



The Liturgy of Palm Sunday

24th March 2024

Welcome to Coventry Cathedral

Palm Sunday celebrates the triumphant entry of Jesus into Jerusalem as King, but it also marks the beginning of the journey that leads to the cross.

Since earliest times, the Gospel accounts relating both these events have been read on Palm Sunday, as a reminder that the crowd which shouted 'Hosanna' on Sunday is, by Friday, shouting 'Crucify'. Today's service, then, invites us to reflect that there may be, in all of us, this ambivalence between loving Christ and rejecting him.

The president today is the Reverend Mary Gregory, Canon for Arts and Reconciliation. The deacon is the Very Reverend John Witcombe, Dean of Coventry. The Reverend Canon Sacha Slavic, Cathedral Associate Minister, is the sub-deacon.

The Cathedral Choir is directed by Rachel Mahon, Director of Music.

The organists are Luke Fitzgerald, Assistant Director of Music, and Stephen Crookes, Organ Scholar. The Setting is the Coventry Mass by Herbert Howells (1892-1983).

In this service, we say the words in **bold** together, and invite you to stand, sit and otherwise move as indicated. However, please stay seated if you prefer. If you have brought small children, thank you!
Feel free to explore the space with them,
and to use the toys and books provided.

If you are visiting or new to us, please introduce yourself to one of the ministers after the service. We are so glad you are here.

You are welcome to take photographs,
but not until after the service, please.

Common Worship: Services and Prayers for the Church of England, *material from which is included in this Cathedral Eucharist, is copyright © The Archbishops' Council 2000*
Other material is reproduced under CCL 17597

The cover image is by the sisters of Turvey Abbey

The Gathering

Everyone is given a palm cross as they arrive and gathers informally at the back of the Nave. Just before the service starts, the congregation is welcomed and the choir moves to the Unity steps, together with the clergy and other ministers.

Introit

The Choir sings the Introit.

Hosanna to the Son of David.
Blessed is he that cometh in the name of the Lord.
Blessed be the King of Israel.
Peace in heaven, and glory in the highest places.
Hosanna in the highest heavens.

from Matthew 21.9

Music by Orlando Gibbons (1583-1625)

The Greeting

The Reverend Mary Gregory, Canon for Arts and Reconciliation, presiding, says,

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

Introduction

The president continues,

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.

Canon Mary invites everyone to hold their palm cross high and then blesses them, saying,

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 carry them in his name
may always 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 Palm Gospel

The Very Reverend John Witcombe, Dean, deacon of the rite, says,

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

*The deacon reads the Gospel, and we all join in with the words in **bold**:*

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.

Mark 11:1 – 11

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

The Procession

The president says,

Let us go forth, praising Jesus our Messiah.

The cross leads the choir, clergy, ministers and people to the Cathedral Ruins, gathering around the Sanctuary. Please take care in the Ruins. For those who would prefer not to take part in the procession, the service will be audible in the Nave over the speakers.

During the procession we sing:

***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 we with all creation
in chorus 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:**

**Thy sorrow and thy triumph
grant us, O Christ, to share,
that to the holy city
together we may fare:**

**For homage may we bring thee
our victory o'er the foe,
that in the Conqueror's triumph
this strain may ever flow:**

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

*Words by Theodulph of Orleans (d. 821)
translated by J.M. Neale (1818-1866)*

*Tune CP 128 St Theodulph melody by M. Teschner (c.1613)
adapted and harmonised by J.S. Bach (1685-1750)*

In the Ruins: The Passion of our Lord

The Collect

The president introduces a time of silent prayer before praying:

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

The Passion Gospel

The president says,

Praise to you, O Christ, King of eternal glory.
Christ humbled himself and became obedient unto death,
even death on a cross.
Therefore God has highly exalted him
and given him the name that is above every name.
Praise to you, O Christ, King of eternal glory.

The deacon announces:

The Passion of our Lord Jesus Christ according to Mark.

We join in the parts of the reading indicated in bold.

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

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, '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.' And they scolded her. But Jesus said, '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.'

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, his disciples said to him, 'Where do you want us to go and make the preparations for you to eat the Passover?' So he sent two of his disciples, saying to them, '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.' 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, he came with the twelve. And when they had taken their places and were eating, Jesus said, 'Truly I tell you, one of you will betray me, one who is eating with me.' They began to be distressed and to say to him one after another, 'Surely, not I?' He said to them, '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.'

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, 'Take; this is my body.' 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, '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.'

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, '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.' Peter said to him, 'Even though all become deserters, I will not.' Jesus said to him, 'Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.' But he said vehemently, 'Even though I must die with you, I will not deny you.' And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, 'Sit here while I pray.' He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, 'I am deeply grieved, even to death; remain here, and keep awake.' 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, 'Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.' He came and found them sleeping; and he said to Peter, '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.' 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, '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.'

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, 'The one I will kiss is the man; arrest him and lead him away under guard.' So when he came, he went up to him at once and said, 'Rabbi!' 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, '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.' 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, '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."' But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, 'Have you no answer? What is it that they testify against you?' But he was silent and did not answer. Again the high priest asked him, 'Are you the Messiah, the Son of the Blessed One?' Jesus said, '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."' '

Then the high priest tore his clothes and said, 'Why do we still need witnesses? You have heard his blasphemy! What is your decision?' All of them condemned him as deserving death.

Some began to spit on him, to blindfold him, and to strike him, saying to him, 'Prophecy!' 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, 'You also were with Jesus, the man from Nazareth.' But he denied it, saying, 'I do not know or understand what you are talking about.' 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, 'This man is one of them.' But again he denied it. Then after a little while the bystanders again said to Peter, 'Certainly you are one of them; for you are a Galilean.' But he began to curse, and he swore an oath, 'I do not know this man you are talking about.' 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, 'Are you the King of the Jews?' He answered him, 'You say so.' Then the chief priests accused him of many things. Pilate asked him again, 'Have you no answer? See how many charges they bring against you.' 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, 'Do you want me to release for you the King of the Jews?' 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, 'Then what do you wish me to do with the man you call the King of the Jews?' They shouted back,

'Crucify him!'

Pilate asked them, ‘Why, what evil has he done?’ But they shouted all the more,

‘Crucify him!’

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

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,

‘Hail, King of the Jews!’

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, ‘Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!’ In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, ‘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.’ 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, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' Then Jesus gave a loud cry and breathed his last. 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, 'Truly this man was God's Son!'

This is the Passion of the Lord.

No response is made; we bow our heads and keep SILENCE.

The Liturgy of the Sacrament

The Peace

The president says,

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

The peace of the Lord be always with you.

And also with you.

The deacon says,

Let us offer one another a sign of peace.

We exchange a sign of peace with those around us.

Offertory Hymn

*We follow the cross, choir and ministers back into the New Cathedral,
singing:*

**It is a thing most wonderful,
almost too wonderful to be,
that God's own Son should come from heaven,
and die to save a child like me.**

**And yet I know that it is true:
he chose a poor and humble lot,
and wept and toiled and mourned and died
for love of those who loved him not.**

**I sometimes think about the Cross,
and shut my eyes, and try to see
the cruel nails and crown of thorns,
and Jesus crucified for me.**

**But even could I see him die,
I could but see a little part
of that great love which, like a fire,
is always burning in his heart.**

**It is most wonderful to know
his love for me so free and sure;
but 'tis more wonderful to see
my love for him so faint and poor.**

**And yet I want to love thee, Lord;
O light the flame within my heart,
and I will love thee more and more,
until I see thee as thou art.**

*Words by W.W. How (1823-1897)
Tune CP 109 Herongate English traditional*

The Prayer of Preparation at the Table

The president says,

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

The Eucharistic Prayer

The president says,

The Lord is here.
His Spirit is with us.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give thanks and praise.

The president continues,

It is indeed right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.
For as the time of his passion and resurrection draws near
the whole world is called to acknowledge his hidden majesty.
The power of the life-giving cross
reveals the judgement that has come upon the world
and the triumph of Christ crucified.
He is the victim who dies no more,
the Lamb once slain, who lives for ever,
our advocate in heaven to plead our cause,
exalting us there to join with angels and archangels,
for ever praising you and singing:

The choir sings the Sanctus and Benedictus:

Holy, holy, holy Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

The president continues,

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.
On the night before he died he had supper with his friends
and, taking bread, he praised you.
He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

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

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice
made once for all upon the cross.
Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

The deacon says,

Jesus Christ is Lord:
**Lord, by your cross and resurrection
you have set us free.
You are the Saviour of the world.**

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

We sing:

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

We SIT or KNEEL and silence is kept.

The Lord's Prayer

Please feel free to say the Lord's Prayer in any language or version you prefer.

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

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
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.**

The Breaking of the Bread

The president breaks the consecrated bread, saying,

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

The Invitation to Communion

The president says,

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

Agnus Dei

The Choir sings the Agnus Dei.

*O Lamb of God, that takest away the sins of the world, have mercy
on us.
O Lamb of God, that takest away the sins of the world, grant us thy
peace.*

The Giving of Communion

It is our custom for this part of the service to be a time of quiet reflection. Please wait in your seat to be directed by a churchwarden or steward. If you wish to receive gluten-free bread, please ask and we will be happy to accommodate. Those who do not intend to receive Communion, but who would prefer to receive a blessing, are asked to carry this booklet as an indication of your preference to the ministers.

During the distribution of Communion, the choir sings an Anthem.

Nolo mortem peccatoris, ['I do not wish the death of a sinner'
haec sunt verba salvatoris. These are the words of the Saviour]

Father I am thine only Son,
sent down from heaven mankind to save;
Father, all things fulfilled and done
according to thy will I have:
Father, my will now all is this:
Nolo mortem peccatoris.

Father, behold my painful smart,
taken for man on every side;
even from my birth to death most tart
no kind of pain I have denied;
but suffered all, and all for this:
Nolo mortem peccatoris.

Music by Thomas Morley (1557-1602)

Communion Hymn

We sing together:

**Lord Jesus, think on me,
and purge away my sin;
from earthborn passions set me free,
and make me pure within.**

**Lord Jesus, think on me
with many a care opprest;
let me thy loving servant be,
and taste thy promised rest.**

**Lord Jesus, think on me,
nor let me go astray;
through darkness and perplexity
point thou the heavenly way.**

**Lord Jesus, think on me,
that, when the flood is past,
I may the eternal brightness see,
and share thy joy at last.**

Words by Synesius of Cyrene (c.365-c.414)

tr. A.W. Chatfield (1808-1896)

Tune CP 97 Southwell from Psalm 45

from Psalms in English metre (1579)

adapted by William Daman (1540-1579)

The Prayers after Communion

The congregation SITS or KNEELS and silence is kept. The president says,

**Lord Jesus Christ, you humbled yourself in taking the form of a
servant, and in obedience died on the cross for our salvation.
Give us the mind to follow you and to proclaim you
as Lord and King,
to the glory of God the Father.
Amen.**

Everyone says:

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

The Dismissal

The Blessing

Everyone STANDS and the president says,

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

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

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

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

Final Hymn

Everyone remains STANDING to sing as the procession moves towards the West Screen. Please TURN to face the cross as it passes.

**My song is love unknown,
my Saviour's love to me,
love to the loveless shown
that they might lovely be.
O who am I,
that for my sake
my Lord should take
frail flesh, and die?**

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

**Sometimes they strew his way,
and his sweet praises sing;
resounding all the day
hosannas to their King.
Then 'Crucify!'
is all their breath,
and for his death
they thirst and cry.**

**Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
he gave the blind their sight.
Sweet injuries!
yet they at these
themselves displease,
and 'gainst him rise.**

They rise, and needs will have
my dear Lord made away;
a murderer they save,
the Prince of Life they slay.
Yet cheerful he
to suffering goes,
that he his foes
from thence might free.

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

Here might I stay and sing:
no story so divine;
never was love, dear King,
never was grief like thine!
This is my Friend,
in whose sweet praise
I all my days
could gladly spend.

*Words by Samuel Crossman (1624-1683)
Tune CP 112 Love Unknown John Ireland (1879-1962)*

The Dismissal

The deacon says,

Go in the light and peace of Christ.
Thanks be to God.

The Voluntary

*Please do stay and enjoy the organ voluntary, performed today by Luke
Fitzgerald, Assistant Director of Music.*

Valet will ich dir geben by J. S. Bach (1685-1750)

If you would like to make a one-off donation to the Cathedral via your phone, or set up a recurring donation, please use the QR code below. There are also contactless donation points and collection boxes near the entrance.
Thank you for your support.



If you would like to revisit this morning's sermon or see orders of service in advance, please visit this page:

<https://www.coventrycathedral.org.uk/worship-music/services>

We serve refreshments at the back of the Nave after this service, so please feel free to stay for a chat over a cup of tea or coffee!

Daily Services at the Cathedral:

Regular services at the Cathedral follow this pattern. For special services and up-to-date information about one-off cancellations of the services below, please check the calendar on the Cathedral website:
<https://www.coventrycathedral.org.uk/full-calendar>

Monday - Friday

8:30 – 9.00am: *Morning Prayer & Holy Communion*

12 – 12:10pm: *The Litany of Reconciliation*

(followed on Thursdays by BCP Holy Communion)

4 – 4:30pm: *Evening Prayer*

(or Wednesday and Thursday during school terms: Choral Evensong, 5:15 - 6pm)

Saturday

12 – 12:10pm: *The Litany of Reconciliation*

Sunday

10:30 – 11:45am: *The Cathedral Eucharist*

4 – 5pm: *Choral Evensong*

JOINING OUR CHOIRS

Boys and girls between the ages of 7 and 11 are welcome to audition for our Cathedral Choir. Do you know a child who loves to sing? There are many benefits to joining the choir – new friends, a free, world-class music education, choir pay, singing services and at special events in amazing places, choir tours, broadcasts, recordings and social events too. If you or someone you know might be interested in joining the choir, please be in touch with the Director of Music to arrange a meeting.
rachel.mahon@coventrycathedral.org.uk

COMMUNITY NEWS

Election of Cathedral Wardens

Each year at the Annual General Meeting we can elect up to five Cathedral wardens including at least one Warden for St Clare's. Please think about who you would like to nominate for this role or, indeed, consider standing yourself. Please email Canon Mary with the name of the person nominated, their proposer and seconder at Mary.Gregory@coventrycathedral.org.uk

Full-Time and Part-Time Verger Positions Available

Would you like to work at the Cathedral, playing a vital role in the services and day-to-day operations? We have job openings for full-time and part-time positions as a Verger. As a Verger, you will be responsible for the security of the Cathedral buildings; providing assistance to the clergy, particularly during worship services; representing the Cathedral and welcoming visitors, worshippers and VIPs; and much more.

The full-time position is 35 hours per week for £20,900.88 per annum, and part-time positions of 20 hours per week for £10,878.48 per annum.

For more information and to apply, please visit:

<https://www.coventrycathedral.org.uk/support-us/job-opportunities>

COMING SOON

A conversation about Prayers of Love and Faith

Sunday 24th March, 12pm in the Chapel of Unity

The Dean has shared with us the news that the Prayers of Love and Faith – prayers for same-sex couples in committed, faithful, covenanted relationships – have been authorised by the Church of England. If you would like an opportunity to have a conversation with the Dean about considerations surrounding a decision to offer these Prayers in the Cathedral, and what this might look like, you are invited to a conversation in the Chapel of Unity on Sunday 24th March at midday. The conversation will last about 30 minutes.

Revision of the Electoral Roll

Applications open until 28th March 2024

The Electoral Roll is now open for new applications, which need to be submitted by 28th March 2024. Being on the Electoral Roll allows you to vote in the Annual General Meeting. To join the Electoral Roll you have to be:

- over the age of 16*
- baptised*
- a member of the Church of England, or a church in communion with the Church of England, or a Church that holds to the doctrine of the Holy Trinity*
- EITHER a resident in the parish OR have worshipped at the Cathedral over a period of six months*

If you would like to join the Electoral Roll, please email

Alice.hayes@coventrycathedral.org.uk and ask for an application form.

Coventry Cathedral Chorus' Good Friday Concert

Friday 29th March at 6pm

Presenting a selection of beautiful and inspiring motets for Good Friday, reflecting upon the Easter themes of love, sacrifice and hope.

For more information and to book tickets (£20 in advance, £25 on the door), please visit: <https://www.coventrycathedral.org.uk/events/coventry-cathedral-chorus-good-friday-concert>

Psalm

Our monthly 'Psalm' event will not be happening in March, but will resume as normal (every fourth Wednesday of the month) from April.

Cathedral Annual General Meeting

Sunday 14th April, 12:00 – 1:30pm

Our Annual General Meeting will be held on Sunday 14th April in the John Laing Centre. That Sunday, refreshments will be served in the John Laing Centre to enable us to have a prompt midday start. The agenda and Annual Report will be available from Easter Sunday to allow you to read these in advance. Please do prioritise this meeting if you can.

Easter Services

Please note that throughout Holy Week, Holy Communion will take place at noon rather than at Morning Prayer.

Compline Services

Monday 25th – Wednesday 27th March, 8 – 8:30pm

Join us for a gentle service of prayer and reflection, a wonderful way to end the day in worship of the Lord. There will be a service of Compline on the Monday, Tuesday and Wednesday of Holy Week with addresses by the Dean.

Chrism Eucharist

Thursday 28th March, 10:30am – 12pm

Join the Bishop, clergy, Readers and headteachers of the Diocese in this special service where they will renew their commitment to their ministry, and where the oils used in their ministry will be blessed.

Maundy Thursday Evening Eucharist

Thursday 28th March, 7:30 – 9pm

At this service, we continue to mark this Holy Week and specifically today the Last Supper Jesus had with His disciples. We also follow the actions of Jesus Christ through the tradition of foot-washing, reflecting on John 13, which details how Jesus washed the feet of His disciples: John 13:14-15 – ‘So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, that you also should do as I have done to you.’

Maundy Thursday Watch

Thursday 28th March, 9 - 10pm

Following the Maundy Thursday evening service, you are invited to keep watch in the Chapel of Christ in Gethsemane, just as Jesus invited his disciples to keep watch with him in the Garden of Gethsemane as he prayed before his arrest. This is a silent vigil and will begin after the service (at around 9pm) and will finish at 10pm when the Cathedral will be secured for the night.

Good Friday Liturgy

Friday 29th March at 9am

A solemn, reflective service where we listen again to the story of Jesus’ suffering and death and spend time worshipping Him for His service and sacrifice for us.

Stations of the Cross

Friday 29th March, 2 – 3pm in the Cathedral Ruins

A poignant way to observe Good Friday, Stations of the Cross allows us to visually follow the steps Jesus took on His way to the Cross.

Easter Dawn Eucharist

Sunday 31st March, 6 – 7am in the Cathedral Ruins

Join us for this joyous service to celebrate the resurrection of Jesus, with the beautiful backdrop of the dawn sky. At this service, Bishop Ruth Worsley will be performing baptisms and confirmations.

****Please note that the clocks go forward on 31st March****

Easter Day Eucharist

Sunday 31st March, 10:30 – 11:45am in the New Cathedral

All are welcome to celebrate the resurrection of our Lord Jesus Christ at this special Easter Eucharist service.

Festal Evensong

Sunday 31st March, 4 – 5:15pm

Join us for this Festal Evensong service, with beautiful music to commemorate the resurrection of Jesus Christ, a perfect way to end this holy day.
