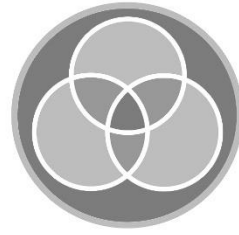


Palm Sunday
5 April 2020
11h00



HOLY
TRINITY
NICE

EGLISE ANGLICANE



Christ Entering Jerusalem, Pietro Lorenzetti 1320

For nearly 200 years Holy Trinity Nice has been a center of Christian worship for English-speakers on the Riviera. Located steps from the Promenade, we offer all a warm welcome – as an historic site, a quiet place for contemplation, and a vibrant church community. We come from across the globe; we come from many denominations; and we welcome you!

MUSIC FROM 10h45 *Variations on 'Weinen, Klagen, Sorgen, Zagen', Liszt*

I. THE LITURGY OF THE PALMS

PRELUDE *Pæan, Oliphant Chuckerbutty*

GREETING

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 palms are blessed:

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 forever. **Amen.**

THE PALM GOSPEL Matthew 21.1-11 *please join in the parts in bold*

Here the gospel of our Lord Jesus Christ according to Matthew. ✠

Glory to you, O Lord.

When Jesus and his disciples 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.

ANTHEM

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 heav’ns, Hosanna in excelsis Deo.

Thomas Weelkes, 1576-1623 (text: Matthew 21; Luke 19)

II. THE LITURGY OF THE WORD

THE COLLECT OF THE DAY

Almighty and everlasting God, who in your tender love towards mankind 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 and the Holy Spirit, one God, now and for ever. **Amen.**

All sit.

FIRST READING Isaiah 50.4-9a

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens--wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from

insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near.

Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

This is the Word of the Lord.

Thanks be to God.

SECOND READING 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.

This is the Word of the Lord.

Thanks be to God.

GOSPEL READING Matthew 27.11-54 *All stand.*

The Acclamation is first said first and then repeated before and after the verse.

Praise to you, O Christ, King of eternal glory.

v. The Lord is a great God, O that today you would listen to his voice. Harden not your hearts.

The Passion of our Lord Jesus Christ according to Matthew. ✠

No response is made.

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.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.'

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son."'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'

This is the Passion of the Lord.

No response is made.

MUSICAL INTERLUDE

*O Haupt voll Blut und Wunden,
Voll Schmerz und voller Hohn,
O Haupt, zu Spott gebunden
Mit einer Dornenkron,
O Haupt, sonst schön gezieret
Mit höchster Ehr und Zier,
Jetzt aber hoch schimpfieret,
Gegrüßet seist du mir!*

*Du edles Angesichte,
Dafür sonst schrickt und scheut
Das große Weltgewichte,
Wie bist du so bespeit;
Wie bist du so erbleichet!
Wer hat dein Augenlicht,
Dem sonst kein Licht nicht gleichet,
So schändlich zugericht'?*

*O head, full of blood and wounds,
Full of sorrow and full of scorn,
O head, bound in mockery
With a crown of thorns,
O head, once beautifully crowned
With greatest honour and adornment,
But now most shamefully mistreated,
Let me greet you!*

*You noble countenance,
Before which the great weight
Of the world once shrank and cowered,
How you have been spat upon,
How you have paled!
Who has treated the light of your eyes,
Which is like no other light,
so shamefully?*

J.S. Bach, Chorale from the St Matthew Passion

SERMON

PRAYERS OF THE PEOPLE *All kneel or sit.*

Caught between joy and despair, we yearn for the fulfilment of God's desire beyond the brokenness and neediness of this life. We offer thanksgiving for God's presence with us and petitions for the transformation of the church and the world.

For all people in their daily life and work.

For our families, friends, and neighbours, and for those who are alone.

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For Bishops Robert, David, and Mark; and for all bishops and other ministers;

For all who serve God and the Church.

For the special needs and concerns of this congregation.

Silence – please feel free to add aloud any special concerns

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence – please feel free to add aloud any thanksgivings

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence – please feel free to add aloud the names of any departed

Lord, let your loving-kindness be upon them;

Who put their trust in you.

Life-giver, Pain-bearer, Love-maker, day by day you sustain the weary with your word and gently encourage us to place our trust in you. Awaken us to the suffering of those around us; save us from hiding in denials or taunts that deepen the hurt; give us grace to share one another's burdens in humble service. **Amen.**

III. THE LITURGY OF THE SACRAMENT

PEACE *All stand.*

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 OFFERTORY

Blessed are you, Lord God of all creation: through your goodness we have this bread to set before you, which earth has given and human hands have made. It will become for us the bread of life.

Blessed be God for ever.

Blessed are you, Lord God of all creation: through your goodness we have this wine to set before you, fruit of the vine and work of human hands. It will become for us the cup of salvation.

Blessed be God for ever.

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 God thanks and praise.

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 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 saying:

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.

Lord, you are holy indeed, the source of all holiness; grant that by the power of your Holy Spirit, and according to your holy will, these gifts of bread and wine may be to us the body and blood of our Lord Jesus Christ;

who, in the same night that he was betrayed, took bread and gave you thanks; he broke it and gave it to his disciples, saying: Take, eat; this is my body which is given for you; do this in remembrance of me. ✠

In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying: 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. ✠

Great is the mystery of faith: **Christ has died; Christ is risen; Christ will come again.**

And so, Father, calling to mind his death on the cross, his perfect sacrifice made once for the sins of the whole world; rejoicing in his mighty resurrection and glorious ascension, and looking for his coming in glory, we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving, we bring before you this bread and this cup and we thank you for counting us worthy to stand in your presence and serve you. Send the Holy Spirit on your people and gather into one in your kingdom all who share this one bread and one cup, so that we, in the company of the ever blessed Virgin Mary, St Hugh of Lincoln, and all the saints, may praise and glorify you for ever, through Jesus Christ our Lord; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be yours, almighty Father, for ever and ever.

Amen.

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.**

We break this bread to share in the body of Christ.

Though we are many, we are one body, because we all share in one bread.

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

This 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.**

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.

NOTICES

IV. THE DISMISSAL

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.

POSTLUDE *Passacaglia in c minor, J.S. Bach*

HOLY WEEK AND EASTER – Streamed Services

Maundy Thursday, April 9

- *Eucharist at 5.30 p.m.*

Good Friday, April 10

- *Solemn Liturgy at noon.*

Holy Saturday, April 11

- *none*

Easter Day, April 12

- *Eucharist at 11 a.m.*
-

STAY IN TOUCH

 Holy Trinity Nice

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www.anglican-nice.com

The Revd Peter Jackson, Priest: 04 93 87 19 83 (presbytery); 07 83 28 39 53 (mobile); peterjeackson@aol.com; Monday is Fr Peter's day off.

Jill Pirdas, Church Warden: 06 84 39 69 30; jpirdas@gmail.com

Richard Challoner, Church Warden: 06 21 72 18 43; rchalloner144@gmail.com

Our organist is Jean-Marie Foucard; our cantor is Anthony Feltham.