



PALM SUNDAY

PROCESSION WITH PALMS

AND SUNG EUCHARIST

SUNDAY 10 APRIL 2022

AT 10.30 AM

We welcome you most warmly to this Palm Sunday service, which marks the beginning of Holy Week.

On Palm Sunday the Church commemorates Christ's entry into Jerusalem to accomplish his saving work through his dying and rising again. The liturgy of the day has two distinctive features: the Procession and the singing of the Passion Gospel.

The Procession with Palms—a tradition which dates from the fourth century—is the first of the commemorative actions of Holy Week which remind us of the main events in the final week of Jesus' ministry. The Procession, however, does not only remind us of what happened then. It is an act of praise to Christ the King who reigns and triumphs on the cross, and it expresses our own readiness to take up our cross and follow our Lord, as we go with him to the place of suffering and death.

The singing of the Passion Gospel takes us into the heart of Holy Week. Although the services of this week are shaped by the historical commemoration of the events of the last week in Jesus' earthly life, taken together they form an extended celebration of the victory he won over death. The solemn singing of the narrative of the passion and death of Jesus Christ is an essential part of the liturgy of Palm Sunday. Chanting of scripture in general is an ancient and widespread practice, as a mark of respect to its status. As sacred music developed as an art form, special attention was given to the Passion, with many Renaissance composers of the first rank composing settings of the crowd's part, to alternate with the narrator's and soloists' plainsong. At today's service, we shall follow that pattern, using the setting of St Luke's passion narrative, adapted from music by the Spanish composer Tomás Luis de Victoria (1548–1611).

The service begins on the South Piazza. The procession will move to the Great West Door, and enter the Minster during the second processional hymn (thus commemorating the entry of Christ into the city of Jerusalem). Members of the congregation not wishing to participate in the opening Procession are invited to obtain a Palm Cross from one of the stewards, take their seats in the Nave and await the entry of the procession through the West Door.

The Sanctus, Benedictus and Agnus Dei are from the plainsong *Missa Orbis Factor*.

Please join in saying together the words printed in bold type.

Commemoration of the Lord's Entry into Jerusalem

The choir, ministers and congregation assemble outside the South Transept.

The choir sings:

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.

Words from Matthew 21 and Luke 19

Music Thomas Weelkes (1573–1623)

The Greeting

The President says:

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

Dear friends 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 palm crosses.

The President says:

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 lives and reigns with you and the Holy Spirit,
now and for ever.

Amen.

The Palm Gospel

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

A minster reads:

Jesus went on ahead, going up to Jerusalem.

When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, ‘Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, “Why are you untying it?” just say this: “The Lord needs it.”’ So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, ‘Why are you untying the colt?’ They said, ‘The Lord needs it.’ Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

‘Blessed is the king who comes in the name of the Lord!
Peace in heaven, and glory in the highest heaven!’

Some of the Pharisees in the crowd said to him, ‘Teacher, order your disciples to stop.’ He answered, ‘I tell you, if these were silent, the stones would shout out.’

Luke 19. 28–40

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

The Procession

The President says:

Let us go forth, praising Jesus our Messiah.

The choir, ministers and congregation move in procession to the West Door, singing:

*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.

3. The company of angels
are praising thee on high;
and mortal men and all things
created make reply.

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

5. To thee before thy passion
they sang their hymns of praise;
to thee, now high exalted,
our melody we raise.

Words St Theodulph of Orleans (*d. 821*) tr. J M Neale

Tune ST. THEODULPH, M Teschner (*c. 1613*) harm. J S Bach

*When the procession arrives at the West Door of the Minster, an organ fanfare sounds
and the following hymn is sung:*

1. Ride on! ride on in majesty!

Hark! all the tribes hosanna cry;
Thy humble beast pursues his road
with palms and scattered garments strowed.

3. Ride on! ride on in majesty!

The winged squadrons of the sky
look down with sad and wondering eyes
to see the approaching sacrifice.

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.

4. Ride on! ride on in majesty!

Thy 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.

Words Henry Milman (1791–1868)

Tune WINCHESTER NEW, from *Musicalisches Hand-Buch*, Hamburg (1690)

Please remain standing.

The Collect

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

New Testament Reading

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.

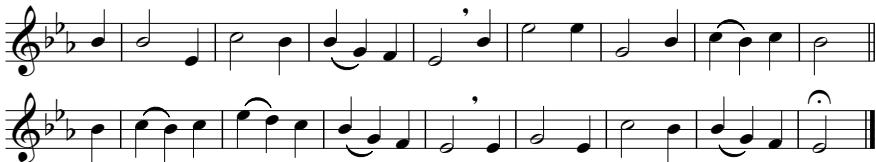
Philippians 2.5–11

This is the word of the Lord.

Thanks be to God.

Please stand.

Gradual Hymn



1. It is a thing most wonderful,
almost too wonderful to be,
that God's own son should come from heaven,
and die to save a child like me
2. And yet I know that it is true:
he chose a poor and humble lot,
and wept, and toiled, and mourned, and died
for love of those who loved him not.
3. But even could I see him die,
I could but see a little part
of that great love, which, like a fire,
is always burning in his heart.
4. It is most wonderful to know
his love for me so free and sure;
but 'tis more wonderful to see
my love for him so faint and poor.
5. And yet I want to love thee, Lord;
O light the flame within my heart,
and I will love thee more and more,
until I see thee as thou art.

Words W Walsham How (1823–97)

Tune HERONGATE, NEH 84, arr. R Vaughan Williams (1872–1958)

The Passion Gospel

The deacon says:

The Passion of our Lord Jesus Christ according to Luke.

The choir sings:

Evangelist Then the whole company of them arose, and brought him before Pilate.
They began to accuse him, saying,

Crowd We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king.

Evangelist And Pilate asked him,

Crowd Are you the King of the Jews?

Evangelist And he answered him,

Christ You have said so.

Evangelist And Pilate said to the chief priests and the multitudes,

Pilate I find no crime in this man.

Evangelist But they were urgent, saying,

Crowd He stirs up the people, teaching throughout all Judea, from Galilee even to this place.

Evangelist When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time.

When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. So he questioned him at some length; but he made no answer. The chief priests and the scribes stood by, vehemently accusing him. And Herod with his soldiers treated him with contempt and mocked him; then, arraying him in gorgeous apparel, he sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

Pilate then called together the chief priests and the rulers and the people, and said to them,

Pilate You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him; I will therefore chastise him and release him.

Evangelist But they all cried out together,

Crowd Away with this man, and release to us Barabbas!

Evangelist —a man who had been thrown into prison for an insurrection started in the city, and for murder.

Pilate addressed them once more, desiring to release Jesus; but they shouted out,
Crowd
Crucify, crucify him!
Evangelist
A third time he said to them,
Pilate
Why, what evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him.
Evangelist
But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. So Pilate gave sentence that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will.

And as they led him away, they seized one Simon of Cyre'ne, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him.

But Jesus turning to them said,

Christ
Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?

Evangelist
Two others also, who were criminals, were led away to be put to death with him. And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left.

And Jesus said,

Christ
Father, forgive them; for they know not what they do.
Evangelist
And they cast lots to divide his garments.

And the people stood by, watching; but the rulers scoffed at him, saying, He saved others; let him save himself, if he is the Christ of God, his Chosen One!

Bystanders

The soldiers also mocked him, coming up and offering him vinegar, and saying,
Evangelist
If you are the King of the Jews, save yourself!
Soldiers
There was also an inscription over him, This is the King of the Jews. One of the criminals who were hanged railed at him, saying,
Evangelist
Are you not the Christ? Save yourself and us!
Criminal 1
But the other rebuked him, saying,
Evangelist
Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.
Criminal 2
And he said,
Evangelist
Jesus, remember me when you come into your kingdom.

Evangelist And he said to him,
Christ Truly, I say to you, today you will be with me in Paradise.
Evangelist It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the temple was torn in two.

Christ Then Jesus, crying with a loud voice, said,
Evangelist Father, into thy hands I commit my spirit!
And having said this he breathed his last.

Silence is kept.

Now when the centurion saw what had taken place, he praised God, and said,

Centurion Certainly this man was innocent!
Evangelist And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things. Now there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, who had not consented to their purpose and deed, and he was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down and wrapped it in a linen shroud, and laid him in a rock-hewn tomb, where no one had ever yet been laid. It was the day of Preparation, and the Sabbath was beginning. The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; then they returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.

Luke 23

The deacon says:

This is the Passion of the Lord.

No response is made.

Please sit for a period of silent meditation.

Please remain seated or kneel as the Intercessor moves to the Lectern.

Prayers of Intercession

This following versicle and response may be used:

Let us pray to the Lord.

Lord, have mercy.

The intercessions may end:

**Holy God,
holy and strong,
holy and immortal,
have mercy upon us.**

Please stand.

The Liturgy of the Sacrament

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.

All are invited to share a sign of peace.

Offertory Hymn



1. 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?
2. 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!
3. 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.
4. 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.
5. 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, John Ireland (1879–1962)

The Eucharistic Prayer

The following dialogue is said or sung:

The musical notation consists of three staves of music in G clef. The first staff contains the lyrics "The Lord be with you and also with you." The second staff contains "Lift up your hearts. We lift them to the Lord." The third staff contains "Let us give thanks to the Lord our God. It is right to give thanks and praise." The music features eighth-note patterns and rests.

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 your Son 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:

The choir sings:

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth,
pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.

*Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.*

Benedictus qui venit in nomine
Domini. Hosanna in excelsis.

*Blessed is he who comes in the name
of the Lord. Hosanna in the highest.*

The congregation is invited to sit or kneel.

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.

The deacon says:

Christ is the bread of life:
When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.

The President continues:

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 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.

A short silence is kept.

The Lord's Prayer

Standing at the foot of the cross,
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.

Giving of Communion

The President says:

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.**

**Most merciful Lord, your love compels us to come in.
Our hands were unclean, our hearts were unprepared;
we were not fit even to eat the crumbs from under your table.
But you, Lord, are the God of our salvation,
and share your bread with sinners.**

So cleanse and feed us with the precious body and blood of your Son,
that he may live in us and we in him;
and that we, with the whole company of Christ,
may sit and eat in your kingdom. Amen.

The body and blood of Christ keep you in eternal life.

During the distribution of Communion the choir sings:

Agnus Dei, qui tollis peccata mundi:
miserere nobis.
*Lamb of God, you take away the sin of
the world, have mercy on us.*

Agnus Dei, qui tollis peccata mundi:
dona nobis pacem.

*Lamb of God, you take away the sin of
the world, grant us peace.*

and

Christus factus est pro nobis obediens
usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum,
et dedit illi nomen,
quod est super omne nomen.

*Christ was made obedient for us unto death, even the death of the cross.
Wherefore God also hath highly exalted him, and given him a name which is above every name.*

Words Gradual of Maundy Thursday, after Philippians 2.8-9
Music Anton Bruckner (1824-96)

Communion is administered at a number of places. You will be guided by the Stewards. Baptized communicants of all Christian churches are invited to receive communion. At the moment, Holy Communion is administered in one kind only. Gluten-free communion wafers are available from the communion station at the front, nearest the altar. Please follow the directions of the Stewards. When the time comes to receive communion, please ask the minister for a gluten-free wafer.

If you do not wish to receive communion, you are invited to come forward for a blessing. Please hold this service book in your hands as an indication to the ministers.

Please stand.

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.

Faithful God,
may we who share this banquet
glory in the cross of our Lord Jesus Christ,
our salvation, life and hope,
who reigns as Lord now and for ever.
Amen.

The Dismissal

The Blessing

May the Father,
who so loved the world that he gave his only Son,
bring you by faith to his eternal life.

Amen.

May Christ,
who accepted the cup of sacrifice
in obedience to the Father's will,
keep you steadfast as you walk with him the way of his cross.

Amen.

May the Spirit,
who strengthens us to suffer with Christ
that we may share his glory,
set your minds on life and peace.

Amen.

And the blessing of God almighty,
the Father, the Son and the Holy Spirit,
be among you and remain with you always.

Amen.

Dismissal

The deacon says:

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

As the ministers and choir depart, the choir sings:

- | | |
|---|---|
| 1. 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. | 3. O tree of beauty, tree of light,
O tree with royal purple dight,
elect on whose triumphal breast
those holy limbs should find their rest! |
| 2. Fulfilled is all that David told
in true prophetic song of old,
the universal Lord is he,
who reigns and triumphs from the tree. | 4. O cross, our one reliance, hail!
So may thy power with us prevail
to give new virtue to the saint,
and pardon to the penitent. |
| 5. To thee, eternal Three in One,
let homage meet by all be done:
whom by the cross thou dost restore,
preserve and govern evermore. Amen. | |

Words Venantius Fortunatus (530–609), tr. J M Neale (1818–66)
Tune VEXILLA REGIS, Mode i melody

Chorister Recruitment

York Minster and St Peter's School York, are searching for a school girl, currently in Year 3, to audition for the world famous Choir of York Minster and the chance to receive an outstanding education at St Peter's School, York starting in September. Formal singing experience is not required for the auditions: a love of singing is all that is needed.

The auditions held earlier this year resulted in a full complement of boy choristers but one role remains unfilled for the girls.

In addition to developing their musical skills, training as a chorister helps children to develop lifelong skills such as self-discipline, being organised, concentration, poise and attention to detail. This is a unique opportunity for a girl to have a superb education and to play a part in the life of one of the most important and beautiful cathedrals in the world.

York Minster's choristers receive an excellent education at St Peter's School, which, like York Minster, was founded in 627AD. It is the fourth oldest school in the world. The Chapter of York provides a bursary for each chorister worth 60% of their school fees with means-tested funding potentially increasing the level of funding to 100%.

For more information about the chorister audition process and to apply online go to: www.stpetersyork.org.uk/admissions/chorister-admissions.

For an application pack and more details, contact Sara Bath, Master's PA, on 01904 527391 or email s.bath@stpetersyork.org.uk.