jesus, thou wilt give us  
strength to serve thee, hour by hour,  
none can move us from thy presence  
while we trust thy love and power.

<sup>3</sup>All for Jesus, at thine altar  
thou wilt give us sweet content;  
there, dear Lord, we shall receive thee  
in the solemn sacrament.

<sup>4</sup>All for Jesus, thou hast loved us;  
all for Jesus, thou hast died;  
all for Jesus, thou art with us;  
all for Jesus, crucified.

<sup>4</sup>All for Jesus, thou hast loved us;  
all for Jesus, thou hast died;  
all for Jesus, thou art with us;  
all for Jesus, crucified.

Words: W J Sparrow-Simpson (1859-1952)

Tune: ALL FOR JESUS

AM 421

*The President says*

May the Father,  
who so loved the world that he gave his only Son,  
bring you by faith to his eternal life. **Amen.**

May Christ,  
who accepted the cup of sacrifice  
in obedience to the Father's will,  
keep you steadfast as you walk with him the way of his cross. **Amen.**

May the Spirit,  
who strengthens us to suffer with Christ  
that we may share his glory,  
set your minds on life and peace. **Amen.**

And the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always. **Amen.**  
**Amen.**

Go in the peace of Christ.  
**Thanks be to God.**

*All remain standing as the choir and clergy depart*

## Organ Voluntary