

**Welcome to St Margaret's Church Ifield**  
*Loved as you are*



**Sunday 2<sup>nd</sup> April 2023**  
**Palm Sunday**



**THE COMMEMORATION OF THE LORD'S ENTRY INTO JERUSALEM**

*Everyone is welcome to St Margaret's. In this service of the Eucharist we remember with thanksgiving the life, death and resurrection of our Lord Jesus Christ and his self-giving for the sins of the whole world. As the bread and wine are offered, symbols of that self-giving, so we offer ourselves to God and receive at communion the life of Christ. So nourished, we are enabled to go out into the world to live in the service of God.*

In the name of the Father, and of the Son, and of the Holy Spirit.  
**Amen.**

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

Behold your king comes to you, O Zion,  
meek and lowly, sitting upon an ass.  
Ride on in the cause of truth  
and for the sake of justice.  
Your throne is the throne of God, it endures for ever;  
and the sceptre of your kingdom is a righteous sceptre.  
You have loved righteousness and hated evil.  
Therefore God, your God, has anointed you  
with the oil of gladness above your fellows.

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

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 BLESSING OF THE PALMS**

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.**

## **LITURGY OF THE PALMS**

Hear the Gospel of our Lord Jesus Christ according to Luke.

**Glory to you, O Lord.**

This is the Gospel of the Lord.

**Praise to you, O Christ.**

## **THE PROCESSION**

Let us go forth, praising Jesus our Messiah.

*For those who do not wish to join in the procession please remain in the church until the procession returns.*

**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 mortals, joined with 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.**

*Words: St Theodulph of Orleans d. 821 Tr. John Mason Neale 1818-1866*

*Music: Melchior Teschner 1584-1635*

*Once the procession returns, please find a seat and once everyone has found somewhere to sit we will sing*

**Ride on, ride on in majesty!  
Hark, all the tribes hosanna cry;  
Thy humble beast pursues his 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 wingéd squadrons of the sky  
Look down with sad and wondering eyes  
To see the approaching sacrifice.**

**Ride on, ride on in majesty!  
Thy 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.**

*Words: Henry Hart Milman 1791-1868, Music: from 'Musikalisches Hanbuch' 1690*

We have gathered here, week after week, sharing a common quest for a deeper faith and a deeper experience of the divine. I invite you now to close your eyes and let go of the things that distract and concern you. Listen! The time is drawing near. Jesus is preparing to enter Jerusalem. How will we greet him? Will we follow him all the way to the Cross? The power of Jesus is that he lived what he taught, even when it led to his death. He lived with an abiding awareness of God, radiating the light of God in all he said and did. But that light was too much for the world. There are forces today, as there were in ancient Judea, that conspire to put it out. Where are we in this drama? What are we willing to risk to follow Jesus?

*(Silent time)*

As we extinguish this light, we acknowledge the darkness and pain of illness and disease in the world.

*(The red candle is extinguished)*

Let us pray.

**Loving God, there are so many choices before us every day. Choices offered by our friends, our families, our culture, our own past. Some of them encourage the well-being of the earth, ourselves and our neighbours; others are destructive. Help us to distinguish between them. May we learn from the choices of Jesus and embody compassion, justice, and inclusion in all we say and do. Amen.**

### **THE COLLECT**

*The priest introduces a period of silent prayer with the words, 'Let us pray.'*  
*The Collect is said, and all respond, Amen.*

### **THE LITURGY OF THE WORD**

*Please sit for the readings*

#### **First Reading**

*Isaiah 50:4-9a*

This is the word of the Lord.

**Thanks be to God.**

#### **Second Reading**

*Philippians 2:5-11*

This is the word of the Lord.

**Thanks be to God.**

***Please remain seated for the Passion Reading:***

#### ***The Passion Reading***

Praise to you, O Christ, King of eternal glory.  
Christ humbled himself and became obedient unto death, even death on a cross.

Therefore God has highly exalted him  
and given him the name that is above every name.

The Passion of our Lord Jesus Christ according to Matthew.

Matthew: Hear the passion of Our Lord Jesus Christ, according to  
Matthew.

One of the twelve, who was called Judas Iscariot, went to the  
chief priests and said,

Judas: What will you give me if I betray him to you?

Matthew: They paid him thirty pieces of silver. And from that moment  
he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to  
Jesus, saying,

Disciples: Where do you want us to make the preparations for you to  
eat the Passover?

Matthew: Jesus said,

Jesus: Go into the city to a certain man, and say to him, 'The  
Teacher says, My time is near; I will keep the Passover at  
your house with my disciples.'

Matthew: So the disciples did as Jesus had directed them, and they  
prepared the Passover meal. When it was evening, he took  
his place with the twelve; and while they were eating, he  
said,

Jesus: Truly I tell you, one of you will betray me.

Matthew: And they became greatly distressed and began to say to him  
one after another,

Disciples: Surely not I, Lord?

(severally)

Matthew: Jesus answered,

Jesus: The one who has dipped his hand into the bowl with me will  
betray me. The Son of Man goes as it is written of him, but  
woe to that one by whom the Son of Man is betrayed! It  
would have been better for that one not to have been born.

Matthew: Judas, who betrayed him, said,  
Judas: Surely not I, Rabbi?  
Matthew: Jesus replied,  
Jesus: You have said so.  
Matthew: While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,  
Jesus: Take, eat; this is my body.  
Matthew: Then he took a cup, and after giving thanks he gave it to them, saying,  
Jesus: Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.  
Matthew: When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them,  
Jesus: You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go ahead of you to Galilee.  
Matthew: Peter said to him,  
Peter: Though all become deserters because of you, I will never desert you.  
Matthew: Jesus said to him,  
Jesus: Truly I tell you, this very night, before the cock crows, you will deny me three times.  
Matthew: Peter said to him,  
Peter: Even though I must die with you, I will not deny you.  
Matthew: And so said all the disciples.  
Then Jesus went with them to a place called Gethsemane; and he said to his disciples,  
Jesus: Sit here while I go over there and pray.  
Matthew: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,  
Jesus: I am deeply grieved, even to death; remain here, and stay

awake with me.

Matthew: And going a little farther, he threw himself on the ground and prayed,

Jesus: My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.

Matthew: Then he came to the disciples and found them sleeping; and he said to Peter,

Jesus: So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

Matthew: Again he went away for the second time and prayed,

Jesus: My Father, if this cannot pass unless I drink it, your will be done.

Matthew: Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them,

Jesus: Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

Matthew: While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying,

Judas: The one I will kiss is the man; arrest him.

Matthew: At once he came up to Jesus and said,

Judas: Greetings, Rabbi!

Matthew: and kissed him. Jesus said to him,

Jesus: Friend, do what you are here to do.

Matthew: Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him,

Jesus: Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to



my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?

Matthew: At that hour Jesus said to the crowds,

Jesus: Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.

Matthew: Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

**Witnesses:** This fellow said, 'I am able to destroy the temple of God and to build it in three days.'

Matthew: The high priest stood up and said,

High Priest: Have you no answer? What is it that they testify against you?

Matthew: But Jesus was silent. Then the high priest said to him,

High Priest: I put you under oath before the living God, tell us if you are the Messiah, the Son of God.

Matthew: Jesus said to him,

Jesus: You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.

Matthew: Then the high priest tore his clothes and said,

High Priest: He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?

Matthew: They answered,

**Priests:** He deserves death.

Matthew: Then they spat in his face and struck him; and some slapped

him, saying,

**Priests:** Prophecy to us, you Messiah! Who is it that struck you?

**Matthew:** Now Peter was sitting outside in the courtyard. A servant-girl came to him and said,

**Servant Girl 1** You also were with Jesus the Galilean.

**Matthew:** But he denied it before all of them, saying,

**Peter:** I do not know what you are talking about.

**Matthew:** When he went out to the porch, another servant-girl saw him, and she said to the bystanders,

**Servant Girl 2:** This man was with Jesus of Nazareth.

**Matthew:** Again he denied it with an oath,

**Peter:** I do not know the man.

**Matthew:** After a little while the bystanders came up and said to Peter,

**Crowd:** Certainly you are also one of them, for your accent betrays you.

**Matthew:** Then he began to curse, and he swore an oath,

**Peter:** I do not know the man!

**Matthew:** At that moment the cock crowed. Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said,

**Judas:** I have sinned by betraying innocent blood.

**Matthew:** But they said,

**Priests:** What is that to us? See to it yourself.

**Matthew:** Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

**Priests:** It is not lawful to put them into the treasury, since they are

**blood money.**

Matthew: After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, 'And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me.'

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*Matthew 27.11*

Matthew: Jesus stood before the governor; and the governor asked him,

Pilate: Are you the King of the Jews?

Matthew: Jesus said,

Jesus: You say so.

Matthew: But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

Pilate: Do you not hear how many accusations they make against you?

Matthew: 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,

Pilate: Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?

Matthew: For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him,

Pilate's wife: Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.

Matthew: 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,

Pilate: Which of the two do you want me to release for you?

Matthew: And they said,

**Crowd: Barabbas.**

Matthew: Pilate said to them,

Pilate: Then what should I do with Jesus who is called the Messiah?

Matthew: All of them said,

**Crowd: Let him be crucified!**

Matthew: Then he asked,

Pilate: Why, what evil has he done?

Matthew: But they shouted all the more,

**Crowd: Let him be crucified!**

Matthew: 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,

Pilate: I am innocent of this man's blood; see to it yourselves.

Matthew: Then the people as a whole answered,

**Crowd: His blood be on us and on our children!**

Matthew: 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,

**Soldiers: Hail, King of the Jews!**

Matthew: 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,

**Crowd:** 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.

**Matthew:** In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

**Crowd:** 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.'

**Matthew:** 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,

**Jesus:** Eli, Eli, lema sabachthani?

**Matthew:** that is,

**Jesus:** My God, my God, why have you forsaken me?

**Matthew:** When some of the bystanders heard it, they said,

**Crowd:** This man is calling for Elijah.

**Matthew:** 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,

**Crowd:** Wait, let us see whether Elijah will come to save him.

**Matthew:** 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,

Centurion: Truly this man was God's Son!

*Matthew 27.54*

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Matthew: Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said,

**Priests:** Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first.

Matthew: Pilate said to them,

Pilate: You have a guard of soldiers; go, make it as secure as you can.

Matthew: So they went with the guard and made the tomb secure by sealing the stone.

*At the end:*

This is the Passion of the Lord.

**No response is made.**

*There will be a time of silence.*

## SERMON

### PRAYERS OF INTERCESSION

We stand with Christ in his suffering.

For forgiveness for the many times we have denied Jesus,  
let us pray to the Lord.



For grace to seek out those habits of sin which mean  
spiritual death,  
and by prayer and self-discipline to overcome them,  
let us pray to the Lord.

Lord, of Lent, **renew us by your Spirit.**

For Christian people,  
that through the suffering of disunity  
there may grow a rich union in Christ,  
let us pray to the Lord.

Lord, of Lent, **renew us by your Spirit.**

For those who make laws, interpret them, and administer them,  
that our common life may be ordered in justice and mercy,

let us pray to the Lord.

Lord, of Lent, **renew us by your Spirit.**

For those who still make Jerusalem a battleground,

let us pray to the Lord.

Lord, of Lent, **renew us by your Spirit.**

For those who have the courage and honesty to work openly for justice and peace,

let us pray to the Lord.

Lord, of Lent, **renew us by your Spirit.**

For those in the darkness and agony of isolation,

that they may find support and encouragement,

let us pray to the Lord.

Lord, of Lent, **renew us by your Spirit.**

For those who, weighed down with hardship, failure, or sorrow,

feel that God is far from them,

let us pray to the Lord.

Lord, of Lent, **renew us by your Spirit.**

For those who are tempted to give up the way of the cross,

let us pray to the Lord.

Lord, of Lent, **renew us by your Spirit.**

That we, with those who have died in faith,

may find mercy in the day of Christ,

let us pray to the Lord.

Lord, of Lent, **renew us by your Spirit.**



*At the end of the prayers*

Holy God,

**holy and strong,**

**holy and immortal,**

**have mercy upon us.**

## THE LITURGY OF THE SACRAMENT

*We stand to share the sign of peace.*

### **The Sign of Peace**

The peace of the Lord be always with you

**And also with you.**

Let us offer one another a sign of peace.

*All may exchange a sign of peace.*

*Please remain standing to sing the offertory hymn.*

### **The Presentation of the Gifts**

**During the Offertory hymn the bread and wine and the collection are brought to the altar and the altar is prepared.**

**O Love, how deep, how broad, how high!**

**It fills the heart with ecstasy,**

**that God, the Son of God,**

**Should take our mortal form for mortals' sake.**

**He sent no angel to our race**

**Of higher or of lower place,**

**But wore the robe of human frame**

**Himself, and to this lost world came.**

**For us he was baptised and bore**

**His holy fast, and hungered sore;**

**For us temptations sharp he knew,**

**For us the tempter overthrew.**

**For us to wicked powers betrayed,  
Scourged, mocked, in purple robe arrayed,  
He bore the shameful cross and death,  
For us at length gave up his breath.**

**For us he rose from death again,  
For us he went to high to reign,  
For us he sent his Spirit here  
To guide, to strengthen and to cheer.**

**To him whose boundless love has won  
Salvation for us through his Son,  
To God the Father glory be,  
Both now and through eternity.**

*Words: Benjamin Webb 1819-1885 from St Thomas à Kempis 1379-1471,  
Music: from 'Cantional' 1645 by Johann Hermann Schein 1586-1630,  
Harm: Johann Sebastian Bach 1685-1750*

*At the end of the Blessing of the Gifts please respond*

**Blessed be God forever**

*We sit or stand*

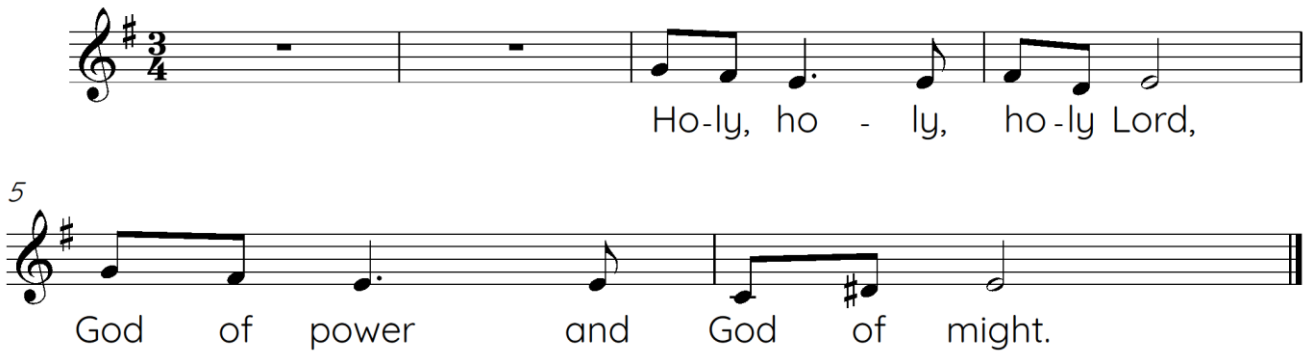
## **THE EUCHARISTIC PRAYER**

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 priest praises God for his mighty acts and at the end we sing*



Ho-ly, ho - ly, ho-ly Lord,  
5  
God of power and God of might.

*Heaven and earth are full of your glory.*

*Hosanna in the highest, hosanna in the highest.*

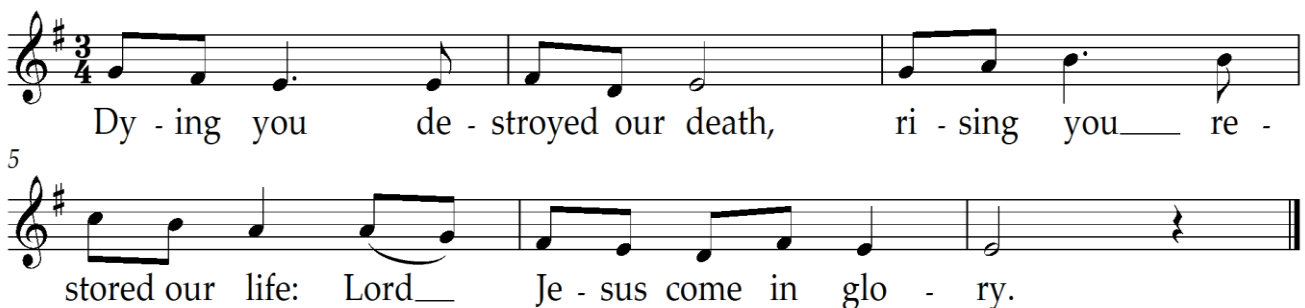
**Holy, holy, holy Lord, God of power and God of might.**

*Blessed is he who comes in the name of the Lord!*

*Hosanna in the highest.*

**Holy, holy, holy Lord, God of power and God of might.**

*The priest continues with the prayer which recalls the Last Supper, after the elevation the priest says, 'Great is the mystery of Faith'*



Dy - ing you de - stroyed our death, ri - sing you re -  
5  
stored our life: Lord Je - sus come in glo - ry.

*The prayer continues and concludes with the doxology where we respond*



A - men, A - men. A - men.  
6  
A - men. A - - - - - men.

## THE LORD'S PRAYER

Our Father in heaven, hallowed be your name.  
Your kingdom come.  
Your will be done, on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation, but deliver us from evil.  
For the kingdom, the power and the glory are yours  
now and for ever. Amen.

### *The Breaking of the Bread*

*The Priest breaks the consecrated bread*

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.

The musical score is written in treble clef with a key signature of one sharp (F#) and a 3/4 time signature. It consists of five staves of music. The lyrics are: "Lamb of God, you take a - way the\_ sins of the world, have mer - cy on us.\_ Lamb of God, you take a - way the\_ sins of the world, have mer - cy on us.\_ Lamb of God, you take a - way the\_ sins of the world. Grant us peace." The score includes bar lines, rests, and various note values (quarter, eighth, and half notes). There are small numbers 6, 11, 16, and 20 at the beginning of the second, third, fourth, and fifth staves respectively, indicating measure numbers.

### *The Giving of 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.**

Draw near with faith. Receive the Body of our Lord Jesus Christ which he gave for you, and his Blood which he shed for you. Eat and drink in remembrance that he died for you, feed on him in your hearts by faith with thanksgiving.

*Please sit and wait to be directed for Communion.*

*The sacrament will be administered to the congregation in both kinds. As the priest offers you the host with the words 'The Body of Christ' please respond: Amen.*

*As you are offered the chalice, please remember you won't be permitted to handle the sides of the chalice only the base.*

*When you are offered the chalice to take a sip with the words The Blood of Christ, please respond: Amen.*

*You will not be permitted to 'dip' the host into the chalice and must consume the host before receiving wine from the chalice. There is no need now to return to your seat with the host in your hands.*

## **During the distribution of Communion**

Recit de Tierce, No XIII from Messe Pour les Convents.  
*François Couperin 1668-1733*

## **Reflection**

### **Adoramus Te, Domine**

*Words: Taizé Community Music: Jacques Berthier 1923-1994*

## **PRAYER AFTER COMMUNION**

*The Priest prays the post-communion prayer followed by*

**Father of all, we give you thanks and praise, that when we were still far off you met us in your Son and brought us home. Dying and living, he**

declared your love, gave us grace, and opened the gate of glory. May we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit lights give light to the world. Keep us firm in the hope you have set before us, so we and all your children shall be free, and the whole earth live to praise your name, through Christ our Lord. Amen.

## NOTICES

### THE DISMISSAL

*Please stand*

The priest gives the blessing  
**Amen.**

We go into the world to walk in God's light,  
to rejoice in God's love,  
and to reflect God's glory.

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

### Recessional Hymn

**My God, how wonderful you are,  
Your majesty how bright,  
How beautiful your mercy-seat  
In depths of burning light!**

**Creator from eternal years  
And everlasting Lord,  
By holy angels day and night  
Unceasingly adored!**

**How wonderful, how beautiful  
The sight of you must be,  
Your endless wisdom, boundless power,  
And awesome purity!**

**O how I fear you, living God,  
With deepest, tenderest fears,  
And worship you with trembling hope  
And penitential tears!**

**But I may love you, too, O Lord,  
Though you are all-divine,  
For you have stooped to ask of me  
This feeble love of mine.**

**Father of Jesus, love's rewards,  
Great King upon your throne,  
What joy to see you as you are  
And know as I am known.**

*Words: Frederick W Faber 1814-1863, Music: James Turle 1802-1882*

## **Postlude**

**Grand Plein Jeu, from Suite Du Premier Ton,  
*Louis Nicholas Clérambault 1676-1749***

*Louis Nicholas Clérambault was organist at several Paris churches and at Saint-Cyr and held the post of music superintendent to Mme de Maintenon. He composed several cantatas the subjects of which were drawn from classicism. His organ music ranks as some of the best organ music of his era. In 1710 he published a Livre d'Orgue containing two suites (Suite du premier ton et Suite du deuxième ton) in the style of the French organ school, which at that time, identifies the Plein Jeu as the choir of principals (including mixtures), and the Grand Jeu as a combination of labial and lingual stops.*

**Thank you for joining in our worship today.**

**You can now make *contactless donations* to St Margaret's using the GoodBox, and GoodPlate by the North or West Door.**

**Online donations can be made at [www.ifieldparish.org](http://www.ifieldparish.org)**



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*The New Revised Standard Version*, copyright 1989 by the Division of Christian Education of the [National Council of the Churches of Christ in the United States of America](http://www.nccusa.org). Used by permission. All rights reserved. In this version, a few pronouns have been changed to the corresponding proper nouns for clarity in a dramatic reading. No other changes have been made to the text of the NRSV.

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#### Notices

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**Service next Sunday:**  
*Easter Day*

**FIISH Easter Service (9.30 am)**  
**Sung Eucharistic Service (11.00 am)**  
**and on Facebook and the parish website [www.ifieldparish.org](http://www.ifieldparish.org)**

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I would like to invite everyone in the diocese to keep 2023 as a year of the Old Testament. Next year is the first of two special years [2024 will be the Year of the New Testament] leading up to the 2025 which we will keep as a special Year of Faith.

2025 celebrates 1700 years since the Council of Nicaea which gave us what became the Nicene Creed. It also marks 950 years of Christian mission in a diocese based in Chichester. Hence why the three-year programme is known as Proclaiming the Mystery of Faith.

The Year of the Old Testament will reflect on the Hebrew Scriptures. We will seek to understand the Law, the Prophets and the Writings in their original context, and see more clearly how they point us towards Jesus Christ and the gospel, and to our own knowledge of him in the history of his body, the Church.

The Old Testament speaks repeatedly of God as One and as Holy. So we hope that this Year will help us to understand how the Old Testament guides the Church to be 'one' and 'holy': the first two of the 'marks of the Church' and part of our diocesan strategy.

+ Martin

