

Sunday 2 April 2023
Palm Sunday

Unless it is raining hard, if you are able to walk from the East end of the churchyard, please assemble there to begin the service at 9.50am.

The choir sings: The children of the Hebrews (Plainsong)

*The children of the Hebrews,
carrying palms and olive branches,
went forth to meet the Lord,
crying out and saying:*

*Hosanna in the highest!
Hosanna to the Son of David!
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.*

Grace, mercy and peace from God our Father
and the Lord Jesus Christ 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 palms while this prayer is said:

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

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

Matthew 21.1-11

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, 'Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, "The Lord needs them." And he will send them immediately.' This took place to fulfil what had been spoken through the

prophet, saying, 'Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey.' The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, 'Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!' When he entered Jerusalem, the whole city was in turmoil, asking, 'Who is this?' The crowds were saying, 'This is the prophet Jesus from Nazareth in Galilee.'

This is the Gospel of the Lord.
Praise to you, O Christ.

Let us go forth, praising Jesus our Messiah.

The procession is led by the crucifer into Church while we all sing:

*All glory, laud, and honour
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring.*

Thou art the King of Israel,
thou David's royal Son,
who in the Lord's name comest,
the King and blessed one:

The company of angels
are praising thee on high,
and mortal men and all things
created make reply:

The people of the Hebrews
with palms before thee went:
our praise and prayer and anthems
before thee we present:

To thee before thy passion
they sang their hymns of praise:
to thee now high exalted
our melody we raise:

Thou didst accept their praises,
accept the prayers we bring,
who in all good delightest,
thou good and gracious King:

Thy sorrow and thy triumph
grant us, O Christ, to share,
that to the holy city
together we may fare:

For homage may we bring thee
our victory o'er the foe,
that in the Conqueror's triumph
this strain may ever flow:

Gloria, laus et honor St Theodulph of Orleans (c.750–821)
translated by John Mason Neale (1818–1866)
Reproduced from Ancient & Modern Electronic Words Edition,
number 159

We remain standing for the Collect, however if you have difficulty in standing please feel free to sit during any part of the service.

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

We sit for the reading:

A reading from the letter of Paul to the Philippians
Philippians 2:5-11

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.

Stand to sing the Gradual Hymn:

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

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

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

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

Ride on, ride on in majesty!
In lowly pomp ride on to die;
bow thy meek head to mortal pain,
then take, O God, thy power, and reign.

Henry Hart Milman (1791–1868)*

Reproduced from Ancient & Modern Electronic Words Edition,
number 161

The Passion Gospel is read in dramatic form.

The reading is in a separate booklet.

Please join in with the words in bold type.

It is traditional to stand for the Passion Gospel but do feel free to sit if you feel unable to stand.

This year's Gospel

Matthew 26.14 – 27.66

At the end of the Gospel reading please sit.

A period of silence is kept.

The Sermon

Please sit or kneel for prayers of intercession.

During the prayers:

Lord, in your mercy
hear our prayer.

At the end:

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

Please stand for the Peace.

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.

No collection is taken during this service.

There is a collection plate and contactless card machine near the door or donations can be made online via our website www.attleboroughchurch.org.uk/donate

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.

Samuel Crossman (c.1624–1683)

Reproduced from *Ancient & Modern Electronic Words Edition*,
number 147

Please remain standing.

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

The Eucharistic Prayer

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.

The president praises God for his mighty acts before we 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 president recalls the Last Supper,
during which this response is used:*

Great is the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

*The prayer continues and leads into the doxology,
to which we sing in response:*

**Blessing and honour and glory and power
be yours for ever and ever.
Amen**

We sit or kneel for the Lord's Prayer.

Let us pray with confidence as our Saviour has 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**

Breaking of the Bread

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

The president gives the invitation to Communion:

Jesus is the Lamb of God
who takes away the sin of the world.
Blessèd 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.**

If you normally receive Communion in any Church you are welcome to receive at this service; come forward to the altar rail now. If you do not receive, you are welcome to come forward for a blessing. Carry this booklet, or bow your head, to indicate that you would prefer a blessing.

During the distribution the Agnus Dei is sung and the choir sings the anthem: God so loved the world Stainer

*God so loved the world,
that he gave his only begotten Son,
that whoso believeth in him should not perish,
but have everlasting life.*

*For God sent not his Son into the world
to condemn the world;
but that the world through him might be saved.*

When everybody has received Communion please keep a moment of silence before the Post-Communion prayers:

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

**Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work to your praise and glory.
Amen**

The notices are given.

We stand to sing the final hymn.

The royal banners forward go,
the cross shines forth in mystic glow;
where he in flesh, our flesh who made,
our sentence bore, our ransom paid.

There whilst he hung, his sacred side
by soldier's spear was opened wide,
to cleanse us in the precious flood
of water mingled with his blood.

Fulfilled is now what David told
in true prophetic song of old,
how God the heathen's King should be;
for God is reigning from the Tree.

O Tree of glory, Tree most fair,
Ordained those holy limbs to bear,
how bright in purple robe it stood,
the purple of a Saviour's blood.

Upon its arms, like balance true,
he weighed the price for sinners due,
the price which none but he could pay,
and spoiled the spoiler of his prey.

To thee, eternal Three in One,
let homage meet by all be done:
As by the Cross thou dost restore,
so rule and guide us evermore. Amen.

AMR 96 (tune: A and M 257)
Words: Venantius Fortunatus, 569;
trans. John Mason Neale, 1851.

The 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

Go in peace to love and serve the Lord.

In the name of Christ.

Amen

Organ Voluntary:

Festal Flourish *Jacob*

Please stay for tea or coffee in the Hall after the Service.

*Feel free to take this service sheet away with you
but please recycle it when no longer needed.*

Common Worship: Services and Prayers for the Church of England, material from which is included in this service is copyright ©The Archbishops' Council 2000 CCL 424197