



Exeter
Cathedral

Choral Eucharist

Palm Sunday

13 April 2025

09.45am

www.exeter-cathedral.org.uk

#ExeterCathedral #YourCathedral

Welcome to the Cathedral

The Cathedral Church of St Peter in Exeter, founded in 1050, has been the seat (*cathedra*) of the bishops of Exeter, the symbol of their spiritual and teaching authority, for nearly 1000 years. As such the Cathedral is a centre of worship and mission for the whole of Devon. A centuries-old pattern of daily worship continues, sustained by the best of the Anglican choral tradition. The Cathedral is a place of outreach, learning, and spirituality, inviting people into a richer and more engaged discipleship. The Cathedral is a destination for many pilgrims and visitors who come from near and far, drawn by the physical and spiritual heritage of this place. Exeter Cathedral belongs to all the people of Devon, and we warmly welcome you here.

Ministers

President	The Very Revd Jonathan Greener - <i>Dean</i>
Deacon	The Revd Canon Deborah Parsons - <i>Canon Chancellor</i>
Subdeacon	The Revd Canon James Mustard - <i>Canon Precentor</i>
Preacher	The Revd Canon Chris Palmer - <i>Canon Treasurer</i>

Donkeys

We welcome donkeys Nelly and Pepper, and their handlers, who will lead our procession.

Music

Mass Setting: Mass for Five Voices – *William Byrd (1543-1623)*
Conductor: Timothy Noon - *Director of Music*
Organist: Michael Stephens-Jones - *Assistant Director of Music*

Holy Communion

Communion will be offered in two kinds, bread and wine. Please do not dip the host in the wine. Please follow the directions of the sidesmen. Gluten-free wafers will be available at all communion stations, if you require a gluten-free wafer please indicate this to the clergy. If you wish to receive a blessing only please carry this order of service with you.

Collection and Giving

A collection will be taken during this service. Please remember to use a Gift Aid envelope if you are a UK taxpayer. Also, you may support the work of the Cathedral by donating at the collection boxes and online terminals at the entrance and exit. Additionally, you may give to the Cathedral via this QR code or via the website: <https://www.exeter-cathedral.org.uk/support-us/giving-to-exeter-cathedral/>



Newcomer Cards

These are available on the Cathedral Community Table.

Safeguarding

The care and protection of children, young people and adults involved in Church activities is the responsibility of everyone who participates in the life of the Church. If you are concerned that someone you know is at risk of or is being abused or presents a risk to others, email safeguarding@exeter-cathedral.org.uk or to speak to one of our local contacts below

The Ven Nick Shutt - *Chapter Safeguarding Lead*, 07739 988975

Catherine Escott - *Chief Operating Officer* - 07914 901254

Costa Nassaris (Naz) - *Cathedral Safeguarding Adviser* - 01392 294929

If there is immediate risk or danger please contact the Police on 999, or if necessary report the matter to the Local Authority Social Care Services without delay. **Please note that photography and recordings are not permitted during services.**

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Holy Week

Holy Week is the period between Lent and Easter when Christians remember the last week of the life of Jesus. Holy Week begins with Palm Sunday when we recall the time Jesus rode into Jerusalem on a donkey. The people welcomed him like a king, placing their coats on the ground like a 'red carpet', waving palm leaves in the air and shouting his praise. In many churches there will be a procession where palms are carried and those attending the service are given a small palm cross as a reminder. During Holy Week there are two other special days, Maundy Thursday and Good Friday.

Palm Sunday in 1400 and in 2025

In mediaeval Europe, most people received Holy Communion only once a year, on Easter Day. Palm Sunday marked the start of a week of confession and absolution in preparation for the people's mass-communion at Easter; throughout Holy Week, churches, including this cathedral, would have been busy offering confession and absolution in preparation. Therefore Palm Sunday marked the start of a week of busy interaction between the Church and the whole population, and this was marked with elaborate, converging, civic and religious processions. Today's service reimagines aspects of Palm Sunday as it would have been celebrated here around the year 1400.

In 1400, the procession of cathedral clergy and laity began in the cathedral's Lay Cemetery, close to the New Cut gate. From the roof of the North Porch, a chorister dressed as the Prophet Baruch would sing. The procession would make its way to the Chapel of St Lazarus, a charnel chapel for the keeping of bones near the West Front, and retell the story of the raising of Lazarus. Holy Week was "bookended" by the resurrections of Lazarus and Jesus.

A second procession would greet the first at the West Doors with the Blessed

Sacrament, making Jesus present at the entrance of the cathedral, suspending it over the West Doors (reimagining Jesus at the Gate of Jerusalem). Then, a third, civic procession of cloth-workers and city guilds would converge upon the West Front with banners and windsocks. Finally, all three processions would enter the cathedral via the Great West Door, passing under the sacrament while choristers sang above from the outside West gallery.

Today, we reimagine some aspects of that procession, starting at the New Cut gate, with our Cloister Club providing a chorus of prophets. Finally, the procession will enter the cathedral with a dialogue between singers on the gallery and the choir below. The opening texts are taken from or inspired by the Use of Exeter of Bishop John de Grandisson, Bishop of Exeter 1327-69, and the mediaeval Use of Salisbury.

Order of service

For the service in the Cathedral, please see page 37.

The Liturgy of Palms at New Cut Gate

As the palms are distributed, the choir sings

Hosanna to the Son of David.

Blessed be the King that cometh in the name of the Lord. Hosanna.

Thou that sittest in the highest heav'ns.

Hosanna in excelsis, Deo.

Words: Matthew 21:9

Music: Thomas Weelkes (1576-1623)

The president greets the people

Grace, mercy and peace

from God our Father

and the Lord Jesus Christ

be with you.

and also with you.

Blessing of palms

The president says

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 whilst the president says

God our Saviour, whose Son Jesus Christ entered Jerusalem
as Messiah to suffer and to die;
bless these palms that they may 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.

Amen.

Gospel Reading

Luke 19:28-40

When the Gospel is announced the deacon says

Hear the Gospel of our Lord Jesus Christ according to Luke.

Glory to you, O Lord.

Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, 'Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, "Why are you

untying it?” just say this: “The Lord needs it.” ’ So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, ‘Why are you untying the colt?’ They said, ‘The Lord needs it.’ Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road.

Responsory

President: Hail Jesus!

All: Hail Jesus!

President: Hail whom the Hebrew people come to meet
with palms, shouting words of salvation.

All: Hail King!

President: This is he who comes from Edom,
travelling in the greatness of great strength,
not on war horses.

All: Hail light of the world!

President: This is he, the innocent lamb,
handed over to death.

All: Hail our salvation!

President: This is our true peace, our salvation.

All: Hail Prince of Peace!

Subdeacon: Let us go forth in peace

All: In the name of Christ. Amen!

Processional Hymn

The congregation sings

**Ride on, ride on in majesty!
Hark, all the tribes hosanna cry,
thy humble beast pursues his road
which 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 wingèd 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.**

The congregation repeats verse 1.

Words: Henry Milman (1791-1868)

Tune: Winchester New, Musicalisches Hand-Buch, 1690

At the North Porch

The choir, Cloister Club and congregation gather and say

Choir: Blessed is he who comes in the name of the Lord.
Hosanna in the highest!

All: Hosanna in the highest!

From the North Porch

Cloister Club: Look towards the east, O Jerusalem,
and see the joy that is coming to you from God.

Choir: Hosanna in the highest!

Cloister Club: Hosanna in the highest!

All: Hosanna in the highest!

The Gospel reading continues:

As Jesus was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, 'Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!' Some of the Pharisees in the crowd said to him, 'Teacher, order your disciples to stop.' He answered, 'I tell you, if these were silent, the stones would shout out.'

Choir: Blessed is he who comes in the name of the Lord.
Hosanna in the highest!

All: Hosanna in the highest!

Cloister Club: Your children are coming,
gathered from east and west
rejoicing in the glory of God.

Choir: Hosanna in the highest!
Cloister Club: Hosanna in the highest!
All: Hosanna in the highest!

The congregation sings. The procession continues to the West Front.



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

**2. Thou art the King of Israel,
thou David's royal Son,
who in the Lord's name comest,
the King and blessed One.**
All glory, laud, and honour...

**3. The company of angels
are praising thee on high,
and mortal men and all things
created make reply.**
All glory, laud, and honour...

**4. The people of the Hebrews
with palms before thee went;
our praise and prayer and anthems
before thee we present.**
All glory, laud, and honour...

**5. To thee before thy passion
they sang their hymns of praise;
to thee, now high exalted,
our melody we raise.**
All glory, laud, and honour...

**6. Thou didst accept their praises,
accept the prayers we bring,
who in all good delightest,
thou good and gracious King.**
All glory, laud, and honour...

**7. Thy sorrow and thy triumph
grant us, O Christ, to share,
that to the holy city
together we may fare.
*All glory, laud, and honour...***

St Theodulph of Orleans d.821, tr. J.M. Neale 1818-66

Tune: St Theodulph

(Valet will ich dir Geben, melody by M. Teschner c.1613)

*The procession arrives at the West Front of the cathedral representing
the entrance to Jerusalem.*

At the West Front

*At the West Front of the cathedral, the choir sings in dialogue with the
cantors on the West screen.*

Choir: Lift up your heads, O ye gates, and be ye lift up, ye
everlasting doors : and the King of glory shall come in.

Cantors: Who is the King of glory?

Choir: it is the Lord strong and mighty,
even the Lord mighty in battle.
Lift up your heads, O ye gates, and be ye lift up, ye
everlasting doors : and the King of glory shall come in.

Cantors: Who is the King of glory

Choir: even the Lord of hosts, he is the King of glory.

Cantors: Hail our King! Hosanna to the Son of David.

Choir: Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

Text: Psalm 24 and Sarum Missal

Music: Timothy Parsons (b. 1992)

Former Assistant Director of Music (2016-2021)

Entrance Hymn

The servers, ministers and choir lead the congregation into the Cathedral by the Great West Doors. All sing



**Christ triumphant, ever reigning,
Saviour, Master, King!**

**Lord of heaven, our lives sustaining,
hear us as we sing:**

***Yours the glory and the crown,
the high renown, the eternal name!***

**2. Word incarnate, truth revealing,
Son of Man on earth!**

**Power and majesty concealing
by your humble birth:**

Yours the glory...

**3. Suffering servant, scorned, ill-treated,
victim crucified!**

**Death is through the cross defeated,
sinners justified:**

Yours the glory and the crown...

**4. Priestly king, enthroned for ever
high in heaven above!**

**Sin and death and hell shall never
stifle hymns of love:**

Yours the glory and the crown...

**5. So, our hearts and voices raising
through the ages long,
ceaselessly upon you gazing,
this shall be our song:
*Yours the glory and the crown...***

Words: Michael Saward (b.1932)

Tune: Guiting Power (John Barnard b.1948)

The Collect

The president says

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 congregation sits.

Reading

Philippians 2.5-11

A reading from the letter of 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.

Thanks be to God.

The Passion Gospel

Luke 22:14-end of 23

All remain seated.

Evangelist

The Passion of our Lord Jesus Christ according to Luke.

Evangelist

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.

Evangelist

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.

Evangelist

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.

Evangelist

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!

Evangelist

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.

Evangelist

Jesus said to Simon Peter,

Jesus

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.

Peter

Lord, I am ready to go with you to prison and to death!

Jesus

I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.

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

Disciples (said by the choir)

No, not a thing.

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.

Disciples (said by the choir)

Lord, look, here are two swords.

Jesus

It is enough.

Evangelist

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.

Evangelist

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.

Evangelist

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.

Evangelist

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?

Evangelist

When those who were around him saw what was coming, they asked,

Disciples (said by the choir)

Lord, should we strike with the sword?

Evangelist

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!

Evangelist

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!

Evangelist

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,

Servant-girl

This man also was with him.

Evangelist

But he denied it:

Peter

Woman, I do not know him.

Evangelist

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

Bystander 1

You also are one of them.

Peter

Man, I am not!

Evangelist

Then about an hour later yet another kept insisting,

Bystander 2

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

Peter

Man, I do not know what you are talking about!

Evangelist

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,

Men (said by the congregation)

Prophecy! Who is it that struck you?

Evangelist

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,

Priests

If you are the Messiah, tell us.

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.

Priests

Are you, then, the Son of God?

Jesus

You say that I am.

Priests

What further testimony do we need? We have heard it ourselves from his own lips!

Evangelist

Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him.

Priests

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.

Pilate

Are you the king of the Jews?

Jesus

You say so.

Pilate

(to the priests) I find no basis for an accusation against this man.

Priests

(urgently) He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.

Evangelist

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,

Pilate

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.

Evangelist

Then they all shouted out together,

Priests

Away with this fellow! Release Barabbas for us!

Evangelist

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,

Priests

Crucify, crucify him!

Evangelist

A third time he said to them,

Pilate

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.

Evangelist

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.

Evangelist

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?

Evangelist

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.

Evangelist

And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him.

Priests

He saved others; let him save himself if he is the Messiah of God, his chosen one!

Evangelist

The soldiers also mocked him, coming up and offering him sour wine.

Soldiers (said by the congregation)

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

Evangelist

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.

Robber 1

Are you not the Messiah? Save yourself and us!

Evangelist

But the other rebuked him.

Robber 2

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

Jesus

Truly I tell you, today you will be with me in Paradise.

Evangelist

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.

Evangelist

Having said this, he breathed his last.

When the centurion saw what had taken place, he praised God and said,

Centurion

Certainly this man was innocent.

Evangelist

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.

Evangelist

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.

Evangelist

This is the Passion of the Lord.

The congregation sits.

Sermon

The Revd Canon Chris Palmer - *Canon Treasurer*

The Liturgy of the Sacrament

The Peace

The congregation stands. 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.

Preparation of the Table

The gifts of the people are gathered and presented.

Hymn

All sing



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?

2. He came from his blest throne,
salvation to bestow;
but men 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!

3. 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.

4. 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.

5. 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: Samuel Crossman, (1624-1683)

Tune: Love Unknown, John Ireland (1879-1962)

The president says

Blessed are you, Lord God of all creation:
through your goodness we have this bread to set before you,
which earth has given and human hands have made.
It will become for us the bread of life.

Blessed be God for ever.

Blessed are you, Lord God of all creation:
through your goodness we have this wine to set before you,
fruit of the vine and work of human hands.
It will become for us the cup of salvation.

Blessed be God for ever.

Eucharistic Prayer

The congregation remains standing until the Invitation to Communion.

The president says

The Lord be with you
and also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give 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 saying:

The choir sings

Sanctus, sanctus, sanctus,	<i>Holy, holy, holy, Lord</i>
Dominus Deus Sabaoth.	<i>God of power and might,</i>
Pleni sunt coeli, et terra gloria tua.	<i>heaven and earth are full of</i>
	<i>your glory,</i>
Hosanna in excelsis.	<i>Hosanna in the highest.</i>
Benedictus qui venit	<i>Blessed is he who comes</i>
in nomine Domini.	<i>in the name of the Lord.</i>
Hosanna in excelsis.	<i>Hosanna in the highest.</i>

Father of all, we give you thanks
for every gift that comes from heaven.
To the darkness Jesus came as your light.

With signs of faith and words of hope
he touched untouchables with love and washed the guilty clean.
This is his story.

This is our song:

Hosanna in the highest.

The crowds came out to see your Son,
yet at the end they turned on him.
On the night he was betrayed
he came to table with his friends
to celebrate the freedom of your people.
This is his story.

This is our song:

Hosanna in the highest.

Jesus blessed you, Father, for the food;
he took bread, gave thanks, broke it and said:
This is my body, given for you all.
Jesus then gave thanks for the wine;
he took the cup, gave it and said:
This is my blood, shed for you all
for the forgiveness of sins.
Do this in remembrance of me.
This is our story.

This is our song:

Hosanna in the highest.

Therefore, Father, with this bread and this cup
we celebrate the cross
on which he died to set us free.
Defying death he rose again
and is alive with you to plead for us and all the world.
This is our story.

This is our song:

Hosanna in the highest.

Send your Spirit on us now
that by these gifts we may feed on Christ
with opened eyes and hearts on fire.

May we and all who share this food
offer ourselves to live for you
and be welcomed at your feast in heaven
where all creation worships you,
Father, Son and Holy Spirit:
**Blessing and honour and glory and power
be yours for ever and ever. Amen.**

The Lord's Prayer

Standing at the foot of the cross,
let us pray with confidence as our Saviour has taught us

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever.
Amen.**

Breaking of the Bread

The president breaks the consecrated bread.

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

Giving of Communion

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

Agnus Dei,	<i>Lamb of God</i>
qui tollis peccata mundi,	<i>you take away the sin of the world,</i>
miserere nobis.	<i>have mercy on us.</i>

Agnus Dei,	<i>Lamb of God</i>
qui tollis peccata mundi,	<i>you take away the sin of the world,</i>
dona nobis pacem.	<i>grant us peace.</i>

*The congregation sits. If you wish to receive communion please follow the directions of the sidesmen, joining the appropriate queue and returning to your seats via the side aisles. If you wish to receive a blessing please hold up this book to indicate that you wish to receive a blessing. Please do not dip the host in the wine.
Gluten-free hosts are available - simply say "gluten-free."*

During Communion the choir sings

Pueri Hebraeorum vestimenta
prosternebant in via
et clamabant dicentes:
Hosanna Filio David,
benedictus qui venit in nomine Domini.

*The Hebrew children
spread their garments in the way,
and cried out, saying:
Hosanna to the Son of David:
blessed is He that cometh
in the Name of the Lord.*

*Words: Antiphons for Palm Sunday
Music: Tomás Luis de Victoria (1548-1611)*

Prayers after Communion

The president says

Let us pray.

The congregation stands.

**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 congregation sits. Notices are given.

The Dismissal

The president says the following blessing

The Lord be with you

and also with you.

Christ crucified draw you to himself,
to find in him a sure ground for faith,
a firm support for hope,
and the assurance of sins forgiven;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen.

A minister says

Go in the peace of Christ.

Thanks be to God.

Hymn

The congregation stands and sings



**The royal banners forward go,
the cross shines forth in mystic glow;
where he in flesh, our flesh was made,
our sentence bore, our ransom paid.**

**2. There whilst he hung, his sacred side
by soldier's spear was opened wide,
to cleanse us in the precious flood
of water mingled with his blood.**

**3. Fulfilled is now what David told
in true prophetic song of old,
how God the nations' King should be;
for God is reigning from the tree.**

**4. O tree of glory, tree most fair,
ordained those holy limbs to bear,
how bright in purple robe it stood,
the purple of a Saviour's blood!**

**5. Upon its arms, like balance true,
he weighed the price for sinners due,
the price which none but he could pay,
and spoiled the spoiler of his prey.**

**6. To thee, eternal Three in One,
let homage meet by all be done:
as by the cross thou dost restore,
so rule and guide us evermore. Amen.**

Words: Venantius Fortunatus (530-609)

Tr J.M. Neale (1818-1866)

Tune: Gonfanlon Royal (Percy Buck 1871-1947)

Organ Voluntary

Valet will ich der geben BWV 736 -J.S. Bach (1685-1750)

The choir and ministers depart. The congregation sits and is invited to listen to the organ voluntary.

*Tea and coffee are served in the South Transept following the service.
All are welcome.*

The Dean and Chapter wish you a holy and blessed Holy Week.

Commemoration of the Lord's Entry into Jerusalem

The Liturgy of Palms ceremony at the Cathedral begins here.

The congregation stands. The people are greeted.

Hosanna to the Son of David.

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

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

Hosanna to the Son of David.

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

Blessing of Palms

The president says

Grace, mercy and peace from God our Father
and the Lord Jesus Christ be with you
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 whilst this prayer of blessing is said

God our Saviour, whose Son Jesus Christ entered Jerusalem
as Messiah to suffer and to die;
bless these palms that they may 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.

Amen.

Gospel Reading

Luke 19:28-40

When the Gospel is announced the deacon says

Hear the Gospel of our Lord Jesus Christ according to Luke.

Glory to you, O Lord.

Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, 'Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, "Why are you untying it?" just say this: "The Lord needs it."' So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, 'Why are you untying the colt?' They said, 'The Lord needs it.' Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode

along, people kept spreading their cloaks on the road.

As Jesus was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, 'Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!' Some of the Pharisees in the crowd said to him, 'Teacher, order your disciples to stop.' He answered, 'I tell you, if these were silent, the stones would shout out.'

The service continues with the procession at the West Front on page 11.

Pastoral Care Team

Members of the Pastoral Care Team are entrusted to visit the sick and the housebound with Communion. If you would like a member of the Pastoral Care Team to contact you, please email: pastoral.care@exeter-cathedral.org.uk

If you would like a conversation whether in joy or sorrow, please contact the Canon Chancellor, Canon Deborah Parsons: 07776359402

(deborah.parsons@exeter-cathedral.org.uk) or Canon Ian Morter 07527735640 (ian.morter@exeter-cathedral.org.uk)

For wedding enquiries, please contact Prebendary Julian Ould (julian.ould@exeter-cathedral.org.uk)

For baptism enquiries, please contact Prebendary Nigel Guthrie (nigel.guthrie@exeter-cathedral.org.uk)

For your prayers

Those who are sick or in need:

Julia Hardwick, Fred Dawson, Angela Martin, Elizabeth Knox, David Francis, Caroline Padget, David, Jane, John Massey, Jane, Caroline Curnock, Siham, Evie, Ruth Bennett, Graham Davies, Chris Craig, Philip Gibbons, Nikki Cann, Steve, Rosemary Henry, Joy Jones, Jeremy, Jonathan Bush

Departed: (Gertrude) June Tipper, Lianne, Ann Catchpole, Diana Maud Perkins

Anniversaries of Death: 13 – 19 Sharon Philpott, Ken Salmon

Notices

Readings next Sunday (20 April 2025) 1000 Choral Eucharist, Easter Day; Acts 10:34-43, Luke 24.1-12

Maundy Thursday 7.30pm service (17 April): please sign the list(s) on the community noticeboard if you would like your feet washed during the service, or are able to participate in the Watch at the Altar of Repose.

Use of incense: this will be used at the Easter Vigil, 6am on Easter Sunday 20 April.

Holy Week 2025

Palm Sunday (TODAY)

4pm: Choral Evensong

Monday 14 April - Wednesday 16 April

5.30pm Choral Evensong (said on Wednesday)

6.15pm Bread and Soup Supper *in the Chapter House. Please book in advance.*

7.15pm, Organ, Compline and Address 'The Cost of Discipleship', Choral music

sung by the Dumnonii Consort, Address by Bishop Martin Shaw

Maundy Thursday 17 April

10.30am Chrism Eucharist with Renewal of Ministerial Vows

7.30pm The Liturgy of Maundy Thursday *Preacher The Bishop of Exeter*

Good Friday 18 April

10am Good Friday service given by Churches Together across Exeter

1.30pm The Liturgy of Good Friday *Preacher The Bishop of Exeter*

7.30pm Meditation for Good Friday

led by the St Peter's Singers

Easter Sunday 20 April

6am Easter Vigil: Preacher The Bishop of Exeter

Gather in the Cloister Gallery

8am Holy Communion (BCP)

10am Choral Eucharist: President and Preacher The Bishop of Exeter

11.45am Choral Matins

4pm Choral Evensong

Easter Monday 21 April

Services today sung by the Old Choristers' Association

11.30am Choral Eucharist

3pm Choral Evensong

Compline Addresses: Bishop Martin Shaw considers The Passion of Dietrich Bonhoeffer (1906-1945): Theologian, Pastor and Dissenter. ‘Conviction, Obedience and Dissent.’ Dietrich Bonhoeffer was a key founding member of The Confessing Church in Germany. Bonhoeffer focused on Christianity’s role in a secular world. Resisting Nazi dictatorship, including its genocidal anti-semitism, he was imprisoned, during which he wrote his most famous work through letters and papers. On being moved to a concentration camp, he was executed by hanging. Bishop Martin’s three addresses will be looking at what Bonhoeffer saw as the cost of being a disciple of Christ, which has even more significance in our time.

Bishop Martin Shaw is a former Bishop of Argyle and the Isles with previous ministries in Exeter, Bury St Edmunds and Cambridge.

Bread and Soup Suppers: to book these suppers in the Chapter House please go to the following link <https://ticketsource.co.uk/exetercathedral/e-ajymym> or scan this QR code. There will be a small charge for these suppers payable in the Chapter House on the day.



Easter Family Activities

Visit Exeter Cathedral during the Easter holidays to enjoy fun family-friendly activities.

Easter Egg Hunt

Monday 7 April – Thursday 17 April during Cathedral opening hours

Grab your Easter Fun Trail Sheet for £1 at the Welcome Desk before exploring the Cathedral on the hunt for the hidden egg cut-outs. When finished, claim your prize at Exeter Cathedral Shop.

Decorate Your Own Easter Basket

Monday 14 and Tuesday 15 April during Cathedral opening hours

Please check the Cathedral opening times before travelling.

Easter Vigil: if anyone is willing to serve coffee following the 6am Easter Vigil on Easter Day (next Sunday 20 April) please contact Cate Edmonds on cate.edmonds@exeter-cathedral.org.uk

Confirmations: there will be a Confirmation service here on Sunday 11 May at the 10am Choral Eucharist. We intend to run a course of preparation classes. If you would like to be confirmed, please contact James Mustard (james.mustard@exeter-cathedral.org.uk) or Julian Ould (julian.ould@exeter-cathedral.org.uk)

Music Quiz: the Community Committee in support of the new lighting project have devised a challenging quiz. The quiz sheets are available after the service for an amazing price of £2. Completed sheets can then be returned to the entry desk before Pentecost when the winner will receive an exciting prize. So why not join in the fun and puzzle your brains and pick up a quiz sheet.

From the Vow Made

Sunday 1 June – Wednesday 4 June 2025, during Cathedral opening hours

From The Vow Made will be a landmark sculptural installation featuring 1,000 wax objects made by 1,000 people in Devon, suspended from the Nave. Inspired by the theme of ‘giving thanks’, each of the 1,000 objects, or votives, included in the installation will have been hand-crafted out of local Devon beeswax by a member of the local community, representing something for which each person is grateful.

The Votives Project is led by international award-winning artists Neil Musson and Jono Retallick, and is kindly supported by The National Lottery Heritage Fund. The project is inspired by Exeter Cathedral’s medieval votive collection. The moulded votive offerings were hung around the tomb of Bishop Edmund Lacy (c. 1370-1455) by pilgrims seeking cures through the bishop’s saintly influence. Find out more at bit.ly/vow-made



Sunday 13

PALM SUNDAY

8.00am	Holy Communion <i>BCP p95 for Collect, Epistle and Gospel</i>	Nave
9.00am	Morning Prayer <i>CW</i>	St John the Baptist
9.45am	The Liturgy of Palms including Choral Eucharist <i>CW Order 1</i> Hosanna to the Son of David <i>Thomas Weelkes</i> Palm Sunday liturgy <i>Timothy Parsons</i> Mass for Five Voices <i>William Byrd</i> Pueri hebraeorum <i>Tomás Luis de Victoria</i>	New Cut and Nave
4.00pm	Choral Evensong <i>BCP</i> Psalm 69 (1-20) Collegium Regale <i>Charles Wood</i> Miserere <i>William Byrd</i>	Responses <i>Michael Walsh</i> Hymns 94, 90
6.30pm	Sundays@6.30pm	Chapter House

Monday 14

8.15am	Morning Prayer <i>CW</i>	St Petrock's
8.35am	The Eucharist <i>CW</i>	St Petrock's
9.00am	Morning Prayer <i>CW</i>	www.zoom.us
5.30pm	Choral Evensong <i>BCP</i> Psalm 25 Plainsong O saviour of the world <i>Fredrick Ouseley</i>	Quire Responses <i>Plainsong</i> Lady Chapel
7.15pm	Compline with Address	

Tuesday 15

Tuesday of Holy Week

8.15am	Morning Prayer <i>CW</i>	St Petrock's
8.35am	The Eucharist <i>CW</i>	St Petrock's
9.00am	Zoom Morning Prayer <i>CW</i>	www.zoom.us
5.30pm	Choral Evensong <i>BCP</i> Psalm 55 (13-24) Plainsong Tristis est anima mea <i>Orlando di Lasso</i>	Quire Responses <i>Plainsong</i> Lady Chapel
7.15pm	Compline with Address	

Wednesday 16

Wednesday of Holy Week

8.15am	Morning Prayer <i>CW</i>	St Petrock's
8.35am	The Eucharist <i>CW</i>	St Petrock's
9.00am	Zoom Morning Prayer <i>CW</i>	www.zoom.us
1.15pm	The Eucharist <i>CW</i>	St Pancras
5.30pm	Evening Prayer <i>BCP</i>	St John the Baptist
7.15pm	Compline with Address The Very Revd Jonathan Greener – <i>Dean</i> The Revd Canon James Mustard – <i>Canon Precentor</i> Timothy Noon – <i>Director of Music</i>	Lady Chapel

13-20 April 2025

Thursday 17

MAUNDY THURSDAY

8.15am	Morning Prayer CW	St Petrock's
9.00am	Zoom Morning Prayer CW	St Petrock's
10.30am	Diocesan Chrism Eucharist CW Gloria <i>David Thorne</i> <i>Charles Villiers Stanford in C and F</i> The Lord is my shepherd <i>John Rutter</i>	Nave
5.30pm	Evening Prayer	St John the Baptist
7.30pm	The Liturgy of Maundy Thursday <i>In ieuinio et fletu Thomas Tallis</i> Truro Eucharist – David Briggs <i>Sicut cervus Giovanni Pierluigi da Palestrina</i>	Nave

Friday 18

GOOD FRIDAY

8.15am	Morning Prayer CW	St John the Baptist
9.00am	Zoom Morning Prayer CW	www.zoom.us
10.00am	Good Friday service given by CTAX	Nave
1.30pm	The Liturgy of Good Friday CW Psalm 22	Nave
5.30pm	Evening Prayer	St John the Baptist
7.30pm	Meditation for Good Friday <i>Sung by the St Peter's Singers</i>	Nave

Saturday 19

EASTER EVE

8.15am	Morning Prayer CW	St John the Baptist
5.30pm	Evening Prayer BCP	St John the Baptist

Sunday 20

EASTER DAY

6.00am	Easter Vigil CW	Nave
8.00am	Holy Communion <i>BCP p128 for Collect, Epistle and Gospel</i>	Quire
9.00am	Morning Prayer CW	St John the Baptist
10.00am	Choral Eucharist CW Order 1 This joyful Eastertide <i>arr, Charles Wood/Thomas Armstrong</i> <i>Krönungsmesse K 317 Wolfgang Amadeus Mozart</i> <i>Ecce vicit Leo Peter Philips</i>	Nave
11.45am	Choral Matins BCP Psalms 114, 117 <i>Te Deum in G Ralph Vaughan Williams</i> <i>Jubilate William Walton</i> Blessed be the God and Father <i>Samuel Sebastian Wesley</i>	Nave Responses <i>Michael Walsh</i>
4.00pm	Choral Evensong BCP Psalm 66 (1-11) <i>Charles Villiers Stanford in A</i> <i>Lauda Jerusalem Claudio Monteverdi</i>	Nave Responses <i>Michael Walsh</i>

CW – Common Worship, services and prayers for the Church of England (2000)

Zoom Morning Prayer: [www.zoom.us](https://www.zoom.us/j/99638985011) Meeting ID: 99638985011, Passcode: 1F0puR

BCP – Book of Common Prayer (1662)

