

SOUTHWARK
◆ CATHEDRAL ◆
**PLEASE
BELIEVE
THESE
DAYS**

**The Liturgy of
Palm Sunday**

Palm Sunday 28 March 2021
11.00am

Welcome to Southwark Cathedral

Set on the south bank of the River Thames in one of the most vibrant and diverse communities in London, this building has been a constant witness in a place of change.

The first church was built on this site around the year 606. First a convent, then a monastery, it became in 1106 the Augustinian Priory of St Mary Overie. With Westminster Abbey and St Bartholomew the Great in Smithfield it is one of the three remaining great monastic churches of London. At the Reformation the Priory became a parish church and it remains so for the people of Bankside. In 1905, as south London was rapidly expanding, the church was consecrated as the cathedral for the new Diocese of Southwark.

As well as a place of constant witness to our faith in Jesus Christ, this church has a momentous and proud history and has had links with many famous and influential characters including St Thomas Becket, Geoffrey Chaucer, William Shakespeare and Charles Dickens.

In the 20th century this cathedral was at the heart of the new movement in theology termed 'South Bank Religion'. This movement asked challenging questions of people about faith in the modern age which continue to be explored at Southwark Cathedral which describes itself as 'inclusive: faithful: radical'.

Whatever has brought you here today, you are most welcome. Become part of the life here if you can; it will change your life as you encounter with us our living God.

Setting

Mass for three voices · William Byrd

PLEASE BELIEVE THESE DAYS WILL PASS

by Mark Titchner, 2006 nominee for the Turner Prize, is our selected work to mark the season of Lent this year. A glimpse of it can be seen on the front cover of this order of service. Regrettably, due to the national lockdown it will not be on public display before the summer.

Please visit us between 2 June and 22 July to see the Lent Art Installation in place in the Cathedral.

Every pilgrim to the Holy Land will have experienced the sheer thrill of beginning the descent from the Mount of Olives into the valley that lies before the Temple Mount. The sight is one of the most spectacular, but it is also spiritually profound. The pilgrims realise that they are walking in a very real way in the footsteps of Christ.

The liturgies of Holy Week are the oldest that we have in the church. Our knowledge of what the early Christians did comes from many sources but principally from the journal kept by a pilgrim. In the 4th century a Spanish nun, Egeria, made the journey to the Holy Land. Like many pilgrims she recorded what she experienced and felt whilst she was living alongside the Christian community there. Some centuries later the Crusaders came back from their campaigns in the Middle East with similar tales of what they had found. Like Egeria they encouraged people back at home to walk the way of the cross in their own towns and villages. They built churches to remind them of the places in Jerusalem, the holy sites, that they had seen – places like the Temple Church in the City of London. They helped to develop popular devotions like the Stations of the Cross, a means by which ordinary people could make a spiritual journey to Jerusalem and walk with Jesus and the characters in the passion accounts, the Via Dolorosa. Over the centuries the shape of Holy Week has become established in the Western tradition. It is

a pilgrimage week for each one of us as we enter into the events that would take Jesus from the Mount of Olives to the Hill of Calvary and the tomb in the garden. Our pilgrimage begins with the Liturgy of Palm Sunday. Egeria noted that on this Sunday the Christian community met on the Mount of Olives to remember, by re-enactment, the triumphal entry of the Lord into Jerusalem. This became the practice in Rome by the 11th century and was practised throughout Europe by the later Middle Ages. The blessing of the palms (or pussy willow or yew where palm was not indigenous) became a defining act of the Eucharist as did the Proclamation of the Passion at the end of the procession to the place where the Eucharist would be celebrated.

As the coronavirus pandemic continues, our keeping of Palm Sunday will be different. In particular, the restrictions and guidelines currently in place mean that the Palm Sunday procession will not be able to happen this year. However, we invite you to begin your journey with Jesus to the cross today with our brother and sister Christians throughout the world, and so be renewed by the promise and assurance of God's love in Christ, which we encounter most powerfully in this holiest of weeks.

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

Commemoration of the Lord's Entry into Jerusalem

All stand as the Bishop and servers enter.

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

All Amen.

Peace be with you.

All and also with you.

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 the following prayer 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 is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All Amen.

The Palm Gospel

Mark 11. 1–11

Hear the Gospel of Our Lord Jesus Christ according
to Mark.

All Glory to you, O Lord.

When Jesus and his disciples 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.

All Praise to you, O Christ.

The Responsory

Behold your king comes to you, O Zion,
meek and lowly, sitting upon an ass.

All Hosanna to the Son of David.

Blessed is he who comes in the name of the Lord.

Ride on in the cause of truth
and for the sake of justice.

All Hosanna to the Son of David.

Blessed is he who comes in the name of the Lord.

Your throne is the throne of God, it endures for ever;
and the sceptre of your kingdom is a righteous sceptre.

All Hosanna to the Son of David.

Blessed is he who comes in the name of the Lord.

You have loved righteousness and hated evil.
Therefore God, your God, has anointed you
with the oil of gladness above your fellows.

All Hosanna to the Son of David.

Blessed is he who comes in the name of the Lord.

*The Bishop sprinkles the people, holding up their palms,
with holy water, while the Choir sings the*

Anthem

Hosanna filio David · arr. Hill

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.

All Amen.

All sit.

The Liturgy of the Word

First Reading

Isaiah 50. 4–9a

Read by Kabby Streater.

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 my 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?
All of them will wear out like a garment;
the moth will eat them up.

This is the word of the Lord

All Thanks be to God.

Psalm

Psalm 31. 9–16

Sung by the Choir.

Thou hast not shut me up into the hand of the enemy:
but hast set my feet in a large room.

Have mercy upon me, O Lord, for I am in trouble:
and mine eye is consumed for very heaviness;
yea, my soul and my body.

For my life is waxen old with heaviness:
and my years with mourning.

My strength faileth me, because of mine iniquity:
and my bones are consumed.

I became a reproof among all mine enemies,
but especially among my neighbours:
and they of mine acquaintance were afraid of me;
and they that did see me without conveyed
themselves from me.

I am clean forgotten, as a dead man out of mind:
I am become like a broken vessel.

For I have heard the blasphemy of the multitude:
and fear is on every side, while they conspire
together against me, and take their counsel to take
away my life.

But my hope hath been in thee, O Lord:
I have said, Thou art my God.

Second Reading

Philippians 2. 5–11

Read by Philip Feakin.

A reading from the Letter of St Paul to the Philippians.

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.

All Thanks be to God.

All sit.

The Gospel Acclamation

Sung by the Choir.

Praise to you, O Christ, King of eternal glory.
If any want to become my followers, says the Lord,
let them deny themselves and take up their cross
and follow me.

Praise to you, O Christ, King of eternal glory.

The Passion Gospel

Mark 14. 1 – 15. 47

*After the announcement of the reading of the Passion, those members of the congregation who would prefer to, are invited to sit. All stand when the passage recounting the death of the Lord is read. The parts in **bold** are read by the whole congregation.*

Evangelist Hear the Passion of our Lord Jesus Christ,
according to Mark.

Evangelist It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said,

Chief Priest Not during the festival, or there may be a riot among the people.

Evangelist While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

Crowd Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.

Evangelist And they scolded her. But Jesus said,

Jesus Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in

the whole world, what she has done will be told in remembrance of her.

Evangelist Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, the disciples said to Jesus,

***Disciples* Where do you want us to go and make the preparations for you to eat the Passover?**

Evangelist So he sent two of his disciples, saying to them,

Jesus Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there.

Evangelist So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said,

Jesus Truly I tell you, one of you will betray me, one who is eating with me.

Evangelist They began to be distressed and to say to him one after another,

***Disciples* Surely, not I?**

Evangelist Jesus said to them,

Jesus It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.

Evangelist While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

Jesus Take, eat; this is my body.

Evangelist Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them,

Jesus This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.

Evangelist When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

Jesus You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee.

Evangelist Peter said to him,

Peter Even though all become deserters, I will not.

Evangelist Jesus said to him,

Jesus Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.

Evangelist But Peter said vehemently,

Peter Even though I must die with you, I will not deny you.

Evangelist And all of them said the same. They went to a place called Gethsemane; and Jesus said to his disciples,

Jesus Sit here while I pray.

Evangelist He took with him Peter and James and John, and began to be distressed and agitated. And said to them,

Jesus I am deeply grieved, even to death; remain here, and keep awake.

Evangelist And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said,

Jesus Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.

Evangelist Jesus came and found them sleeping; and he said to Peter,

Jesus Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

Evangelist And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them,

Jesus Are you still sleeping and taking your rest?
Enough! The hour has come; the Son of Man is
betrayed into the hands of sinners. Get up, let
us be going. See, my betrayer is at hand.

Evangelist Immediately, while he was still speaking,
Judas, one of the twelve, arrived; and with him there
was a crowd with swords and clubs, from the chief
priests, the scribes, and the elders. Now the betrayer
had given them a sign, saying,

Judas The one I will kiss is the man; arrest him and lead
him away under guard.

Evangelist So when he came, he went up to him at once
and said

Judas Rabbi!

Evangelist ... and kissed him. Then they laid hands on
him and arrested him. But one of those who stood
near drew his sword and struck the slave of the high
priest, cutting off his ear. Then Jesus said to them,

Jesus Have you come out with swords and clubs to
arrest me as though I were a bandit? Day after day
I was with you in the temple teaching, and you did
not arrest me. But let the scriptures be fulfilled.

Evangelist All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

***Witnesses* 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.'**

Evangelist But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

High Priest Have you no answer? What is it that they testify against you?

Evangelist But he was silent and did not answer. Again the high priest asked him,

High Priest Are you the Messiah, the Son of the Blessed One?

Evangelist Jesus said,

Jesus I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'

Evangelist Then the high priest tore his clothes and said,

High Priest Why do we still need witnesses? You have heard his blasphemy! What is your decision?

Evangelist All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

Chief Priests Prophecy!

Evangelist The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said,

Servant You also were with Jesus, the man from Nazareth.

Evangelist But he denied it, saying,

Peter I do not know or understand what you are talking about.

Evangelist And he went out into the forecourt. Then the cock crowed. And the servant girl, on seeing him, began again to say to the bystanders,

Servant This man is one of them.

Evangelist But again he denied it. Then after a little while the bystanders again said to Peter,

***Bystanders* Certainly you are one of them; for you are a Galilean.**

Evangelist But he began to curse, and he swore an oath,

Peter I do not know this man you are talking about.

Evangelist At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, 'Before the cock crows twice, you will deny me three times.' And he broke down and wept.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,

Pilate Are you the King of the Jews?

Evangelist Jesus answered him,

Jesus You say so.

Evangelist Then the chief priests accused him of many things. Pilate asked him again,

Pilate Have you no answer? See how many charges they bring against you.

Evangelist But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,

Pilate Do you want me to release for you the King of the Jews?

Evangelist For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

Pilate Then what do you wish me to do with the man you call the King of the Jews?

Evangelist They shouted back,

Crowd Crucify him!

Evangelist Pilate asked them,

Pilate Why, what evil has he done?

Evangelist But they shouted all the more,

Crowd Crucify him!

Evangelist So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

All stand.

Evangelist Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

Soldiers Hail, King of the Jews!

Evangelist They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him. They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

***Passers-by* Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!**

Evangelist In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

***Chief Priests* He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.**

Evangelist Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

Jesus Eloi, Eloi, lema sabachthani?

Evangelist which means,

Jesus My God, my God, why have you forsaken me?

Evangelist When some of the bystanders heard it, they said,

***Bystanders* Listen, he is calling for Elijah.**

Evangelist And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

***Bystander* Wait, let us see whether Elijah will come to take him down.**

Evangelist Then Jesus gave a loud cry and breathed his last.

A short period of silence is kept.

And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

Centurion Truly this man was God's Son!

Evangelist There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the Sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary

Magdalene and Mary the mother of Joses saw where the body was laid.

This is the Passion of the Lord.

No response is made. Silent is kept.

The congregation sits to pray; the clergy remain standing.

Prayers of Intercession

Led by Lesley Black.

In the power of the Spirit let us pray to the Father through Christ the Saviour of the world.

For forgiveness for the many times we have denied Jesus,
let us pray to the Lord.

All Lord, have mercy.

For grace to seek out those habits of sin which mean spiritual death, and by prayer and self-discipline to overcome them,
let us pray to the Lord.

All Lord, have mercy.

For Christian people,
that through the suffering of disunity
there may grow a rich union in Christ,
let us pray to the Lord.

All Lord, have mercy.

For those who make laws, interpret them,
and administer them,
that our common life may be ordered in justice
and mercy,
let us pray to the Lord.

All Lord, have mercy.

For those who still make Jerusalem a battleground,
let us pray to the Lord.

All Lord, have mercy.

For those who have the courage and honesty to work
openly for justice and peace,
let us pray to the Lord.

All Lord, have mercy.

For those in the darkness and agony of isolation,
that they may find support and encouragement,
let us pray to the Lord.

All Lord, have mercy.

For those who, weighed down with hardship, failure,
or sorrow, feel that God is far from them,
let us pray to the Lord.

All Lord, have mercy.

For those who are tempted to give up the way of
the cross,
let us pray to the Lord.

All Lord, have mercy.

That we, with those who have died in faith,
may find mercy in the day of Christ,
let us pray to the Lord.

All Lord, have mercy.

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

All stand.

The Liturgy of the Sacrament

The Peace

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

All and also with you.

All sit.

Anthem

In monte Oliveti · Giovanni Battista Martini

All stand.

The Eucharistic Prayer

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All 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:

*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.*

Lord, you are holy indeed, the source of all holiness;
grant that by the power of your Holy Spirit,
and according to your holy will,
these gifts of bread and wine
may be to us the body and blood of our Lord
Jesus Christ;

who, in the same night that he was betrayed,
took bread and gave you thanks;
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 gave you thanks;
he gave it to them, saying:
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.

Praise to you, Lord Jesus:

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

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once for the sins of the
whole world;
rejoicing in his mighty resurrection and glorious
ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.
As we offer you this our sacrifice of praise and
thanksgiving,
we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.

Send the Holy Spirit on your people
and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of the Blessed Virgin Mary
and all the saints,
may praise and glorify you for ever,
through Jesus Christ our Lord;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father,
for ever and ever.

All Amen.

The Lord's Prayer

Standing at the foot of the cross,
as our Saviour has taught us, so we pray

**All 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.**

Breaking of the Bread

Every time we eat this bread
and drink this cup

**All we proclaim the Lord's death
until he comes.**

Invitation to Communion

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

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

The Bishop makes his communion saying

The body of Christ.

All Amen.

The blood of Christ.

All Amen.

Please follow the directions of the Stewards. Communion is given in one kind only and in silence. If you would like to receive a blessing please bow your head. The blessing will be given in silence. Please return to your seat by the central aisle and respect your distance at all times.

The Choir sings the Agnus Dei.

Prayer after Communion

All stand.

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,
to the glory of God the Father.

All Amen.

**All 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.**

Notices

The Blessing and Dismissal

The Lord be with you

All and also with you.

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

All 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.

All Amen.

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

All Amen.

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

All Amen.

Go in peace to love and serve the Lord.

All In the name of Christ. Amen.

Voluntary

Please leave the Cathedral by the north-west doors and the Millennium Courtyard. Please support us by giving using the contactless donation points if you have not set up a regular payment. Thank you for your ongoing support for the ministry and mission of the Cathedral.

Notices

Worship

Sunday 28 March Palm Sunday

8.00am Morning Prayer
Officiant – The Dean

9.00am The Eucharist

11.00am Choral Eucharist

3.00pm Choral Evensong
Preacher – Dr Paula Gooder, Canon Chancellor of
St Paul's Cathedral and Holy Week Preacher

6.00pm Night Prayer (online)
Officiant – The Dean

Monday 29 – Wednesday 31 March

8.30am Morning Prayer (online and in person)

12.30pm Midday Prayer (in person only)

12.45pm Choral Eucharist (online and in person)

5.30pm Choral Evensong (in person only)

7.00pm Journey through the Passion: Readings and addresses (online and in person)

Incorporating Night Prayer (Compline) and led by Paula Gooder. Please register on [Eventbrite](#) to attend this service in person.

Thursday 1 April Maundy Thursday

9.00am Morning Prayer (online and in person)

11.00am Chrism Eucharist (online and in person)

Unfortunately we are fully booked for this service. If you haven't been able to reserve a seat, please join us online.

5.30pm Evening Prayer (in person only)

6.30pm Liturgy of Maundy Thursday (online and in person)

with Watch of the Passion until 21.00.

Unfortunately we are fully booked for this service. If you haven't been able to reserve a seat, please join us online.

Friday 2 April

Good Friday

9.00am Morning Prayer (online and in person)

11.00am Southbank Churches Good Friday service (online) – ‘Standing together at the foot of the cross.’

Please email andrew.nunn@southwark.anglican.org for the Zoom invitation.

12.00pm Stations of the Cross for Good Friday (online only)

1.30pm Liturgy for Good Friday (online and in person)

Unfortunately we are fully booked for this service.

If you haven't been able to reserve a seat, please join us online.

4.00pm Evening Prayer (in person only)

8.00pm Night Prayer (online only)

Saturday 3 April

Holy Saturday (Easter Eve)

9.00am Morning Prayer (online and in person)

4.00pm Evening Prayer (in person only)

8.00pm Easter Vigil (online and in person)

Please register on [Eventbrite](#) to attend this service in person.

Sunday 4 April

Easter Sunday

8.30am Morning Prayer (online and in person)

Officiant – The Dean

9.00am Easter Sunday Eucharist (in person)

11.00am Easter Sunday Choral Eucharist (online and in person)

Preacher – Dr Paula Gooder, Canon Chancellor of St Paul's Cathedral and Holy Week Preacher

Unfortunately we are fully booked for this service. If you haven't been able to reserve a seat, please join us online.

3.00pm Choral Evensong (in person)

Preacher – Dr Paula Gooder, Canon Chancellor of
St Paul's Cathedral and Holy Week Preacher

6.00pm Night Prayer (online)

Officiant – The Dean

What's On

Dear England : Finding Hope, Taking Heart and Changing the World

Tuesday 20 April, 7–8pm

Join the Most Reverend and Right Honourable
Stephen Cottrell, Archbishop of York, hosted by
the Very Reverend Andrew Nunn, Dean of
Southwark for this online event via Zoom.

Inspired by a conversation with a barista who asked
him why he became a priest, *Dear England: Finding
Hope, Taking Heart and Changing the World* is the
Archbishop's extended answer to that question –
as well as the letter he'd like to write to a divided
country that no longer sees the relevance or value
of the Christian narrative.

Copies of the book are available to buy from the
Cathedral Online Shop. Tickets are available [here](#).

Quiet Day – Finding Stability in Times of Change

Saturday 1 May, 10am – 3.30pm

We have been reading the Rule of St Benedict at Night Prayer with the wise guidance of Richard Frost. Now there is an opportunity to think more deeply. At a time when change is often feared, stability can be elusive, and busyness interferes with listening to God, this quiet day offers an opportunity for space and reflection.

Reflecting Benedictine spirituality, the day takes the principles of three monastic vows: obedience (listening to God), conversion of life (change) and stability to explore how people can relate those principles to their faith, work and other aspects of life in very practical ways.

The day is open to anyone of any denomination. No prior knowledge of monasticism is needed!

There will be three short talks and periods of silence together with guidance on how to use the time. The day will be held via Zoom but you will not be required to be at your screen for all the time.

Chosen: Lost and Found between Christianity and Judaism

A Talk by the Reverend Dr Giles Fraser

Friday 21 May, 7–8.30pm

It was one of the most startling moments in the modern history of the City of London. In 2011, the Occupy movement set up camp around St Paul's Cathedral. Giles Fraser, who was Canon Chancellor of the Cathedral, gave them his support. It ended in disaster.

His book *Chosen* is the story of the personal crisis that followed, and its surprising consequences. As Giles Fraser found himself crushed between the forces of protest, the needs of the church and the implacable City of London, he resigned, and was plunged into depression.

This event will take place in the Cathedral nave. Tickets are available on [Eventbrite](#).

God is Not a White Man

A Conversation between Chine McDonald and the Venerable Dr Rosemarie Mallett, Archdeacon of Croydon

Tuesday 25 May, 7–8.30pm

What does it mean when God is presented as male? What does it mean when – from our internal assumptions to our shared cultural imaginings.

These are the urgent questions Chine McDonald asks in a searing look at her experience of being a Black woman in the white-majority space that is the UK church – a church that is being abandoned by Black women no longer able to grin and bear its casual racism, colonialist narratives and lack of urgency on issues of racial justice.

This event will take place in the Cathedral nave. Tickets are available from [Eventbrite](#).

APCM 2021

The Electoral Roll of the Cathedral will be revised for approval at the APCM on Sunday 18 April. A copy is available for inspection on the Cathedral website or you can check your entry by emailing marie.tims@southwark.anglican.org (Joint Electoral Roll Officer). A copy of the Roll is also available for inspection on request.

If you would like join the Electoral Roll, please also contact Marie Tims.

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