



Southwell
Minster

*The Cathedral and Parish Church
of the Blessed Virgin Mary*



LITURGY OF PALM SUNDAY

Sunday 28 March 2021
10.00am

Welcome to Southwell Minster

It is still uncertain when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ. This Pascha (a word derived indirectly from *pesach*, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the Pascha developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning.



As you prepare for worship, please be sensitive to the needs of those around you who may wish to pray in silence. Please switch off mobile telephones and do not use photographic, video or recording equipment at any time.



A loop system is in operation throughout the Minster. Hearing aids that are equipped to do so should be switched to the 'T' position or the loop setting appropriate to your equipment.



Large print orders of service are available. Please ask a Churchwarden, Sidesman or Verger for a copy.



Please speak to a Verger if you need to use the toilet facilities.



We are a Fairtrade cathedral, committed to continuing and increasing our use of fairly traded goods wherever possible.

The President of the Eucharist is The Very Revd Nicola Sullivan, *Dean of Southwell*.
The Deacon is The Revd Dr Richard Frith, *Canon Precentor*.

The cantors are Michael Gregory and Guy Turner, *Lay Clerks*; and Paul Provost, *Rector Chori*. The organ is played by Jonathan Allsopp, *Assistant Director of Music*.

The setting for the Eucharist is *Mass XVII*.

The congregation is invited to join in all texts printed in **bold**.

Face coverings are currently required in places of worship, so please wear one inside the Cathedral unless you have a medically recognised reason not to do so.

No collection will be taken at this service, but donations as you leave in support of the mission and ministry of the Cathedral are very welcome. Envelopes and cash may be deposited in the donation box, or preferably use the contactless donation station. Alternatively, you can give online at www.southwellminster.org/donate. Please give generously.

Communion will be received in silence in one kind only (bread); the Church teaches that Holy Communion is received fully in either the consecrated wafer or the wine. Please follow the instructions of Churchwardens to approach the sanctuary. Please make use of the hand sanitiser dispenser provided as you approach. There will be 2-metre spaces marked on the floor of the aisle; please observe these to keep social distance. Please keep your face covering in place until you have received the host in your hand, and replace it after consuming the host. After receiving Communion, please return to your seat via the side aisles. Gluten-free wafers are available. Please speak to a Churchwarden before the service (if possible) to request one.

Thank you for providing your name and contact details when you registered for or arrived at this service. This measure is in support of the NHS's Test and Trace programme. Your personal details will be stored securely for 21 days in compliance with data protection regulations, and will then be securely disposed of. If during that time someone who has been at the service tests positive for Covid-19, you will be contacted by the NHS.

Acknowledgements

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ORDER OF SERVICE

COMMEMORATION OF THE LORD'S ENTRY INTO JERUSALEM

Please stand as the crucifer and clergy enter and gather in front of the font.

INTROIT

Cantor Hosanna to the son of David:
 blessed is he who comes in the name of the Lord.
 The King of Israel:
 Hosanna in the highest.

*Music: HOSANNA
 Mode vii*

President In the name of the Father,
 and of the Son,
 and of the Holy Spirit.
 Amen.

GREETING

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

INTRODUCTION

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.

All hold up their palm crosses while this prayer is said by the President:

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 lives and reigns with you,
in the unity of the Holy Spirit,
now and for ever.
Amen.

THE PALM GOSPEL

Mark 11: 1-11

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

When Jesus and his disciples were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, 'Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, "Why are you doing this?" just say this, "The Lord needs it and will send it back here immediately."' "

They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, 'What are you doing, untying the colt?' They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

'Hosanna!

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

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!'

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

This is the Gospel of the Lord.

Praise to you, O Christ.

THE PROCESSION

Deacon Let us go forth, praising Jesus our Messiah.

The crucifer and clergy process to the sanctuary, during which we hear a recording of the Cathedral Choir singing the following motet:

Ingrediente Domino in sanctam civitatem, Hebraeorum pueri resurrectionem vitae pronuntiantes, cum ramis palmarum, Hosanna clamabant in excelsis.

Cumque audisset populus quod Jesus veniret Jerosolymam, exierunt obviam ei. Cum ramis palmarum, Hosanna clamabant in excelsis.

While the Lord was entering the holy city, the children of the Hebrews, proclaiming the resurrection of life with branches of palms, were crying out 'Hosanna in the highest'.

And when the people heard that Jesus was coming to Jerusalem, they went out to meet him. With branches of palms, they were crying out 'Hosanna in the highest'.

Words: from the Roman Liturgy of Palm Sunday

Music: George Malcolm (1917-97)

PRAYERS OF PENITENCE

Deacon Christ himself carried up our sins in his body to the tree,
so that, free from sins,
we might live for righteousness;
by his wounds we have been healed.
Let us confess our sins.

Silence is kept.

**Most merciful God,
Father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.
We have not loved you with our whole heart.
We have not loved our neighbours as ourselves.
In your mercy forgive what we have been,
help us to amend what we are,
and direct what we shall be;
that we may do justly, love mercy,
and walk humbly with you, our God.
Amen.**

ABSOLUTION

President Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.
Amen.

KYRIE ELEISON

<i>Cantors</i>	Kyrie eleison.	<i>Lord, have mercy.</i>
	Christe eleison.	<i>Christ, have mercy.</i>
	Kyrie eleison.	<i>Lord, have mercy.</i>

COLLECT

President Let us pray for a closer union with Christ
in his suffering and in his glory.

Silence is kept.

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.

Please sit

THE LITURGY OF THE WORD

FIRST READING *read by Jean Blackshaw*

Isaiah 50: 4-9a

The Lord God has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens—
wakens my ear
to listen as those who are taught.
The Lord God has opened my ear,
and I was not rebellious,
I did not turn backwards.
I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
It is the Lord God who helps me;
who will declare me guilty?
All of them will wear out like a garment;
the moth will eat them up.

This is the Word of the Lord.
Thanks be to God.

MIDDLE VOLUNTARY

Herzlich tut mich verlangen, BWV 727

Johann Sebastian Bach (1685-1750)

Please stand throughout the Passion Reading if you are comfortably able

PASSION READING *sung by the cantors*

Mark 14 - 15

The Passion of our Lord Jesus Christ according to Mark.

At that time, they went to a place called Gethsemane and Jesus said to his disciples: 'Sit here while I pray'.

He took with him Peter and James and John, and began to be distressed and agitated, and said to them: 'I am deeply grieved, even to death; remain here, and keep awake'.

And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him.

He said: 'Abba, Father, for you all things are possible; remove this cup from me; yet not what I want, but what you want'.

He came and found them sleeping and he said to Peter: 'Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak'.

And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them: 'Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going, see, my betrayer is at hand.'

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders.

Now the betrayer had given them a sign, saying: 'The one I will kiss is the man; arrest him and lead him away under guard'.

So when he came, he went up to him at once and said: 'Rabbi!' and kissed him.

Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear.

Then Jesus said to them: 'Have you come out with swords and clubs to arrest me, as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.'

All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked. They took Jesus to the high priest; and all the chief priests, the elders and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying: 'We heard him say: "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands".'

But even on this point, their testimony did not agree. Then the high priest stood up before them and asked Jesus: 'Have you no answer? What is it that they testify against you?'

But he was silent and did not answer. Again, the high priest asked him: 'Are you the Messiah, the Son of the Blessed One?'

Jesus said: 'I am; and you will see the Son of Man seated at the right hand of the Power, and coming with the clouds of heaven'.

Then the high priest tore his clothes and said: 'Why do we still need witnesses? You have heard his blasphemy! What is your decision?'

All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him: 'Prophecy!'

The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant girls of the high priest came by. When she saw Peter warming himself, she stared at him and said: 'You also were with Jesus, the man from Nazareth'.

But he denied it, saying: 'I do not know or understand what you are talking about'.

And he went out into the forecourt. Then the cock crowed and the servant girl, on seeing him, began again to say to the bystanders: 'This man is one of them'.

But again he denied it. Then, after a little while, the bystanders again said to Peter: 'Certainly you are one of them; for you are a Galilean.'

But he began to curse, and he swore an oath: 'I do not know this man you are talking about'.

At this moment, the cock crowed for the second time. Then Peter remembered that Jesus had said to him: 'Before the cock crows twice, you will deny me three times'. And he broke down and wept. As soon as it was morning, the chief priests held a consultation with the elders and scribes, and the whole council. They bound Jesus, led him away and handed him over to Pilate.

Pilate asked him: 'Are you the King of the Jews?'

He answered him: 'You say so'.

Then the chief priests accused him of many things.

Pilate asked him again: 'Have you no answer? See how many charges they bring against you'.

But Jesus made no further reply, so that Pilate was amazed. Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barrabas was in prison with the rebels who had committed murder during the insurrection. so the crowd came and began to ask Pilate to do for them according to his custom.

Then he answered them: 'Do you want me to release for you the King of the Jews?'

For he realised that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead.

Pilate spoke to them again: 'Then what do you wish me to do with the man you call the King of the Jews?'

They shouted back: 'Crucify him!'

Pilate asked them: 'Why? What evil has he done?'

But they shouted all the more: 'Crucify him!'

So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him in the courtyard of the palace (that is the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him: 'Hail, King of the Jews!'

They struck his head with a reed, spat upon him and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him. They compelled a passer-by who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read: 'The King of the Jews'. And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying: 'Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross'.

In the same way, the chief priests, along with the scribes, were also mocking him among themselves and saying: 'He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.'

Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock, Jesus cried out with a loud voice: 'Eloi, Eloi, lema sabachthani?' which means: 'My God, my God, why have you forsaken me?'

When some of the bystanders heard it, they said: 'Listen, he is calling for Elijah'.

And someone ran, filled a sponge with sour wine, put it on a stick and gave it to him to drink, saying: 'Wait, let us see whether Elijah will come to take him down'.

Then Jesus gave a loud cry and breathed his last.

Silence is kept.

And the curtain of the temple was torn in two, from top to bottom.

Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said: 'Truly, this man was God's Son!

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 expecting 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.

Silence is kept.

Please sit or kneel when invited

PRAYERS OF INTERCESSION *led by The Revd Erika Kirk, Priest Vicar*

One of the following responses, or another, may be used:

Lord, in your mercy,
hear our prayer.

Lord, hear us.
Lord, graciously hear us.

And at the end:

Merciful Father,
**accept these prayers
for the sake of your Son,
our Saviour Jesus Christ.
Amen.**

THE LITURGY OF THE SACRAMENT

Please stand

THE PEACE

President 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.

Please sit or kneel

OFFERTORY

*The President prepares the table for Communion as we hear a recording of the following hymn.
Please do not sing along, but you may wish to pray the words silently as you listen.*

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

He came from his blest throne,
Salvation to bestow:
But 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!

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.

They rise, and needs will have
My dear Lord made away;
A murderer they save,
The Prince of Life they slay.
Yet cheerful he
To suffering goes,
That he his foes
From thence might free.

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 (1624-83)

*Tune: LOVE UNKNOWN NEH 86
John Ireland (1879-1962)*

PRAYER AT THE PREPARATION OF THE TABLE

President Let us pray.

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

Please stand

EUCHARISTIC PRAYER

The Lord is here.
His Spirit is with us.

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

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

It is indeed right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

For as the time of his passion and resurrection draws near
the whole world is called to acknowledge his hidden majesty.

The power of the life-giving cross
reveals the judgement that has come upon the world
and the triumph of Christ crucified.

He is the victim who dies no more,
the Lamb once slain, who lives for ever,
our advocate in heaven to plead our cause,
exalting us there to join with angels and archangels,
for ever praising you and singing:

<i>Cantor</i>	Sanctus, sanctus, sanctus Dominus Deus Sabaoth, pleni sunt caeli et terra gloria tua. Hosanna in excelsis.	<i>Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.</i>
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	Benedictus qui venit in nomine Domini. Hosanna in excelsis.	<i>Blessed is he who comes in the name of the Lord. Hosanna in the highest.</i>
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President We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command, send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.
He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

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

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

Deacon Praise to you, Lord Jesus:
**Dying you destroyed our death,
rising you restored our life:
Lord Jesus, come in glory.**

President Lord of all life,
help us to work together for that day when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with the Blessed Virgin Mary and all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.
Amen.

Please sit or kneel

THE LORD'S PRAYER

Standing at the foot of the cross,
as our Saviour taught us, so we pray:

**Our Father in heaven,
hallowed be your name,
your kingdom come, your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever.
Amen.**

BREAKING OF THE 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.**

The President receives Communion.

The body and blood of Christ.
Amen.

All baptised, communicant members of Christian churches are invited to receive Communion. Communion is received in silence in one kind only (bread) on this occasion due to Covid-19; the Church teaches that Holy Communion is received fully in either the consecrated wafer or the wine.

Please follow the instructions of Churchwardens to approach the sanctuary. 2-metre spaces are marked on the floor of the aisle; please observe these to keep social distance.

Please leave your face covering in place as you come up for Communion until you have received the host wafer in your hand, then remove your face covering to consume the host, then replace it before returning to your seat via the side aisles.

Gluten-free wafers are available on request. If you would prefer to receive a blessing (without physical contact), please bring this order of service with you as an indication. If you are unable to move to the altar, please inform a Churchwarden and the President will come to you.

Please sit or kneel on your return from Communion.

AGNUS DEI

<i>Cantor</i>	<i>Agnus Dei, qui tollis peccata mundi: miserere nobis.</i>	<i>Lamb of God, you take away the sin of the world; have mercy upon us.</i>
	<i>Agnus Dei, qui tollis peccata mundi: miserere nobis.</i>	<i>Lamb of God, you take away the sin of the world; have mercy upon us.</i>
	<i>Agnus Dei, qui tollis peccata mundi: dona nobis pacem.</i>	<i>Lamb of God, you take away the sin of the world; grant us peace.</i>

COMMUNION MOTET

We hear a recording of the Cathedral Choir singing the following motet:

<i>Civitas sancti tui facta est deserta. Sion deserta facta est, Jerusalem desolata est.</i>	<i>Your holy cities have become a wilderness. Zion has become a wilderness, Jerusalem a desolation.</i>
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Words: Isaiah 64: 9

Music: William Byrd (c.1539-1623)

PRAYER AFTER COMMUNION

President Let us pray.

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 courage to follow you
and to proclaim you as Lord and King,
to the glory of God the Father.
Amen.

THE DISMISSAL

Please stand

BLESSING

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.

DISMISSAL

Deacon Go in peace to love and serve the Lord.
In the name of Christ. Amen.

ORGAN VOLUNTARY

Valet will ich dir geben, BWV 736

Johann Sebastian Bach (1685-1750)

Once the clergy have departed, you are invited to sit to listen quietly to the organ voluntary. If you wish to leave at this point, please do so without disturbing those who may still wish to listen or pray. Once the voluntary has finished, please leave the Cathedral promptly. Tea and coffee will not be served, and please do not gather in doorways. The clergy will stand outside the north door to greet you on your way out.

No collection is taken at this service, but donations as you leave in support of the mission and ministry of the Cathedral are very welcome. Envelopes and cash may be deposited in the donation box, or preferably use the contactless donation station. Please give generously.

Please take this order of service away with you.

Join us online or in the Cathedral as we walk the way of the Cross to the glory of the Resurrection. For full details of all of our Holy Week and Easter services this year, go to:

www.southwellminster.org/worship/services-calendar

The Minster office is currently closed, but you can contact us if needed using these details:

Tel.: 01636 817290

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