The Cathedral and Metropolitical Church of the Holy Trinity commonly called

CHRIST CHURCH CATHEDRAL
DUBLIN

THE CATHEDRAL EUCHARIST

SUNDAY 5 APRIL 2020
PALM SUNDAY

11.00
The Gathering of God’s People

The Lord be with you.
And also with you.

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 very 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 Liturgy of the Palms

God our Saviour,
your 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 and the Holy Spirit, now and for ever.
Amen.

THE GOSPEL OF THE ENTRY INTO JERUSALEM Matthew 21:1-11

Hear the gospel of our Lord Jesus Christ according to St Matthew:

Glory to you Lord Jesus Christ

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, ‘Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, “The Lord needs them.” And he will send them immediately.’ This took place to fulfil what had been spoken through the prophet, saying, ‘Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey.’ The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, ‘Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!’ When he entered Jerusalem, the whole city was in turmoil, asking, ‘Who is this?’ The crowds were saying, ‘This is the prophet Jesus from Nazareth in Galilee.’

This is the gospel of the Lord.
Praise to you Lord Jesus Christ.
Let us go forth, praising Jesus our Messiah.

Processional Hymn

All glory, laud, and honour
to thee, Redeemer, King!
to whom the lips of children
made sweet hosannas ring.

Thou art the King of Israel,
Thou David’s royal Son,
Who in the Lord’s Name comest,
The King and blessed one:
All glory, etc.

The company of angels
Are praising thee on high;
And mortal men, and all things
Created, make reply:
All glory, etc.

The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present:
All glory, etc.

To thee, before thy Passion,
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise:
All glory, etc.

Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.
All glory, etc.

Within that blessed City
Thy praises may we sing
And ever raise hosannas
To our most loving King.
All glory, etc.

The Collect of the Day

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 our Lord. Amen.

Tune: Valet will ich dir geben
Later form of a melody by Melchior Teschner (1584–1635)
St Theodulph of Orleans (d. 821)
trans. J.M. Neale (1818–66)
The First Reading

A reading from the book of the prophet Isaiah:

The servant of the LORD said: 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. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backwards. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide may face from insult and spitting. 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; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty?

This is the Word of the Lord.

Thanks be to God.

The Gospel Reading

Hear the passion of our Lord Jesus Christ according to St Matthew:

Glory to you Lord Jesus Christ

Now Jesus stood before the governor; and the governor asked him, ‘Are you the King of the Jews?’ Jesus said, ‘You say so.’ But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, ‘Do you not hear how many accusations they make against you?’ But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, ‘Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?’ For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgement seat, his wife sent word to him, ‘Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.’ Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, ‘Which of the two do you want me to release for you?’ And they said, ‘Barabbas.’ Pilate said to them, ‘Then what should I do with Jesus who is called the Messiah?’ All of them said, ‘Let him be crucified!’ Then he asked, ‘Why, what evil has he done?’ But they shouted all the more, ‘Let him be crucified!’

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, ‘I am innocent of this man’s blood; see to it yourselves.’ Then the people as a whole answered, ‘His blood be on us and on our children!’ So he
released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, ‘Hail, King of the Jews!’ They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, ‘This is Jesus, the King of the Jews.’

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, ‘You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.’ In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, ‘He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, “I am God’s Son.” ’ The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried with a loud voice, ‘Eli, Eli, lema sabachthani?’ that is, ‘My God, my God, why have you forsaken me?’ When some of the bystanders heard it, they said, ‘This man is calling for Elijah.’ At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, ‘Wait, let us see whether Elijah will come to save him.’ Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, ‘Truly this man was God’s Son!’
The Prayers of the People
Lord, in your mercy, hear our prayer

Merciful Father, accept these our prayers for the sake of your Son, our Saviour Jesus Christ. Amen.

Please stand

The Peace
The priest 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.

The Offertory Hymn

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 we 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.

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.

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.

Tune: Love Unknown
John Ireland (1879–1962)
The Taking of the Bread and Wine

Wise and gracious God, you spread a table before us; nourish your people with the word of life, and the bread of heaven. Amen.

Christ our Passover has been sacrificed for us therefore let us celebrate the feast.

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.

Father, almighty and everliving God, at all times and in all places it is right to give you thanks and praise: through Jesus Christ our Saviour, who, for the redemption of the world, humbled himself to death on the cross; that, being lifted up from the earth, he might draw all people to himself: And so with all your people, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying:

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!

Blessed are you, Father, the creator and sustainer of all things; you made us in your own image, male and female you created us; even when we turned away from you, you never ceased to care for us, but in your love and mercy you freed us from the slavery of sin, giving your only begotten Son to become man and suffer death on the cross to redeem us: he made there the one complete and all-sufficient sacrifice for the sins of the whole world:
he instituted,
and in his holy Gospel commanded us to continue,
a perpetual memory of his precious death
until he comes again.

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

In the same way, after supper he took the cup;
and when he had given thanks to you,
he gave it to them, saying, Drink this, all of you,
for 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.

Therefore, Father, with this bread and this cup
we do as Christ your Son commanded:
we remember his passion and death,
we celebrate his resurrection and ascension,
and we look for the coming of his kingdom.

Accept through him, our great high priest,
this our sacrifice of praise and thanksgiving;
and as we eat and drink these holy gifts,
grant by the power of the life-giving Spirit
that we may be made one in your holy Church
and partakers of the body and blood of your Son,
that he may dwell in us and we in him:
Through the same Jesus Christ our Lord,
    by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
    all honour and glory are yours, Almighty Father,
    for ever and ever. Amen.
The Lord’s Prayer
As our Saviour taught us we are bold to say
Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power, and the glory,
For ever and ever. Amen.

The Breaking of the Bread
The priest breaks the consecrated bread for communion and says
The bread which we break is a sharing in the body of Christ.
We being many are one body, for we all share in the one bread.

The Communion
Jesus Christ is the Lamb of God,
who has taken 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
Christe du Lamm Gottes, BWV 619, J. S. Bach

The Great Silence
Prayer after Communion

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

Father of all, we give you thanks and praise,
that when we were still far off
you met us in your Son and brought us home.
Dying and living, he declared your love,
gave us grace, and opened the gate of glory.

All say:
May we who share Christ’s body live his risen life;
we who drink his cup bring life to others;
we whom the Spirit lights give light to the world.
Keep us firm in the hope you have set before us,
so we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.

Please stand
And can it be that I should gain
an interest in the Saviour’s blood?
Died he for me, who caused his pain?
for me, who him to death pursued?
Amazing love!—how can it be
that thou, my God, shouldst die for me?
He left his Father’s throne above—
so free, so infinite his grace—
emptied himself of all but love,
and bled for Adam’s helpless race.
What mercy this, immense and free,
for O my God, it found out me!

Long my imprisoned spirit lay
fast bound in sin and nature’s night:
thine eye diffused a quickening ray;
I woke—the dungeon flamed with light.
my chains fell off, my heart was free;
I rose, went forth and followed thee!

No condemnation now I dread;
Jesus, and all in him, is mine!
Alive in him, my living head,
and clothed in righteousness divine,
bold I approach the eternal throne
and claim the crown, through Christ, my own.

Tune: Sagina
Thomas Campbell (1825–1876)  Charles Wesley (1707–1788)
The Blessing & Dismissal

The priest blesses the people with these words

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.

Go in the peace of Christ

Thanks be to God.

Organ Voluntary: Prelude in G BWV568, J. S. Bach (1685-1750)

As we continue as a cathedral community in these difficult and unusual times we wish to extend special thanks to our organist, Jack Oades, for recording the music for use in this service and to Karl Tyrrell and Celia Dunne for recording and the first reading and intercessions.