



EGLWYS GADEIRIOL LLANDAF  
LLANDAFF CATHEDRAL



# THE PROCESSION and HOLY EUCHARIST

Sunday 24<sup>th</sup> March 2024  
The Sixth Sunday in Lent | Palm Sunday  
9.00am

# CROESO | WELCOME

We're delighted to welcome you to this service at your cathedral, which has been a site of Christian worship for over 1,500 years.

If you are joining us for the first time, please introduce yourself to a member of clergy, who will be happy to tell you more about worship in this place.

We are a Christian community, followers of Jesus.  
We are an inclusive community, whatever your faith, or none, you are very welcome.  
The cathedral is a place for everyone.

We hope that you will join us for refreshments following the service.

Everything you need to follow the service is in this booklet.  
Please join in the singing of the hymns, as well as the text printed in **Bold**.

The rubrics in this service indicating when to *stand* and *sit* are suggestions only.  
Please follow them as you are able.

If you are more comfortable remaining seated throughout the service, please do so.

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The Cathedral is served by a hearing loop.  
Users should turn their hearing aid to the setting marked *T*.

Printed versions of this service sheet are available.  
Please ask a steward for a copy. **Large print versions are also available.**

Please ensure that all electronic devices are set to silent mode.

We kindly request that you do not take photographs, or video or sound recording in the cathedral at any time during the service.

You are welcome to take photographs at any other time.

# ORDER OF SERVICE

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*The Congregation gather on the Cathedral Green at 9.00am.*

## THE LITURGY OF THE PALMS

Hosanna to the Son of David.

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

Hosanna in the highest.

Dear friends in Christ, this morning we begin our observance of Holy Week. During Lent, we have prepared ourselves in anticipation of the Lord's Paschal Mystery. Today, we come together to begin this solemn celebration in union with the whole Church throughout the world. Christ enters his own city to complete his saving work, to suffer, to die, and to rise again. Let us go in faith that, united with him in his sufferings, we may share his risen life.

Listen to the Gospel of Christ according to Saint Mark.

*All* **Glory to you, O Lord.**

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, 'Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, "Why are you doing this?" just say this, "The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, 'What are you doing, untying the colt?' They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

'Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

*Mark 11. 1-11*

This is the Gospel of the Lord.

*All* **Praise to you, O Christ.**

# THE BLESSING OF THE PALM CROSSES

*As the people hold up their palm crosses, the President prays:*

God our Saviour, whose Son Jesus Christ entered Jerusalem as Messiah to suffer and to die; let these palms be for us signs of his victory and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

*All* **Amen.**

*The following hymn is sung as we make our way to the Cathedral. Please follow the Clergy in Procession.*

## PROCESSIONAL HYMN



*All*

1. 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 Blessèd One.

3. The company of angels  
Are praising thee on high;  
And mortal men and all things  
Created make reply.

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

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

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

7. Do thou direct our footsteps  
Upon our earthly way,  
And bring us by thy mercy  
To heaven's eternal day.

8. Within that blessèd City  
Thy praises may we sing,  
And ever raise hosannas  
To our most loving King.

Words: St Theodulph of Orleans (d.821)  
Tr. J.M. Neale (1818–66)

Music: VALET WILL ICH DIR GEBEN  
Melody by M. Teschner, Harm. J.S. Bach (1685–1750)

*As the Procession reaches the West Door, the President says:*

True and humble king, hailed by the crowd as Messiah: grant us the faith to know you and love you, that we may be found beside you on the way of the cross, which is the path of glory.

**Amen.**

*The following hymn is sung as everyone makes their way to places in the Cathedral.*

## HYMN



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

Ride on, ride on in majesty!  
In lowly pomp ride on to die:  
O Christ, thy triumphs now begin  
O'er captive death and conquered sin.

Ride on, ride on in majesty!  
The 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.

Words: Henry Milman (1791–1868)

Music: WINCHESTER NEW  
Adapted from a Chorale (1690)

# THE LITURGY OF THE PASSION

## THE COLLECT FOR PALM SUNDAY

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

*All* **Amen.**

*Please sit.*

## WE PROCLAIM THE WORD OF GOD

A reading from St Paul's letter 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.

*Philippians 2. 5-11*

Listen to what the Spirit is saying to the Church.

**Thanks be to God.**

*Please stand.*

## THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST MARK

*(Please join in the words in **bold type**)*

*N. = Narrator; C. = Congregation; X. = Christus, speaking the words of Christ;*

*S.= Synagoga, who reads various individual voices.*

N. Hear the Passion of our Lord Jesus Christ according to Saint Mark.

*No response is made.*

N. 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,

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

N. 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,

S. 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.

N. And they scolded her. But Jesus said,

X. 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.

N. 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,

C. **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,

X. 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.

N. 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,

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

N. They began to be distressed and to say to him one after another,  
C. **Surely, not I!**  
N. He said to them,  
X. 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.  
N. While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,  
X. Take; this is my body.  
N. 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,  
X. 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.  
N. When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,  
X. 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.  
N. Peter said to him,  
S. Even though all become deserters, I will not.  
N. Jesus said to him,  
X. Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.  
N. But he said vehemently,  
S. Even though I must die with you, I will not deny you.  
N. And all of them said the same. They went to a place called Gethsemane; and he said to his disciples,  
X. Sit here while I pray.  
N. He took with him Peter and James and John, and began to be distressed and agitated. And he said to them,  
X. I am deeply grieved, even to death; remain here, and keep awake.  
N. 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,  
X. Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.  
N. He came and found them sleeping; and he said to Peter,  
X. 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.  
N. 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,  
X. 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.



- N. 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,
- S. The one I will kiss is the man; arrest him and lead him away under guard.
- N. So when he came, he went up to him at once and said,
- S. Rabbi!
- N. 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,
- X. 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.
- N. 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,

- S. 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."
- N. But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,
- S. Have you no answer? What is it that they testify against you?
- N. But he was silent and did not answer. Again the high priest asked him,
- S. Are you the Messiah, the Son of the Blessed One?
- X. I am; and you will see the Son of Man seated at the right hand of the Power, coming with the clouds of heaven.

- N. Then the high priest tore his clothes and said,
- S. Why do we still need witnesses? You have heard his blasphemy! What is your decision?
- N. All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

**C. Prophecy!**

- N. 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,

- S. You also were with Jesus, the man from Nazareth.
- N. But he denied it, saying,
- S. I do not know or understand what you are talking about.
- N. 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,

S. This man is one of them.  
N. But again he denied it. Then after a little while the bystanders again said to Peter,  
C. **Certainly you are one of them; for you are a Galilean.**  
But he began to curse, and he swore an oath,  
S. I do not know this man you are talking about.  
N. At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him,  
X. Before the cock crows twice, you will deny me three times.  
N. 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,  
S. Are you the King of the Jews?  
N. He answered him,  
X. You say so.  
N. Then the chief priests accused him of many things. Pilate asked him again,  
S. Have you no answer? See how many charges they bring against you.  
N. 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,

S. Do you want me to release for you the King of the Jews?  
N. 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,  
S. Then what do you wish me to do with the man you call the King of the Jews?  
N. They shouted back,  
C. **Crucify him!**  
Pilate asked them,  
S. Why, what evil has he done?  
N. But they shouted all the more,  
C. **Crucify him!**  
N. 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,  
C. **Hail, King of the Jews!**  
N. 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,

**C. You who would destroy the temple and build it in three days, save yourself, and come down from the cross!**

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

C. 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.

N. 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,

X. 'Eloi, Eloi, lema sabachthani?

N. which means,

X. My God, my God, why have you forsaken me?

N. When some of the bystanders heard it, they said,

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

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

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

N. 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,

S. Truly this man was God's Son!

*A moment of silence is kept*

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

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

*Mark 14. 1 – 15. 47*

N. This is the Passion of the Lord.

*No response is made.*

## THE BAPTISMAL CREED

*We remain standing to declare what we believe as Christians:*

<b>All</b>	<b>I believe and trust in God the Father, who created all that is.</b>	<b>Yr wyf yn credu ac yn ymddiried yn Nuw Dad, a greodd bopeth sydd.</b>
	<b>I believe and trust in his Son Jesus Christ, who redeemed humankind.</b>	<b>Yr wyf yn credu ac yn ymddiried yn ei Fab Iesu Grist, a brynodd ddynolryw.</b>
	<b>I believe and trust in his Holy Spirit, who gives life to the people of God.</b>	<b>Yr wyf yn credu ac yn ymddiried yn ei Ysbryd Glân, sy'n rhoi bywyd i bobl Dduw.</b>
	<b>I believe and trust in one God, Father, Son and Holy Spirit. Amen.</b>	<b>Yr wyf yn credu ac yn ymddiried yn un Duw, Dad, Mab ac Ysbryd Glân. Amen.</b>

## THE PEACE

*Please remain standing.*

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 with you always.	Tangnefedd yr Arglwydd a fo gyda chwi bob amser.
<b>All</b>	<b>And also with you.</b>	<b>A hefyd gyda thi.</b>

Let us offer one another a sign of peace.

*The congregation share a sign of peace with one another.*

## OFFERTORY HYMN

Make way, make way, For Christ the King  
in splendour arrives.  
Fling wide the gates and welcome Him  
into your lives.

*Make way! Make way for the King of kings.  
Make way! Make way and let his kingdom in.*

He comes the broken hearts to heal,  
the prisoners to free.  
The deaf shall hear, the lame shall dance,  
The blind shall see.

*Chorus*

And those who mourn with heavy hearts  
who weep and sigh,  
With laughter, joy and royal crown  
he'll beautify.

*Chorus*

We call you now to worship him  
as Lord of all,  
to have no gods before him:  
their thrones must fall!

*Chorus*

Words and Music: Graham Kendrick (b.1950)  
© 1986, Administered by [worshiptogether.com](http://worshiptogether.com)

# THE THANKSGIVING

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

**All Amen.**

The Lord be with you.

**All And also with you.**

Lift up your hearts.

**All We lift them to the Lord.**

Let us give thanks to the Lord our God.

**All It is right to give our thanks and praise.**

It is indeed right,  
it is our duty and our joy  
at all times and in all places to give you thanks and praise,  
holy Father, heavenly King, almighty, everlasting God,  
through Jesus Christ your only Son 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  
forever praising you and singing:

**We Sing:**

*Organ*

Ho - ly, Ho - ly, Ho - ly Lord, God of po - wer and might. Hea - ven and earth are

full of your glo - ry. Ho - san - na, Ho - san - na, Ho - san - na in the high - est.

Bles - sed is he who comes in the name of the Lord. Ho -

san - na, Ho - san - na, Ho - san - na in the high - est.

Father in heaven,  
listen to the prayer we make in Jesus' name;  
through the Holy Spirit's power, gentle as a dove,  
may this bread and this wine be for us  
Jesus' body and blood.

Father, we remember when Jesus had supper with his friends  
the night before he died,  
he took the bread;  
he thanked you, broke it, gave it to his friends and said:

'Take this and eat it – this is my body, given for you.  
Do this to remember me.'

After supper, Jesus took the cup of wine;  
he thanked you, gave it to his friends and said:

'All of you drink from this cup – because this is my blood –  
the new promise of God's love:  
Do this every time you drink it to remember me.'

Together we remember that Jesus is always with us and say:

*All* **Lord by your cross  
and resurrection  
You have set your people free.  
You are the Saviour of the world.**

Father, as we remember your Son, Jesus Christ,  
who died on the cross and rose again,  
we offer you these and all the gifts you freely give to us.

Send your Holy Spirit to be with us  
and all who share this bread and drink from this cup.  
Help us to trust you, bring us closer together  
and welcome us, with all your people, into Jesus' glorious kingdom.

All honour and glory belong to you, Father, through Jesus, your Son,  
with the Holy Spirit: one God, for ever and ever.

*All* **Amen.**

*Please sit or kneel.*

# THE LORD'S PRAYER

Let us pray with confidence to the Father:

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

# WE SHARE THE GIFTS

*The priest breaks the bread:*

We break this bread to share in the body of Christ.

**All** **Though we are many, we are one body  
for we all share in one bread.**

*We sing:*

Organ  
Lamb of God, you take a-way the sins of the  
world: have mer-cy on us. Lamb of God, you take a-way the sins of the  
world: have mer - cy on us. Lamb of God, you  
take a-way the sins of the world: grant us peace.

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

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

Come near and receive the Body of our Lord Jesus Christ, broken and given for you.  
Feed on him in your hearts by faith with thanksgiving.



Those who wish to can come forward to receive communion or a blessing.  
The sacrament is administered with these words:

The body of Christ. **Amen.**  
The blood of Christ. **Amen.**

## POST-COMMUNION HYMN

Please stand to sing:



All. 1. From heav'n You came, helpless Babe,  
Entered our world, Your glory veiled;  
Not to be served but to serve,  
And give Your life that we might live.

*This is our God, the Servant King,  
He calls us now to follow Him,  
to bring our lives as a daily offering  
Of worship to the Servant King.*

2. There in the garden of tears,  
My heavy load He chose to bear;  
His heart with sorrow was torn,  
'Yet not my will but Yours,' He said.

*Refrain*

3. Come see His hands and His feet,  
The scars that speak of sacrifice;  
Hands that flung stars into space  
To cruel nails surrendered.

*Refrain*

4. So let us learn how to serve,  
And in our lives enthrone Him;  
Each other's needs to prefer,  
For it is Christ we're serving.

*Refrain*

Words: Graham Kendrick (b.1950)

Music: THE SERVANT KING  
Graham Kendrick

Please remain standing.

Give thanks to the Lord for he is gracious:

*All* **his love is everlasting.**

*All* **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.**

The Lord be with you.

*All* **And also with you.**

Christ crucified draw you to himself, the sure ground of faith, the 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.

*All* **Amen.**

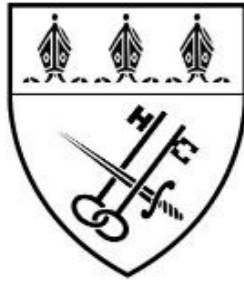
Go in peace to love and serve the Lord.

*All* **In the name of Christ. Amen.**

*Please stand as the Procession leaves the Cathedral.*

# SERVICES FOR HOLY WEEK AND EASTER

<b>MONDAY of HOLY WEEK</b>	8.00am	Morning Prayer and Holy Eucharist <i>Quire</i>
	11.00am	Diocesan Chrism Eucharist <i>Nave</i>
	5.30pm	Choral Evensong <i>Quire</i>
	7.00pm	Holy Week Mediation   <i>Via Crucis</i> <i>Nave</i>
<b>TUESDAY of HOLY WEEK</b>	8.00am	Morning Prayer and Holy Eucharist <i>Quire</i>
	9.30am	Holy Eucharist <i>Nave</i>
	5.30pm	Choral Evensong <i>Quire</i>
	7.00pm	Holy Week Mediation   <i>Stabat Mater</i> <i>Lady Chapel</i>
<b>WENDESDAY of HOLY WEEK</b>	8.00am	Morning Prayer and Holy Eucharist <i>Quire</i>
	5.30pm	Choral Evensong <i>Quire</i>
	7:00pm	Holy Week Mediation   <i>Musical Reflections</i> <i>Nave</i>
<b>MAUNDY THURSDAY</b>	8.00am	Morning Prayer and Holy Eucharist <i>Quire</i>
	9.30am	Cymun Bendigaid <i>Lady Chapel</i>
	7.30pm	Celebration of the Last Supper <i>Nave</i> <i>followed by The Watch and</i>
	10.15pm	Compline <i>Lady Chapel</i>
<b>GOOD FRIDAY</b>	8.00am	Morning Prayer <i>Quire</i>
	10.00am	Messy Easter Service
	12.00pm	The Preaching of the Cross <i>Nave</i> The Reverend Canon Dr Ryan Green <i>Canon Theologian</i>
	1.30pm	The Liturgy of the Cross <i>Nave</i>
<b>HOLY SATURDAY</b>	7.30pm	Easter Vigil with Baptism <i>Nave</i>
<b>EASTER DAY</b>	8.00am	Holy Eucharist [1984] <i>Nave</i>
	9.00am	Holy Eucharist <i>Nave</i>
	11.00am	Solemn Eucharist <i>Nave</i>
	4.00pm	Solemn Evensong <i>Nave</i>



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