



**St. Oswald's**  
ANGLICAN CHURCH  
GLEN IRIS

## Sunday of the Passion (Palm Sunday)

10 April, 2022

We welcome you to St. Oswald's Church and to this service, especially if you are new or a visitor among us. Please make yourself known to the welcomers, so that they may introduce you to other members of the congregation.  
Please join us in the hall for refreshments after the service.

We acknowledge the sovereign country of the Wurundjeri people of the Kulin nation on which we gather.

### Outline of Today's Service from

A Prayer Book for Australia

[Eucharist Setting Together in Song 756  
and Hymns 10 am Service only]

## The 10 am Service will commence in the Womenjika Garden

### Processional Hymn TiS 333

*All glory, praise and honour  
to you, redeemer, king,  
to whom the lips of children  
made sweet hosannas ring.*

1. You are the king of Israel and David's royal son, now in the Lord's name coming, the king and blessed one.
2. The company of angels are praising you on high, and we and all creation exultant make reply.
3. The people of the Hebrews with palms before you went: our praise and prayer and anthems before you we present.
4. To you before your passion they sang their hymns of praise: to you now high exalted our melody we raise.
5. Their praises you accepted: accept the prayers we bring, who in all good take pleasure, our good and gracious king.

### Today's Ministries

<b>8 am</b>	Reader	
<b>10 am</b>	Reader	<i>J. Barrat</i>
	Cantor	<i>P. Johnson</i>
	Intercessor	<i>N. Hill</i>
	Welcome /	<i>L. Williams</i>
	Offertory	<i>P. Carr</i>
	Morning Tea	<i>V. Lee</i>
		<i>D. Lee</i>

**The Collect**

**Readings**      **Liturgy of the Palms**  
 Luke 19: 28—40  
**Isaiah 50: 4—9a**  
**Psalm 31: 9—18**  
**Philippians 2: 5—11**  
**Luke 23: 1—49**

**After the Sermon P. 124**

**Offertory Hymn**      TiS 331

**After the Collection**      P. 127

**Prayer after Communion**      P. 151

**Final Hymn**      TiS 339

**Diary for the Week**  
*St Oswald's Facebook page*  
[https://www.facebook.com/  
 stoswaldchurchgleniris](https://www.facebook.com/stoswaldchurchgleniris)  
*go to Videos on left side of screen*

**Tuesday 12 April**

10 am      **Morning Prayer**

**Wednesday 13 April**

10 am      **Holy Communion**

**Thursday 14 April—Maundy Thursday**

10 am      **Morning Prayer**

7.30 pm      **Holy Communion and  
 Foot Washing**

**Friday 15 April Good Friday**

10 am      **Good Friday Liturgy**

**Sunday 17 April —Live streamed  
 Easter Sunday**

8 am      **Holy Communion**

10 am      **Family Eucharist  
 Readings 17 April**

**Acts 10: 34—43**

**Psalm 118: 1—2, 14—24**

**1 Corinthians 15: 19—26**

**John 20: 1—18**

**Intercessions****For the church:**

The Church of North India (United); The Diocese of Willochra; Working Group on Aboriginal Matters (NATSIAC); Christ Church Hawthorn; All Souls Sandringham.

**For those who face challenges in daily living:**

Lesley Whitehead, Gaye Loughrey.

**Departed**

Heinz Becker, Ann Ogilvie, Ronald Smyrk

## **From the Vicar**

The question often asked is, “Why did Jesus’ die?” and the answer should be “Because of his politics.” This may seem to be a 21<sup>st</sup> century response to a question that is often answered very differently.

For many people the answer to why Jesus died has to do with human frailty known as original sin resulting in broken relationships and a paradise abandoned, the story of two people who made a decision resulting in the suffering of generations following.

This story turns the death of the man Jesus into one of sacrifice and scapegoating as a response to the frailty of humanity, seemingly out of proportion to the supposed sin and is out of character for a God who was, we were told, the one who created us in the first place.

The story we read today of the wandering rabble entering Jerusalem is a story of confrontation with tradition, power, and the political system. Jesus has known for some time that his pronouncements about his relationship with God he intimately describes as father, his identification with key theological themes at odds with tradition and his general denouncement of both Rome and the Temple elite is not going to end well.

His entry into Jerusalem is an acclamation mark on his political protest. Something to think about as we get ready for a Federal election here!

**Glenn**

### Parish Contacts

Church Office	9885 0149
Open Monday-Wednesday	9am-1pm
<b>Vicar</b>	
Rev. Glenn Loughrey	
Mobile	0418 911 714
<b>Churchwardens</b>	
Tim Andrews	9885 4659
Dick Adams	9885 1054
<b>Organist</b>	
Daniel Brace	0412 806 034
<b>Treasurer</b>	
Helen Rehn	9885 7477
<b>Vestry Secretary</b>	
Tom Fetherston	0411 730 752
Carol Harrison	)
<b>Hall Hire</b>	) <b>0419 535 085</b>
<b>Pew Sheet Notices</b>	)
Email carolh@bigpond.net.au	
<b><u>St. Oswald's Website</u></b>	
<a href="http://www.stoswaldsgleniris.net.au">http://www.stoswaldsgleniris.net.au</a>	

### Ministries Roster

The next Ministries roster will be prepared for Sunday 8<sup>th</sup> May and will cover up to and including August 21<sup>st</sup>. There will be a folder at the back of the church for those on the roster to put down their dates of unavailability for that time. Please note this will include the July school holidays and St Oswalds Day on 7th August. Otherwise please email or phone me with your dates before the 1st May. Many thanks,

**Cheryl Adams**  
**9885 1054** or **0414 713 136**  
[rcadams@westnet.com.au](mailto:rcadams@westnet.com.au)



In today's reading from St Luke we read how Jesus was received as he made his entry into Jerusalem. It was a parody of an *adventus*, the ceremonial arrival of a Roman governor into his province. This would have been with a warhorse decked out in its State finery and, one imagines, not-so enthusiastic onlookers at the sides of the road, looking at the imperial might of the occupying force. Jesus upends this, arriving on a lowly donkey as the crowds shouted praises to God 'for all the deeds of power that they had seen' done by Jesus.

- Jesus Christ, coming to save us from our sins, may I always enthusiastically praise you for all the good things you have done, both for others and for me.
- Give thanks for the work and witness of the *Nippon Sei Ko Kai*, the Anglican Church of Japan.

Remember the Church throughout the world in your prayers this week and beyond by downloading the worldwide Anglican Cycle of Prayer:  
[www.anglicancommunion.org/resources/prayer.aspx](http://www.anglicancommunion.org/resources/prayer.aspx)

*Text: Robert McLean © Anglican Board of Mission, 2022*

## Covid-19 Regulations

- Do not attend Church if you are experiencing flu like symptoms or if you are waiting for the results of a Covid-19 test. Please maintain social distancing at all times (keep 1.5 meters from other parishioners). Windows will be open and you are encouraged to use the hand sanitizer at the entrance.
- All are welcome at Church services (regardless of vaccination status). There is no limit on the number of people attending church services.
- Check in is not mandatory for people attending church services. However you must check into St Oswald's using the QR Code poster if you are eating or drinking (this includes breakfast or morning tea after services).
- Mask wearing is not mandatory in a church setting except for people serving food and drinks. However you may prefer to wear a mask. Covid-19 is not over, and you will have heard Government announcements that mask wearing is still required in public transport, hospitals and aged care facilities.
- Refreshments before or after services are for fully vaccinated people. There is no density limit for food and drink. People serving refreshments after services or at catered functions must wear masks. Self-service food is discouraged.

### Daniel Brace—Organist

Palm Sunday is here and the start of Holy Week, so this is my last note for a few weeks until our special sung mass on 15 May. Huge thanks to our very capable and talented St Oswald's Choir for accepting the challenge of singing every week during the Season of Lent. It's a huge gift and blessing to worship with beautiful music and they really worked hard. Shout out to our cantors and welcome Peggy again. It was such a treat for me to introduce the music of Margaret Rizza and my hope is that we will hear more of her and her music this year.

I am looking forward to Easter and a bit of a break for the music team. But with big plans for more music this year. Wishing you the best as well as we journey together in the footsteps of Jesus in the week ahead.

**Daniel, the organist**

## TODAY'S READINGS & PRAYER

At the name of Jesus, every knee shall bend, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. *Philippians 2.10–11*

### *Collect*

Lord of the swaying palms,  
the stones of earth  
and beasts of burden  
bear witness to your coming:  
lead us from the violence of empire  
and the collusion of crowds  
to a heart of flesh,  
a world re-made  
and new song for all creation;  
through Jesus Christ, the Crucified God. Amen

### A Reading from the Prophet Isaiah

[Isaiah 50: 4—9a]

<sup>4</sup> 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. <sup>5</sup> The Lord God has opened my ear, and I was not rebellious, I did not turn backwards. <sup>6</sup> 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. <sup>7</sup> 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; <sup>8</sup> he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. <sup>9</sup> 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.

Hear what the Spirit is saying to the Church  
**Thanks be to God.**

## Psalm 31: 9–18

I trust in you, O Lord, for you are my God.

Andrew Moore

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### **Cantor:**

<sup>9</sup> Have mercy on me, Lord, for I am in trouble;  
my eye is consumed with sorrow, my soul and my body also.  
<sup>10</sup> For my life is wasted with grief, and my years with sighing;  
my strength fails me because of my affliction,  
and my bones are consumed.

R

<sup>11</sup> I have become a reproach to all my enemies  
and even to my neighbours,  
an object of dread to my acquaintances;  
when they see me in the street they flee from me.  
<sup>12</sup> I am forgotten like one that is dead, out of mind;  
I have become like a broken vessel.

R

<sup>13</sup> For I have heard the whispering of the crowd;  
fear is on ev'ry side;  
they scheme together against me, and plot to take my life.

<sup>14</sup> But my trust is in you, O Lord. I have said, 'You are my God.'

R

<sup>15</sup> My times are in your hand; deliver me from the hand of my enemies,  
and from those who persecute me.

<sup>16</sup> 'Make your face to shine upon your servant,  
and save me for your mercy's sake.'

R

<sup>17</sup> Lord, let me not be confounded for I have called upon you;  
but let the wicked be put to shame; let them be silent in the grave.

<sup>18</sup> Let the lying lips be put to silence  
that speak against the righteous with arrogance, disdain and contempt.

R

## **A Reading from Paul's Letter to the Philippians**

[**Philippians 2: 5—11**]

<sup>5</sup> Let the same mind be in you that was in Christ Jesus, <sup>6</sup> who, though he was in the form of God, did not regard equality with God as something to be exploited, <sup>7</sup> but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, <sup>8</sup> he humbled himself and became obedient to the point of death— even death on a cross. <sup>9</sup> Therefore God also highly exalted him and gave him the name that is above every name, <sup>10</sup> so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, <sup>11</sup> and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Hear what the Spirit is saying to the Church

**Thanks be to God.**

***Please stand***

Praise to you, O Christ, King of e - ter - nal glo - ry

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***Gospel Acclamation*** Christ became obedient to the point of death, even death on a cross.

Because of this, God greatly exalted him and bestowed on him the name which is above every other name.

**Glory to you, Lord Jesus Christ.**

<sup>1</sup> Then the assembly rose as a body and brought Jesus before Pilate. <sup>2</sup> They began to accuse him, saying, ‘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.’ <sup>3</sup> Then Pilate asked him, ‘Are you the king of the Jews?’ He answered, ‘You say so.’ <sup>4</sup> Then Pilate said to the chief priests and the crowds, ‘I find no basis for an accusation against this man.’ <sup>5</sup> But they were insistent and said, ‘He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.’ <sup>6</sup> When Pilate heard this, he asked whether the man was a Galilean. <sup>7</sup> 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. <sup>8</sup> 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. <sup>9</sup> He questioned him at some length, but Jesus gave him no answer. <sup>10</sup> The chief priests and the scribes stood by, vehemently accusing him. <sup>11</sup> 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. <sup>12</sup> That same day Herod and Pilate became friends with each other; before this they had been enemies. <sup>13</sup> Pilate then called together the chief priests, the leaders, and the people, <sup>14</sup> and said to them, ‘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. <sup>15</sup> Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. <sup>16</sup> I will therefore have him flogged and release him.’ <sup>18</sup> Then they all shouted out together, ‘Away with this fellow! Release Barabbas for us!’ <sup>19</sup> (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) <sup>20</sup> Pilate, wanting to release Jesus, addressed them again; <sup>21</sup> but they kept shouting, ‘Crucify, crucify him!’ <sup>22</sup> A third time he said to them, ‘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.’ <sup>23</sup> But they

kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed.<sup>24</sup> So Pilate gave his verdict that their demand should be granted.<sup>25</sup> 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.<sup>26</sup> 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.<sup>27</sup> A great number of the people followed him, and among them were women who were beating their breasts and wailing for him.<sup>28</sup> But Jesus turned to them and said, ‘Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.<sup>29</sup> 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.”<sup>30</sup> Then they will begin to say to the mountains, “Fall on us”; and to the hills, “Cover us.”<sup>31</sup> For if they do this when the wood is green, what will happen when it is dry?<sup>32</sup> Two others also, who were criminals, were led away to be put to death with him.<sup>33</sup> 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.<sup>34</sup> Then Jesus said, ‘Father, forgive them; for they do not know what they are doing.’ And they cast lots to divide his clothing.<sup>35</sup> And the people stood by, watching; but the leaders scoffed at him, saying, ‘He saved others; let him save himself if he is the Messiah of God, his chosen one!’<sup>36</sup> The soldiers also mocked him, coming up and offering him sour wine,<sup>37</sup> and saying, ‘If you are the King of the Jews, save yourself!’<sup>38</sup> There was also an inscription over him, ‘This is the King of the Jews.’<sup>39</sup> One of the criminals who were hanged there kept deriding him and saying, ‘Are you not the Messiah? Save yourself and us!’<sup>40</sup> But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation?<sup>41</sup> And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.’<sup>42</sup> Then he said, ‘Jesus, remember me when you come into your kingdom.’<sup>43</sup> He replied, ‘Truly I tell you, today you will be with me in Paradise.’<sup>44</sup> It was now about noon, and darkness came over the whole land until three in the afternoon,<sup>45</sup> while the sun’s light failed; and the curtain of the temple was torn in two.<sup>46</sup> Then Jesus, crying with a loud voice, said, ‘Father, into your hands I commend my spirit.’ Having said this, he breathed his last.<sup>47</sup> When the centurion saw what had taken place, he praised God and

said, ‘Certainly this man was innocent.’<sup>48</sup> And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts.<sup>49</sup> But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

For the Gospel of the Lord

**Praise to you Lord Jesus Christ**

