



A welcoming, inclusive, Christian community

THE EUCHARIST

Palm Sunday

24th March 2024

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.

Setting: NEH Folk Mass

Acknowledgements

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The Welcome

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 up their palms and 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: (Mark 11:1-11)

The Deacon says 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.

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.

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 cantor 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.**

The Reading *Philippians 2.5-11 Please sit.*

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 Mark

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. The congregation is asked to read aloud all the parts in **bold type**.*

Evangelist The Passion of our Lord Jesus Christ according to Mark.

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,

Pilate "Are you the King of the Jews?"

Evangelist He answered him,

Jesus "You say so."

Evangelist Then the chief priests accused him of many things. Pilate asked him again,

Pilate "Have you no answer? See how many charges they bring against you."

Evangelist 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,

Pilate "Do you want me to release for you the King of the Jews?"

Evangelist 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,

Pilate "Then what do you wish me to do with the man you call the King of the Jews?"

Evangelist They shouted back,

Crowd "Crucify him!"

Evangelist Pilate asked them,

Pilate "Why, what evil has he done?"

Evangelist But they shouted all the more,

Crowd *(louder)* "Crucify him!"

Evangelist 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,

Soldiers "Hail, King of the Jews!"

Evangelist 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,

Passers-by "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!"

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

Priests "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."

Evangelist 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,

Jesus "Eloi, Eloi, lema sabachthani?"

Evangelist which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said,

Bystanders "Listen, he is calling for Elijah."

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

Bystanders "Wait, let us see whether Elijah will come to take him down."

Evangelist Then Jesus gave a loud cry and breathed his last.

Pause

Evangelist 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,

Centurion "Truly this man was God's Son!"

No response is made.

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 deacon says Let us offer one another a sign of peace.

We offer one another a sign of peace.

The Offertory Hymn (LP22) *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.

*Make way, make way,
for the King of Kings;
make way, make way,
and let his kingdom in!*

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)

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:

The Choir sings

*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 Giving of Communion *All 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 Agnus Dei *Please sit. The choir sings*

Jesus, Lamb of God:
have mercy on us.

Jesus, bearer of our sins:
have mercy on us.
Jesus, redeemer of the world:
give us your peace.

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 Then did the priests make an offering (Byrd)

Hymn (LP 43)

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.

Chorus

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.

Chorus

G Kendrick

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 Blessing *The priest gives the Blessing*

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

Amen

Recessional Hymn (NEH 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 Dismissal *The Deacon says*

Go in peace. Proclaim the Word made flesh.

Glory, thanks and praise to God.

Organ Voluntary *Fugue in C minor (Bach)*