

The Parish Church of St Anne, Kew



PALM SUNDAY

**10.00am Blessing of Palms, Procession, Dramatic
Reading of the Passion and Sung Eucharist**

Welcome to St Anne's Church. Palm Sunday marks the beginning of Holy Week and during this week our worship invites us to enter into the drama of our salvation. Today we recall Christ's triumphal entry into Jerusalem and our worship begins, if the weather is fine, on the forecourt outside the Church.

Introduction to Holy Week

*It is still uncertain when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ. This Pascha (a word derived indirectly from *pesach*, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the Pascha developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services the Christian shares in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated; Maundy Thursday (from *mandatum*, 'commandment', because of the use of John 13.34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist, the perfection of Christ's loving obedience through the agony of Gethsemane.*

After keeping vigil ("Could you not watch with me one hour?") Thursday passes into Good Friday with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours' Devotion was introduced into the Church of England in the nineteenth century. The first is now sometimes incorporated into the structure of the second. It is widespread custom for there not to be a celebration of the Eucharist on Good Friday, but for the consecrated bread and wine remaining from the Maundy Thursday Eucharist to be given in communion. The church remains stripped of all decoration. It continues bare and empty through the following day, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as the Easter Vigil draws near.

This solemn season preserves some of the oldest texts still in current use, and rehearses the deepest and most fundamental Christian memories. At the same time, the services and ceremonies of Holy Week have in the course of Christian history been the occasion of, or have actively encouraged, hostility towards the Jews. The 'Ioudaioi' of St John's Gospel have all too easily been identified with

'the Jews' as a whole, or more specifically those Jews who were neighbours of a Christian church. This places a double responsibility on those who lead the keeping of Holy Week today: to be faithful to the act of collective memory, but also to be sensitive to the ways in which an unreflecting use of traditional texts (like the Reproaches) can perpetuate a strain of Christian anti-Semitism.

THE GATHERING (on the forecourt)

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

All: Amen.

The Greeting

Grace, mercy and peace from God our Father and the Lord Jesus Christ 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 palms while this prayer is said by the priest.

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 forever.

All: Amen.

The Palm Gospel

Luke 19:28-40

All: Hear the Gospel of our Lord Jesus Christ according to Luke.
Glory to you, O Lord.

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus 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.

All: This is the Gospel of the Lord.
Praise to you O Christ.

The Procession

We now process around Kew Green following the donkeys.

Let us go forth, praising Jesus our Messiah.

**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.**

**The company of angels
Are praising thee on high,
And humankind and all things
Created make reply.**

**The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present.**

**To thee before thy passion
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise.**

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

St Theodulph of Orleans d 821 Tr J M Neale 1818-66

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.

Junior Church now leave for their own activities in the hall.

THE LITURGY OF THE WORD

First Reading

Isaiah 50:4-9a

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?

May your word live in us

All: And bear much fruit to your glory.

Psalm

118:1-2,19-24

**O give thanks to the Lord, for | he is | good; ♦
his | mercy en|dures for | ever.'**

**Let Israel | now pro|claim , ♦
'His | mercy en|dures for | ever.**

**Open to me the | gates of | righteousness, ♦
that I may | enter • and give | thanks • to the | Lord.**

**This is the | gate • of the | Lord; ♦
the righteous shall | enter | through it.**

I will give thanks to you, for | you have | answered me ♦
and have be|come | my sal|vation.

The stone which the | builders re|jected ♦
has be|come the | chief | cornerstone.

This is the | Lord's | doing, ♦
and it is | marvellous | in our | eyes.

This is the day that the | Lord has | made; ♦
we will re|joice | and be | glad in it.

Second Reading

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.

May your word live in us.

All: And bear much fruit to your glory.

Gradual Hymn

**Ride on, ride on in majesty!
Hark, all the tribes hosanna cry,
Thy humble beast pursues his road
With palms and scattered garments strowed.**

**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.**

**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!
Thy 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 thy meek head to mortal pain,
Then take, O God, thy power, and reign.**

Henry Milman 1791-1868

Passion Gospel

Luke 23:1-49

Hear the Passion of our Lord Jesus Christ according to Luke.
No response is made.

The congregation sits.

*The congregation contributes the voices of the crowd and other groups of voices, marked "All", and are printed in **bold**.*

- Narrator* Hear the passion of Our Lord Jesus Christ, according to Luke.
When the hour 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 Simon Peter said to Jesus,

Reader 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 Jesus said to them,

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

Narrator They said,

All **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,

All **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,

All 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,

Reader This man also was with him.

Narrator But he denied it, saying,

Reader Woman, I do not know him.

Narrator A little later someone else, on seeing him, said,

Reader: You also are one of them.

Narrator But Peter said,

Reader Man, I am not!

Narrator Then about an hour later still another kept insisting,

Reader Surely this man also was with him; for he is a Galilean.

Narrator But Peter said,

Reader 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,

All 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,

All **If you are the Messiah, tell us.**

Narrator Jesus 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,

All **Are you, then, the Son of God?**

Narrator He said to them,
Jesus You say that I am.
Narrator Then they said,

All **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,

All **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,
Reader 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,
Reader: I find no basis for an accusation against this man.
Narrator But they were insistent and said,

All **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,

Reader 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,

All **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,

All **Crucify, crucify him!**

Narrator A third time he said to them,

Reader 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,

All **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,

All **If you are the King of the Jews, save yourself!**

Narrator **All stand** 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,

Reader: Are you not the Messiah? Save yourself and us!

Narrator But the other rebuked him, saying,

Reader: 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,

Reader: Jesus, remember me when you come into your kingdom.

Narrator Jesus 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,

Reader 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.

Narrator 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.

This is the Passion of the Lord. *No response is made.*

Prayers of Intercession

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.**

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.

Let us offer one another a sign of peace.

All exchange a sign of peace.

THE LITURGY OF THE SACRAMENT

Preparation of the Altar

During the hymn there will be a collection for those who do not give by standing order. The gifts of the people are gathered and presented. The altar is prepared and bread and wine are placed upon it.

Offertory Hymn

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.

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.

All for Jesus! at thine altar
Thou dost give us sweet content;
There, dear Saviour, we receive thee
In thy holy sacrament.

All for Jesus! thou hast loved us,
All for Jesus! thou hast died,
All for Jesus! thou art with us,
All for Jesus, glorified!

All for Jesus! All for Jesus!
This the Church's song shall be,
Till at last the flock is gathered
One in love, and one in thee.

W J Sparrow-Simpson 1859-1952

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.

All: Amen.

The Eucharistic Prayer

All: The Lord be with you
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:

**All: 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.**

Kneel or sit

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.

Great is the mystery of faith:

**All: Christ has died:
Christ is risen:
Christ will come again.**

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, St Anne our patron 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

Priest: Lord Jesus, remember us in your kingdom and teach us to pray.

**All: 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.**

Deliver us, Lord, from every evil, and grant us peace in our day.

In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Saviour, Jesus Christ.

**All: For thine is the kingdom, the power, and the glory,
for ever and ever. Amen.**

Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever. **Amen.**

Breaking of the Bread

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

Giving of Communion

Priest: This 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.**

Agnus Dei

**All: Lamb of God,
you take away the sin of the world,
have mercy upon us.**

**Lamb of God,
you take away the sin of the world,
have mercy upon us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

The people receive communion as guided by the sidesmen.

*Communicant members of other denominations are welcome
to receive Holy Communion at this service, or to come
forward to receive a blessing*

After all have received Corporate silence is kept.

Post Communion Sentence

Unless a grain of wheat falls into the earth and dies, it remains
just a single grain; but if it dies, it bears much fruit.

Final Hymn

**When I survey the wondrous Cross,
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.**

**Forbid it, Lord, that I should boast
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood.**

**See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?**

**His dying crimson like a robe,
Spreads o'er his body on the Tree;
Then am I dead to all the globe,
And all the globe is dead to me.**

**Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life my all.**

Isaac Watts 1674-1748

Post Communion Prayer

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

Notices are given out and the children present their work.

THE DISMISSAL

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.

Notices

Coffee after church everyone is welcome to come and meet the congregation for coffee after the service. If you would like to help with serving coffee, please contact Rebecca Phelps at r.phelps119@btinternet.com

Morning Prayer (via Zoom) - each weekday at 8.30am. To join in please contact Tina Ruygrok at tina.ruygrok@gmail.com

Notices and prayers for the sick – please contact the Parish Office on saintannekew@gmail.com with any Notices for the Messenger (Service Booklet) or with a name to add / remove from the sick list. The weekly deadline for inclusion is Wednesday 1pm.

Hall Hire is available. Please contact the Parish Office.

Welcomers needed – please sign up at the back of church to offer 1 hour per week to welcome those who visit St Anne's. For more information contact John Mortley at john.onc@hotmail.com.

Bible Study takes place on Wednesdays at 11.00am in the Hall and on Zoom. Contact Ann Eldridge for more information at annviveneldridge@gmail.com.

Join St Anne's WhatsApp Group, available for all the congregation. To join please text Fr Giles on 07811 444011.

Safeguarding – for safeguarding concerns please contact our safeguarding officer, Kate Higham, at safeguarding@saintanne-kew.org.uk or tel: 07561 662613 or contact Fr Giles or the Churchwardens.

Safeguarding is everyone's responsibility.

Fr Giles is available for any member of St Anne's congregation and can be contacted on 07811 444011 or via the Parish Office. His regular day off is Friday.

Giving

St Anne's relies on the generous donations of individuals. To support the ministry, mission and fabric of this church, we would appreciate it if you could donate in any of these ways:

With cash or contactless credit/debit card on leaving the church. Use a white envelope for cash if a UK taxpayer.

Online donation at <https://www.peoplesfundraising.com/donation/st-annes-church-kew-green>

Using the QR code on your smartphone



Join our planned giving scheme – Standing Order & Gift Aid forms are available at the back of church.

Thank you.

Parish Priest: Revd Canon Dr Giles Fraser

Parish Office: 020 8332 7156 or email: saintannekew@gmail.com

www.saintanne-kew.org.uk

Charity No. 1129136