

EVENSONG
&
BENEDICTION



Laetare Sunday, or
the Fourth Sunday in Lent
15th March 2026

SAINT JOHN'S EAST MALVERN

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EVENSONG

Please stand when the bells are rung. The Ministers enter as a hymn is sung.

1. Love will be our Lenten calling,
love to shake and shatter sin,
waking every closed, cold spirit,
stirring new life deep within,
till the quickened heart remembers
what our Easter birth can mean.

2. Peace will be our Lenten living
as we turn for home again,
longing for the words of pardon,
stripping off old grief and pain,
till we stand, restored and joyful,
with the Church on Easter day.

3. Truth will be our Lenten learning:
hear the Crucified One call!
Shadowed by the Saviour's passion,
images and idols fall,
and, in Easter's holy splendour,
God alone is all in all.

*Elizabeth J. Smith 1956-
TIS 684*

V. O Lord, open thou our lips. *Here it is customary to trace a cross on the lips.*

R. And our mouth shall shew forth thy praise.

V. O ☩ God, make speed to save us. *Here it is customary to make the Sign of the Cross*

R. O Lord, make haste to help us.

Here it is customary to make a low bow from the waist until the words '...Holy Ghost'

V. Glory be to the Father, and to the Son, and to the Holy Ghost;

R. As it was in the beginning, is now, and ever shall be,
world without end. Amen.

V. Praise ye the Lord.

R. **The Lord's name be praised.**

The Officiant welcomes the congregation. Please sit as we sing together the PSALM.

PSALM 69:20-28

Thou hast known my reproof, my shame, and my dishonour :
mine adversaries are all in thy sight.

Thy rebuke hath broken my heart; I am full of heaviness :

I looked for some to have pity on me, but there was no man, neither
found I any to comfort me.

They gave me gall to eat :

and when I was thirsty they gave me vinegar to drink.

Let their table be made a snare to take themselves withal :

and let the things that should have been for their wealth be unto them
an occasion of falling.

Let their eyes be blinded, that they see not :

and ever bow thou down their backs.

Pour out thine indignation upon them :

and let thy wrathful displeasure take hold of them.

Let their habitation be void :

and no man to dwell in their tents.

For they persecute him whom thou hast smitten :

and they talk how they may vex them whom thou hast wounded.

Let them fall from one wickedness to an-other:

and not come into thy righteousness.

Here it is customary to bow until the words '...Holy Ghost'

Glory be to the Father, and to the Son :

and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be :

world without end. Amen.

Remain seated for the FIRST LESSON from the Old Testament.

A reading from the Book of Exodus

[5:1-9, 19-6:1]

Afterwards Moses and Aaron went to Pharaoh and said, 'Thus says the Lord, the God of Israel, "Let my people go, so that they may celebrate a festival to me in

the wilderness.” But Pharaoh said, ‘Who is the Lord, that I should heed him and let Israel go? I do not know the Lord, and I will not let Israel go.’ Then they said, ‘The God of the Hebrews has revealed himself to us; let us go a three days’ journey into the wilderness to sacrifice to the Lord our God, or he will fall upon us with pestilence or sword.’ But the king of Egypt said to them, ‘Moses and Aaron, why are you taking the people away from their work? Get to your labours!’ Pharaoh continued, ‘Now they are more numerous than the people of the land and yet you want them to stop working!’ That same day Pharaoh commanded the taskmasters of the people, as well as their supervisors, ‘You shall no longer give the people straw to make bricks, as before; let them go and gather straw for themselves. But you shall require of them the same quantity of bricks as they have made previously; do not diminish it, for they are lazy; that is why they cry, “Let us go and offer sacrifice to our God.” Let heavier work be laid on them; then they will labour at it and pay no attention to deceptive words.’

At the third new moon after the Israelites had gone out of the land of Egypt, on that very day, they came into the wilderness of Sinai. They had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness; Israel camped there in front of the mountain. Then Moses went up to God; the Lord called to him from the mountain, saying, ‘Thus you shall say to the house of Jacob, and tell the Israelites: You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites.’

So Moses came, summoned the elders of the people, and set before them all these words that the Lord had commanded him. The people all answered as one: ‘Everything that the Lord has spoken we will do.’ Moses reported the words of the people to the Lord. Then the Lord said to Moses, ‘I am going to come to you in a dense cloud, in order that the people may hear when I speak with you and so trust you ever after.’

When Moses had told the words of the people to the Lord, the Lord said to Moses: ‘Go to the people and consecrate them today and tomorrow. Have them wash their clothes and prepare for the third day, because on the third day the Lord will come down upon Mount Sinai in the sight of all the people. You shall set limits for the people all around, saying, “Be careful not to go up the

mountain or to touch the edge of it. Any who touch the mountain shall be put to death. No hand shall touch them, but they shall be stoned or shot with arrows; whether animal or human being, they shall not live.” When the trumpet sounds a long blast, they may go up on the mountain.’ So Moses went down from the mountain to the people. He consecrated the people, and they washed their clothes. And he said to the people, ‘Prepare for the third day; do not go near a woman.’

On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain, and a blast of a trumpet so loud that all the people who were in the camp trembled. Moses brought the people out of the camp to meet God. They took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke, because the Lord had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently. As the blast of the trumpet grew louder and louder, Moses would speak and God would answer him in thunder. When the Lord descended upon Mount Sinai, to the top of the mountain, the Lord summoned Moses to the top of the mountain, and Moses went up. Then the Lord said to Moses, ‘Go down and warn the people not to break through to the Lord to look; otherwise many of them will perish. Even the priests who approach the Lord must consecrate themselves or the Lord will break out against them.’ Moses said to the Lord, ‘The people are not permitted to come up to Mount Sinai; for you yourself warned us, saying, “Set limits around the mountain and keep it holy.”’ The Lord said to him, ‘Go down, and come up bringing Aaron with you; but do not let either the priests or the people break through to come up to the Lord; otherwise he will break out against them.’ So Moses went down to the people and told them.

Here endeth the first lesson.

Please stand to sing the MAGNIFICAT, the Song of the Blessed Virgin Mary

SET B

W. KNYVETT. (from Handel)



MY ✠ soul doth | magnify the | Lord : *here it is customary to make the Sign of the Cross*
and my spirit hath re | joicèd in | God my | Saviour.

For he | hath re | garded :

The | lowliness | of his | hand-maiden.

For be | hold, from | henceforth :

all gene | rations shall | call me | blessèd.

For he that is mighty hath | magni•fièd | me :

And | holy | is his | Name.

And his mercy is on | them that | fear him :

Through | out all | gene | rations.

He hath shewèd | strength • with his | arm :

he hath scatterèd the proud in the imagi | nation | of their | hearts.

He hath put down the mighty | from their | seat :

and hath ex | alted the | humble and | meek.

He hath fillèd the hungry with | good | things :

and the rich he | hath sent | empty a | way.

He re | membering his | mercy :

hath | holpen his | servant | Israel.

As he promisèd | to our | fore•fathers :

Abraham | and his | seed for | ever.

Here it is customary to make a low bow from the waist until the words '...Holy Ghost'

Glory be to the Father, and | to the | Son :

and | to the | Holy | Ghost;

As it was in the beginning, is now, and | ever | shall be :

world without | end. A | - - | men.

Please sit for the SECOND LESSON from the New Testament.

A reading from the Gospel according to Matthew

[27.1-31]

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.' Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking

the pieces of silver, said, 'It is not lawful to put them into the treasury, since they are blood money.' After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, 'And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me.'

Now Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, 'Do you not hear how many accusations they make against you?' But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

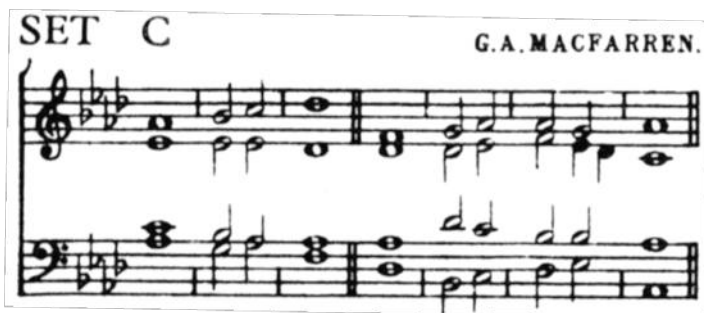
Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?' For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgement seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!'

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' Then the people as a whole answered, 'His blood be on us and on our children!' So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, 'Hail, King of the Jews!' They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

Here endeth the second lesson.

Please stand to sing NUNC DIMITTIS, the Song of Simeon



LORD now lettest thou thy servant de | part in | peace :
ac | cording | to thy | word.

For mine eyes have | seen thy sal | vation :
which thou hast preparèd before the | face of | all | people.

To be a light to | lighten the | Gentiles :
and to be the | glory • of thy | people | Israel.

Here it is customary to make a low bow from the waist until the words '...Holy Ghost'

Glory be to the Father, and | to the | Son :

And | to the | Holy | Ghost;

As it was in the beginning, is now, and | ever | shall be :
world without | end. A | - - | men.

The APOSTLES' CREED is said as all face the window of 'Christ the Light of the World'

I BELIEVE in God the Father almighty, Maker of heaven and earth: and in *here it is customary to make a slight bow* Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father almighty; from thence he shall come

to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection ✠ *here it is customary to make the Sign of the Cross* of the body, and the life everlasting. Amen.

The VERSICLES AND RESPONSES are sung.

V. The Lord be with you.

R. And with thy spirit.

All kneel or sit

V. Let us pray.

V. Lord, have mercy upon us.

R. Christ, have mercy upon us.

V. Lord, have mercy upon us.

The LORD'S PRAYER is sung

OUR FATHER, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done; in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

V. O Lord, shew thy mercy upon us.

R. And grant us thy salvation.

V. O Lord, save the King.

R. And mercifully hear us when we call upon thee.

V. Endue thy Ministers with righteousness.

R. And make thy chosen people joyful.

V. O Lord, save thy people.

R. And bless thine inheritance.

V. Give peace in our time, O Lord.

R. **Because there is none other that fighteth for us, but only thou, O God.**

V. O God, make clean our hearts within us.

R. **And take not thy Holy Spirit from us.**

The Officiant sings the COLLECTS: the first of the Day, the second for Lent, the third for Peace, and the fourth for Aid against all Perils

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. **Amen.**

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. **Amen.**

O GOD, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. **Amen.**

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. **Amen.**

Please sit for the MUSICAL REFLECTION

Please stand to sing the hymn as the Blessed Sacrament is placed upon the altar

**1. Sweet Sacrament divine,
hid in thy earthly home,
lo, round thy lowly shrine,
with suppliant hearts we come;
Jesu, to thee our voice we raise,**

in songs of love and heartfelt praise,
Sweet Sacrament divine,
Sweet Sacrament divine.

2. Sweet Sacrament of peace,
dear home for every heart,
where restless yearnings cease,
and sorrows all depart,
there in thine ear all trustfully
we tell our tale of misery,
Sweet Sacrament of peace,
Sweet Sacrament of peace.

3. Sweet Sacrament of rest,
Ark from the ocean's roar,
within thy shelter blest
soon may we reach the shore;
save us, for still the tempest raves;
save, lest we sink beneath the waves,
Sweet Sacrament of rest,
Sweet Sacrament of rest.

4. Sweet Sacrament divine,
earth's light and jubilee,
in thy far depths doth shine
the Godhead's majesty;
sweet light, so shine on us, we pray,
that earthly joys may fade away,
Sweet Sacrament divine,
Sweet Sacrament divine.

*Francis Stanfield 1835-1914
New English Hymnal 307*

BENEDICTION

It is customary to kneel throughout the rite of Benediction, kneelers are provided for this purpose in the front row of chairs in the chapel. However those unable to kneel may remain seated. This hymn is sung kneeling as the Blessed Sacrament is exposed and honoured with incense

O saving Victim, opening wide
The gate of heaven to man below;
Our foes press hard on every side,
Thine aid supply, thy strength bestow.

All praise and thanks to thee ascend
For evermore, blest One in Three;
O grant us life that shall not end,
In our true native land with thee. Amen.

St Thomas Aquinas 1227-74, tr. J. M. Neale 1818-66
NEH 2

ALITANY or prayers are offered

Let us proclaim the greatness of God
and pray to Christ the Lord, for he cares for all people.
Give salvation, Lord, to those you have redeemed.

God of all truth, grant every good gift to the college of bishops
and preserve in the faith of the apostles the people you have entrusted to them.
Give salvation, Lord, to those you have redeemed.

May all who share in the one bread of life be filled with your love;
may they be united more closely in your Body.
Give salvation, Lord, to those you have redeemed.

Help us to put aside our selfish ways;
let us put on the newness and fulness of life you promise.
Give salvation, Lord, to those you have redeemed.

May sinners share in the blessings of your atonement;
may they find repentance and forgiveness.
Give salvation, Lord, to those you have redeemed.

Let the dead praise your goodness in the peace of heaven;
there we hope to glorify your name for ever.
Give salvation, Lord, to those you have redeemed.

Lord God in your surpassing wisdom you reconcile us to yourself. Grant that your people may come with eager faith and ready will to celebrate the Easter festival.
Amen.

Silence

The LITANY concludes with the following response repeated three times

Blessed, praised and hallowed be Jesus Christ upon His Throne of Glory
and in the most Holy Sacrament of the Altar.

The priest and people sing together as the Blessed Sacrament is honoured with incense

**5. Therefore we, before him bending,
This great sacrament revere:
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes the inward vision clear.**

**6. Glory let us give and blessing
To the Father and the Son,
Honour, might and praise addressing,
While eternal ages run;
Ever too his love confessing,
Who, from both, with both, is one. Amen.**

*St Thomas Aquinas 1227-74
tr. J. M. Neale 1818-66
NEH 268*

V. Thou gavest them bread from heaven.

R. **Containing in itself all sweetness.**

Let us pray.

O God, who in a wonderful sacrament hast left us a memorial of thy passion; grant us, so to worship the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption: who livest and reignest, world without end. **Amen.**

Then BENEDICTION is given with the Blessed Sacrament. Bow down in profound adoration while the Priest gives Benediction. Make the sign of the Cross, and ask for your Saviour's blessing on yourself and on the whole Church.

While the bell rings, say in your heart:

Blessed and praised every moment be the Most Holy and Divine Sacrament.

The priest then says, with the people repeating each line, the DIVINE PRAISES

Blessed be God.

Blessed be God.

Blessed be His Holy Name.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be the Name of Jesus.

Blessed be Jesus Christ in the Most Holy Sacrament of the Altar.

Blessed be Jesus Christ in the Most Holy Sacrament of the Altar.

Blessed be the Holy Ghost, the Comforter.

Blessed be the Holy Ghost, the Comforter.

Blessed be the Mother of God, Mary most holy.

Blessed be the Mother of God, Mary most holy.

Blessed be the Name of Mary, Virgin and Mother.

Blessed be the Name of Mary, Virgin and Mother.

Blessed be God in His Angels and in His Saints.

Blessed be God in His Angels and in His Saints.


The following is sung

ANTIPHON *Fine*

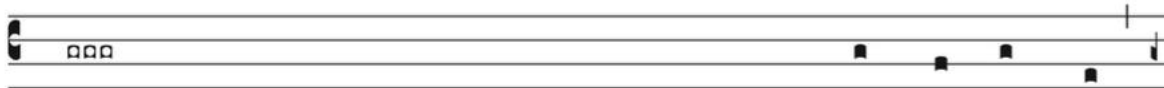


Let us a-dore for e-ver * **the most ho-ly sac-ra-ment.**

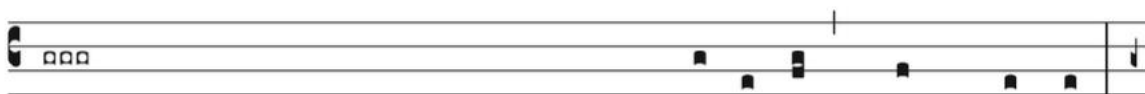
PSALM 117 TONE VI



O praise the Lord, all ye hea-then: **praise him, all ye na-tions.**



For his merciful kindness is ever more and more to-wards us:



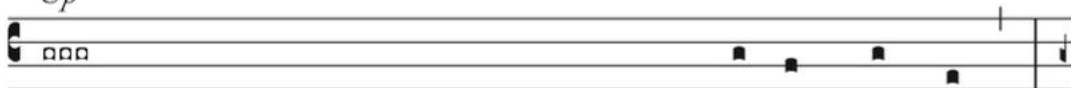
and the truth of the Lord endureth for ev-er. Praise the Lord.

Bow



Glory be to the Father, and to the Son: and to the Ho-ly Ghost;

Up



as it was in the beginning, is now, and ev-er shall be:

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world with-out end. A-men. Let us a-dore...

The organist plays the POSTLUDE

Please join us for cheese and wine after the service



Saint John's Finch Street

www.saintjohns.org.au

