



LANCASTER PRIORY

A welcoming, inclusive, Christian community

THE EUCHARIST

Palm Sunday

10th April 2022

10.00am



Welcome to Lancaster Priory

We are really pleased that you are worshipping with us today. Wherever you have come from, this is your church and you are unconditionally welcome.

Palm Sunday marks the beginning of Holy Week, the annual memorial of Jesus' death and resurrection. Jesus' last days were spent in Jerusalem, the ancient capital city of Israel. On Palm Sunday we remember his triumphal entry into the city, when he was hailed as King David's heir, the promised Messiah, by the same crowds who would later call for him to be crucified. The symbolic act of processing with palms on this day is a very ancient Christian tradition, which encourages all of us to take our place amongst the crowds and walk alongside Jesus during Holy Week. Palm Sunday is also traditionally a day when the whole Passion Narrative: the story of Jesus' suffering and death, is read. On this day, then, we move from the joyful celebration of Jesus as King to remembering his death on the cross, anticipating the events of Maundy Thursday and Good Friday.

Today's services form a combination of hearing and participatory reflection that makes Holy Week unique in the calendar of Christian Worship. The Palm Sunday liturgy, in particular, helps us to feel again what it is to be part of a crowd that welcomes a humble king: to undergo joy, mood change and the nagging questions that are so much a part of our lives of faith – it is a part of the preparation for Easter.

The church has been dressed in red, because we have moved from Lenten preparation and penitence into the seesaw of exaltation, abasement, expectation, identification with Jesus and joy that is Holy Week itself.

Today's service (Palm Sunday):

President: The Revd Leah Vasey-Saunders. Preacher: The Revd Dr Susan Salt

Organist: Ian Pattinson FRCO, Priory Organist

Choir: Girls & ATB. Setting: Mass of St Cedd (Nardone)

Today's Booklet is sponsored by...

Andrew, Mark, Jenny and Peter
in loving memory of Margaret Nicholson, wife and mother,
the anniversary of whose death falls at this time

Acknowledgements

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The Welcome and Notices

Palms are given to people as they arrive at the Lancaster Castle John O'Gaunt Gate. When all are assembled:

The Priest says The Lord 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 aloft their palms.

The Priest says God our Saviour, whose Son Jesus Christ entered Jerusalem as Messiah to suffer and die, + bless these palms + and let them be a sign of his victory. Grant that we who bear them in his name may reach the happiness of the new and everlasting Jerusalem by faithfully following him, who lives and reigns for ever and ever.

Amen.

Hear the Gospel of our Lord Jesus Christ according to Luke **Glory to you O Lord**

The account of Jesus' entry into Jerusalem is now read: (Luke 19, 28-40)

The Deacon says When they were approaching Jerusalem, in sight of Bethphage and Bethany, close by the Mount of Olives, Jesus sent two of his disciples and said to them, "Go off to the village facing you, and as soon as you enter it you will find a tethered colt that no one has yet ridden. Untie it and bring it here. If anyone says to you, 'What are you doing?' say, 'the Master needs it and will send it back here directly.'" They went off and found a colt tethered near a door in the open street. As they untied it, some men standing there said, "What are you doing, untying that colt?" They gave the answer Jesus had told them, and the men let them go. Then they took the colt to Jesus and threw their cloaks on its back, he sat on it. Many people spread their cloaks on the road, others greenery which they had cut in the fields. And those who went in front and those who followed were all shouting, "Hosanna! Blessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David! Hosanna in the highest heavens!" This is the Gospel of the Lord **Praise to you O Christ**

The Deacon continues Let us go forth in peace, praising Jesus our Messiah as did the crowds who welcomed him, into Jerusalem.

The choir sings: Hosanna to the Son of David - Weelkes

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 heavens. Hosanna in excelsis Deo.

The procession, led by the crucifer with lights and incense and followed by members of the congregation holding their palms high, proceeds towards the Priory all singing

Hymn (509)

*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...

8. For homage may we bring thee
our victory o'er the foe,
that in the Conqueror's triumph
this strain may ever flow:
All glory, laud, and honour...

Tr. JM Neale (1818-1866)

Members of the congregation go to their seats.

And when all are in their places in church, the choir sings:

O Jerusalem, look toward the East and behold: lift up thine eyes,

O Jerusalem, and behold the power of thy King! (NEH 510)

The Collect *The priest says 'let us pray' and silence is kept.*

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.**

Please sit for

The 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. For the word of the Lord. **Thanks be to God**

The Passion according to St Luke

The dramatic reading of the Passion replaces the usual Gospel reading.

The reading is long, and you may wish to sit if standing is uncomfortable.

At the end of the reading, silence is kept.

N The Passion of Our Lord Jesus Christ according to Luke.

When the hour came Jesus took his place at table, and the apostles with him. And he said to them,

Jesus I have longed to eat this Passover with you before I suffer; because, I tell you, I shall not eat it again until it is fulfilled in the kingdom of God.

N Then, taking a cup, he gave thanks and said,

Jesus Take this and share it among you, because from now on, I tell you, I shall not drink wine until the kingdom of God comes.

N Then he took some bread, and when he had given thanks, broke it and gave it to them, saying,

Jesus This is my body which will be given for you; do this as a memorial of me.

N He did the same with the cup after supper, and said,

Jesus This cup is the new covenant in my blood which will be poured out for you. And yet, here with me on the table is the hand of the man who betrays me. The Son of Man does indeed go to his fate even as it has been decreed, but alas for that man by whom he is betrayed!

N And they began to ask one another which of them it could be who was to do this thing. A dispute arose also between them about which should be reckoned the greatest, but he said to them,

Jesus Among pagans it is the kings who lord it over them, and those who have authority over them are given the title Benefactor. This must not happen with you. No; the greatest among you must behave as if he were the youngest, the leader as if he were the one who serves. For who is the greater: the one at table or the one who serves? The one at table, surely? Yet here am I among you as one who serves!

You are the men who have stood by me faithfully in my trials; and now I confer a kingdom on you, just as my Father conferred one on me: you will eat and drink at my table in my kingdom, and you will sit on thrones to judge the twelve tribes of Israel.

Simon, Simon! Satan, you must know, has got his wish to sift you all like wheat; but I have prayed for you Simon, that your faith may not fail, and once you have recovered, you in your turn must strengthen your brothers.

N He answered,

Peter Lord, I would be ready to go to prison with you, and to death.

N Jesus replied,

Jesus I tell you, Peter, by the time the cock crows today you will have denied three times that you know me.

N He said to them,

Jesus When I sent you out without purse or haversack or sandals, were you short of anything?

N They answered,

All **No.**

N He said to them,

Jesus But now if you have a purse, take it: if you have a haversack, do the same; if you have no sword, sell your cloak and buy one, because I tell you these

words of scripture have to be fulfilled in me: He let himself be taken for a criminal. Yes, what scripture says about me is even now reaching its fulfilment.

N They said,

All **Lord, there are two swords here now.**

N He said to them,

Jesus That is enough!

N He then left the upper room to make his way as usual to the Mount of Olives, with the disciples following. When they reached the place he said to them,

Jesus Pray not to be put to the test.

N Then he withdrew from them, about a stone's throw away, and knelt down and prayed, saying,

Jesus Father, if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine.

N Then an angel appeared to him coming from heaven to give him strength. In his anguish he prayed even more earnestly, and his sweat fell to the ground like great drops of blood.

When he rose from prayer he went to the disciples and found them sleeping for sheer grief. He said to them,

Jesus Why are you asleep? Get up and pray not to be put to the test.

N He was still speaking when a number of men appeared, and at the head of them the man called Judas, one of the Twelve, who went up to Jesus to kiss him. Jesus said,

Jesus Judas, are you betraying the Son of Man with a kiss?

N His followers, seeing what was happening, said,

All **Lord, shall we use our swords?**

N And one of them struck out at the high priest's servant, and cut off his right ear. But at this Jesus spoke,

Jesus Leave off! That will do!

N And touching the man's ear he healed him.

Then Jesus spoke to the chief priests and captains of the Temple guard and elders who had come for him. He said,

Jesus Am I a brigand that you had to set out with swords and clubs? When I was among you in the Temple day after day you never moved to lay hands on me. But this is your hour; this is the reign of darkness.

N They seized him then and led him away, and they took him to the high priest's house. Peter followed at a distance. They had lit a fire in the

middle of the courtyard and Peter sat down among them, and as he was sitting there by the blaze a servant-girl saw him, peered at him and said,

Girl This person was with him too.

N But he denied it, saying,

Peter Woman, I do not know him.

N Shortly afterwards, someone else saw him and said,

Boy You are another of them.

N But Peter replied,

Peter I am not, my friend.

N About an hour later another man insisted saying,

Man This fellow was certainly with him. Why, he is a Galilean.

N *Peter said,*

Peter My friend, I do not know what you are talking about.

N At that instant, while he was still speaking, the cock crew, and the Lord turned and looked straight at Peter, and Peter remembered what the Lord had said to him, 'Before the cock crows today, you will have disowned me three times'. And he went outside and wept bitterly.

Meanwhile the men who guarded Jesus were mocking him and beating him. They blindfolded him and questioned him, saying,

All ***Play the prophet. Who hit you then?***

N And they continued heaping insults on him.

When day broke there was a meeting of the elders of the people, attended by the chief priests and scribes. He was brought before their council, and they said to him,

Priests If you are the Christ, tell us.

N He replied,

Jesus If I tell you, you will not believe me, 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.

N Then they all said,

Priests So you are the Son of God then?

N He answered,

Jesus It is you who say I am.

N They said,

Priests What need of witnesses have we now? We have heard it for ourselves from his own lips.

N The whole assembly then rose, and they brought him before Pilate.

They began their accusations by saying,

Priests We found this man inciting our people to revolt, opposing payment of a tribute to Caesar, and claiming to be Christ, a king.

N Pilate put to him this question,

Pilate Are you the king of the Jews?

N He replied,

Jesus It is you who say it.

N Pilate then said to the chief priests and the crowd,

Pilate I find no case against this man.

N But they persisted,

Priests He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here.

N When Pilate heard this, he asked if the man were a Galilean; and finding that he came under Herod's jurisdiction he passed him over to Herod who was also in Jerusalem at that time.

Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day.

Pilate then summoned the chief priests and the leading men and the people. He said,

Pilate You brought this man before me as a political agitator. Now I have gone into the matter myself in your presence and found no case against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, so I shall have him flogged and then let him go.

N But as one man they howled,

All **Away with him! Give us Barabbas!**

N This man had been thrown into prison for causing a riot in the city and for murder. Pilate was anxious to set Jesus free and addressed them again, but they shouted back.

All **Crucify him! Crucify him!**

N And for the third time he spoke to them.

Pilate Why? What harm has this man done? I have found no case against him that deserves death, so I shall have him punished and then let him go.

N But they kept on shouting at the top of their voices, demanding that he should be crucified. And their shouts were growing louder. Pilate then gave his verdict; their demand was to be granted. He released the man they asked for, who had been imprisoned for rioting and murder, and handed Jesus over to them to deal with as they pleased. As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus. Large numbers of people followed him, and of women too, who mourned and lamented for him. But Jesus turned to them and said,

Jesus Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. For the days will surely come when people will say, 'Happy are those who are barren, the wombs that have never borne, the breasts that have never suckled!' Then they will begin to say to the mountains, 'Fall on us!'; to the hills, 'Cover us!' For if men use the green wood like this, what will happen when it is dry?

N Now with him they were also leading out two other criminals to be executed. When they reached the place called The Skull, they crucified him there and the two criminals also, one on the right, the other on the left. Jesus said,

Jesus Father, forgive them; they do not know what they are doing.

N Then they cast lots to share out his clothing. The people stayed there watching him. As for the leaders, they jeered at him, saying,

All **He saved others; let him save himself if he is the Christ of God, the Chosen One.**

N The soldiers mocked him too, and when they approached to offer him vinegar they said,

All **If you are the king of the Jews, save yourself.**

N Above him there was an inscription: 'This is the King of the Jews.' One of the criminals hanging there abused him, saying,

Criminal 1 Are you not the Christ? Save yourself and us as well.

N But the other spoke up and rebuked him.

Criminal 2 Have you no fear of God at all? You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus, remember me when you come into your kingdom.

N He replied
Jesus Indeed, I promise you, today you will be with me in paradise.
N It was now about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said,
Jesus Father, into your hands I commit my spirit.
N With these words he breathed his last.
When the centurion saw what had taken place, he gave praise to God and said,
Centurion This was a great and good man.
No response is made.

The Talk *Please sit.*

The Affirmation of Faith *Please stand*

We believe in God the father; from whom every family in heaven and earth is named. We believe in God the Son, who lives in our hearts through faith, and fills us with his love. We believe in the Holy Spirit, who strengthens us with power from on high. We believe in God; Father, Son and Holy Spirit. Amen.

The Peace *All stand for*

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**

The deacons says Let us offer one another a sign of peace.
We acknowledge one another with a sign of peace.

The Offertory Hymn (LP22) *The gifts are brought to the altar. During this hymn a collection will be taken.*

**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!*

2. He comes the broken hearts to heal,
the pris'ners to free;
the deaf shall hear, the lame shall dance,
the blind shall see.

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

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

Graham Kendrick (b.1950)
© 1986 Make Way Music

The Prayer of Thanksgiving

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.**

Lord of all life, you created the universe, where all living things reflect your glory. You give us this great and beautiful earth to discover and to cherish. You made us all, you give us your love, even when things go wrong and then Jesus knew hurt and pain. Through him you wipe away our tears and fill us with your peace. You made us all, each wonderfully different, to join with the angels and sing your praise:

All sing
**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory. Hosanna in the highest.
Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

The priest continues
We thank you, loving Father, because, when we turned away, you sent Jesus, your Son. He gave his life for us on the cross and shows us the way to live. Send your Holy Spirit that these gifts of bread and wine may be for us Christ's body and his blood.

On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks, broke it, and shared it with his disciples, saying:

‘This is my body, given for you. Do this to remember me.’ After they had eaten, he took the cup of wine, gave thanks, and shared it with his disciples, saying: ‘This is my blood, poured out for you and for many, for the forgiveness of sins.’

So Father, with this bread and this cup we celebrate his love, his death, his risen life. As you feed us with these gifts, send your Holy Spirit, and change us more and more to be like Jesus our Saviour.

Help us, Father, to love one another, as we look forward to that day when suffering is ended, and all creation is gathered in your loving arms. And now with the Blessed Virgin Mary and all your saints we give you glory, through Jesus Christ, in the strength of the Spirit, today and for ever. **Amen.**

The Lord’s Prayer *We pray together in our preferred version or language.*

Gathering our prayers and praises into one, let us pray as our Saviour 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.

The Breaking of the Bread

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

The Agnus Dei *Please sit. All sing*

Jesus, Lamb of God: have mercy on us.
Jesus, bearer of our sin: have mercy on us.
Jesus, redeemer of the world, grant us peace.

The Giving of Communion *The congregation are invited to receive 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 priest and people receive communion. We welcome communicant members of all Christian denominations to receive communion. If you would prefer to receive a blessing, please carry this booklet with you. Gluten-free hosts are available, please indicate this to the president, green cards are available from the sidespeople for this purpose.

Communion Anthem *The choir sings Pueri Hebraeorum (Victoria)*

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

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

and then, still sitting, we sing

Hymn *(LP)*

Come and see, come and see,
come and see the King of love;
see the purple robe and crown of thorns he wears.
Soldiers mock, rulers sneer as He lifts the cruel cross;
lone and friendless now, He climbs towards the hill.

*We worship at Your feet, where wrath and mercy meet,
and a guilty world is washed by love's pure stream.*

For us He was made sin - oh, help me take it in.

Deep wounds of love cry out 'Father, forgive'.

I worship, I worship the Lamb who was slain.

2. Come and weep, come and mourn for your sin that pierced Him there;
so much deeper than the wounds of thorn and nail.

All our pride, all our greed, all our fallenness and shame;
and the Lord has laid the punishment on Him.

We worship at Your feet...

3. Man of heaven, born to earth to restore us to Your heaven.

Here we bow in awe beneath Your searching eyes.

From Your tears comes our joy, from Your death our life shall spring;
by Your resurrection power we shall rise.

We worship at Your feet...

(Graham Kendrick b.1950)

Prayer After Communion

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 Notices will be given from the chancel step

Hymn (511)

*Ride on, ride on in majesty!
Hark, all the tribes hosanna cry:
O Saviour meek, pursue thy road
with palms and scattered garments strowed.*

2. 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.

3. Ride on, ride on in majesty!
The wingèd squadrons of the sky
look down with sad and wondering eyes
to see the approaching sacrifice.

4. Ride on, ride on in majesty!
the last and fiercest strife is nigh:
the Father on his sapphire throne
awaits his own anointed Son.

5. 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.

HM Milman (1791-1868)

The Blessing and Dismissal

The priest gives the Blessing

May Christ draw you to humility and worship, and bring you to see God at work; and so the blessing of God almighty, Father, Son, and Holy Spirit be with you through his Passion, and remain with you for evermore. **Amen**

Deacon: Go in peace. Proclaim the Word made flesh.

Glory, thanks and praise to God.

Organ Voluntary: Prelude on 'Valet will ich dir geben' (Bach)



Jesus' Entry into Jerusalem by Japanese Artist Watanabe Sadao (1913- 1996)