



the NORTH POTTERIES TEAM MINISTRY
St Saviour's – St Werburgh's – Holy Trinity

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SUNDAY 10th APRIL 2022
PALM SUNDAY

Welcome, especially if this is your first visit or if you haven't been to church in a while! If you would like say hello to one of the clergy or the hospitality team please do (hiding behind a pillar is fine too if you're a bit shy!) This booklet contains everything you need to follow this service, please join in as far as you would like but don't worry about remembering when to stand, or kneel, or sit, go along with what feels comfortable. A collection is taken during the Offertory Hymn, this helps to pay for the upkeep of the church and more importantly it helps to keep the mission and outreach of the church going, please give what you can. If you pay tax please fill out a Gift-Aid envelope, this allows us to claim extra dosh from the Government – don't worry it doesn't mean that we get to know how much you have in the bank! If you use a hearing aid please set it to the "T" position to use the loop system (and pray the microphone battery doesn't run out) Refreshments are served after mass and all are welcome to stay for them. Above all enjoy this time of worship together.

View from a Pew

How things can change in just a short time, in this case barely a week. How quickly the mood of the crowd changed from "Hosanna!" to "CRUCIFY!" Yet despite the earthly authority of Herod and Pilate it is obvious at his trial that Jesus is in full command of the situation. His brief moment of doubt has passed. He answers his accusers when and how he chooses and remains silent when he chooses, because Jesus has the advantage of being able to see the bigger picture. He knows what he is doing and he knows where all this is leading and what his death will accomplish. He has chosen the path of obedience, but not blind obedience or blind faith, as he is fully aware of its awful, inevitable ending. But also of its wonderful, victorious conclusion.

The Procession

We gather at the entrance to Church with palms to be blessed. The priest says or sings the antiphon of the day and greets the people:

Priest +In the Name of the Father, and of the Son, and of the Holy Spirit.

All **Amen**

Priest The Lord be with you.

All **And with your Spirit.**

The priest introduces the celebration and procession; he then blesses the palms and sprinkles them with holy water. We then hear the Gospel of Christ's entry into Jerusalem:

Priest The Lord be with you

All **And with your Spirit**

Priest A reading from the holy Gospel according to Luke

All **Glory to you, O Lord**

He then reads the appropriate gospel and says at the end:

Priest The Gospel of the Lord

All **Praise to you, Lord Jesus Christ**

After the gospel a brief homily may be given which relates to Jesus' entry into Jerusalem and our focus for Holy Week.

The priest invites us to join him in procession as we sing the following hymn and take our seats

- | | |
|---|---|
| 1 Ride on! ride on in majesty!
Hark! all the tribes hosanna cry;
O Saviour meek, pursue thy road
with palms and scattered garments
strowed. | 3 Ride on! ride on in majesty!
The angel-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
expects 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. | |

Henry Hart Milman (1791-1868)

He venerates the altar as usual, kissing it as a reminder that it is a symbol of Christ's presences and out of reverence for the relics inside it, he then censes it with incense in preparation for its holy function as the place of sacrifice.

*In today's mass there is no penitential rite (the bit where we say sorry) instead in celebration we go straight into the Collect prayer which sums up all our prayers for the day. After the prayer we **sit** for the readings, which come from the Old Testament (the ancient Jewish Scriptures that Jesus would have known), followed by a psalm, then from the Epistles (Letters) of Paul, Peter, or John &c. (the early writings of the church that helped shape and develop it) and finally a Gospel passage (a reading from the lives and teachings of Jesus).*

The Liturgy of the Word

First Reading

Isaiah 50: 4-7

A reading from the prophet Isaiah

The Lord has given me
a disciple's tongue.
So that I may know how to reply to the wearied
he provides me with speech.
Each morning he wakes me to hear,
to listen like a disciple.
The Lord has opened my ear.
For my part, I made no resistance,
neither did I turn away.
I offered my back to those who struck me,
my cheeks to those who tore at my beard;
I did not cover my face
against insult and spittle.
The Lord comes to my help,
so that I am untouched by the insults.
So, too, I set my face like flint;
I know I shall not be shamed.

Reader The word of the Lord
All **Thanks be to God**

Psalm 21(22)

The Response is:

My God, my God, why have you forsaken me?

- | | |
|--|---|
| 1 All who see me deride me.
They curl their lips, they toss
their heads.
"He trusted in the Lord, let him
save him;
let him release him if this is his
friend." R | 2 Many dogs have surrounded me,
a band of the wicked beset me.
They tear holes in my hands and my
feet.
I can count every one of my bones. R |
|--|---|

3 They divide my clothing among
them.
They cast lots for my robe.
O Lord, do not leave me alone, my
strength, make haste to help
me. **R**

4 I will tell of your name to my
brethren
and praise you where they are
assembled.
“You who fear the Lord give him
praise;
all sons of Jacob, give him glory. Revere
him, Israel’s sons.” **R**

Second Reading

Philippians 2:6-11

A reading from the letter of St Paul to the Philippians

His state was divine, yet Christ Jesus did not cling
to his equality with God
but emptied himself
to assume the condition of a slave
and became as men are;
and being as all men are,
he was humbler yet,
even to accepting death,
death on a cross.
But God raised him high
and gave him the name
which is above all other names
so that all beings
in the heavens, on earth and in the underworld,
should bend the knee at the name of Jesus
and that every tongue should acclaim
Jesus Christ as Lord,
to the glory of God the Father.

Reader	The word of the Lord
All	Thanks be to God

We *stand* to hear the Passion Narrative

The reading of the Passion is done without the usual ceremonies or responses. Towards the end when we hear of the death of Jesus the readers will kneel and it is customary for all to do the same if they are able; otherwise we bow our heads.

The Gospel

The Passion of our Lord Jesus Christ according to Luke

- N.** The elders of the people and the chief priests and scribes rose, and they brought Jesus before Pilate.
- They began their accusation by saying,
- C.** We found this man inciting our people to revolt, opposing payment of the tribute to Caesar, and claiming to be Christ, a king.
- N.** Pilate put to him this question:
- O.** Are you the king of the Jews?
- N.** He replied,
- +** It is you who say it.
- N.** Pilate then said to the chief priests and the crowd,
- O.** I find no case against this man.
- N.** But they persisted,
- C.** He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here.
- N.** When Pilate heard this, he asked if the man were a Galilean; and finding that he came under Herod's jurisdiction he passed him over to Herod, who was also in Jerusalem at that time.
- Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day.
- Pilate then summoned the chief priests and the leading men and the people. He said,
- O.** You brought this man before me as a political agitator. Now I have gone into the matter myself in your presence and found no case against the man in respect of all the charges you bring against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, So I shall have him flogged and then let him go.
- N.** But as one man they howled,
- C.** Away with him! Give us Barabbas!
- N.** (This man had been thrown into prison for causing a riot in the city and for murder.)
- Pilate was anxious to set Jesus free and addressed them again, but they shouted back,
- C.** Crucify him! Crucify him!
- N.** And for the third time he spoke to them,
- O.** Why? What harm has this man done? I have found no case against him that deserves death, so I shall have him punished and then let him go.
- N.** But they kept on shouting at the top of their voices, demanding that he should be crucified. And their shouts were growing louder.
- Pilate then gave his verdict: their demand was to be granted. He released the man they asked for, who had been imprisoned for rioting and murder, and handed Jesus over to them to deal with as they pleased.

As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus. Large numbers of people followed him, and of women too, who mourned and lamented for him. But Jesus turned to them and said,

+ Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. For the days will surely come when people will say, 'Happy are those who are barren, the wombs that have never borne, the breasts that have never suckled!' Then they will begin to say to the mountains, 'Fall on us!'; to the hills, 'Cover us.' For if men use the green wood like this, what will happen when it is dry?

N. Now with him they were also leading out two other criminals to be executed.

When they reached the place called The Skull, they crucified him there and the two criminals also, one on the right, the other on the left. Jesus said,

+ Father, forgive them; they do not know what they are doing.

N. Then they cast lots to share out his clothing.

The people stayed there watching him. As for the leaders, they jeered at him, saying,

C. He saved others, let him save himself if he is the Christ of God, the Chosen One.

N. The soldiers mocked him too, and when they approached to offer vinegar they said,

C. If you are the king of the Jews, save yourself.

N. Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him, saying,

O. Are you not the Christ? Save yourself and us as well.

N. But the other spoke up and rebuked him:

O. Have you no fear of God at all? You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus, remember me when you come into your kingdom.

N. He replied,

+ Indeed, I promise you, today you will be with me in paradise.

N. It was now about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said,

+ Father, into your hands I commit my spirit.

N. With these words he breathed his last.

All kneel and pause a moment

When the centurion saw what had taken place, he gave praise to God and said,

O. This was a great and good man.

N. And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts.

All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen.

The Homily

*We **sit** for the Homily, this is a short talk about the readings we have just heard or the theme of the day. Its purpose is to help us better understand the scriptures and how wisdom and advice that is so old can still help us today. After the homily comes the **Creed** for which we **stand**. This is the Church's statement of belief and the word Creed comes from the Latin word for 'I believe.' If you are new to church or not a Christian do not feel you have to say the words with us. Have a read of them before the service (or if the Homily is boring then!) and if you feel you can agree with the words you are most welcome to join in saying them.*

The Creed

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father, and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

*We **remain standing** for the prayers.*

The Universal Prayers

These prayers are short ones in which we ask God to hear our petitions for particular people and situations. If you have something or someone you would like praying for in the week at mass or next Sunday please let us know and we'll be happy to include it. It is normal to pray for the Church, the world, the local community, those who are sick or in need, and those who have died.

Intercessor	Lord, in your mercy,	or	Lord, hear us
All	Hear our prayer		Lord, graciously hear us.

Towards the end the intercessor introduces the Hail Mary, the hymn of praise of Jesus' Mother. It is composed from the Angel Gabriel's greeting to Mary, and words spoken to her by her cousin Elizabeth in the first sentence; the second reflects the belief and hope that those who are in heaven, and especially Mary, are our friends and family can pray for us as we pray now for our friends around us here on earth.

**All Hail Mary full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen**

The Liturgy of the Eucharist

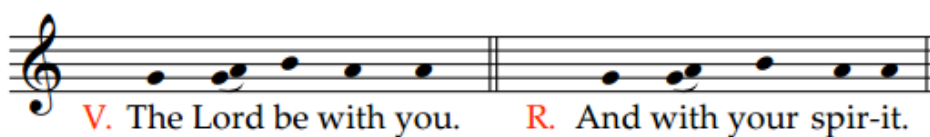
At the offertory the altar is prepared, the sacred vessels, the chalice (cup) and paten (plate) are laid out and the gifts of bread and wine are offered back to God who first gave them to us. To mark these things out as holy offerings set aside for God blessings particular prayers are said. The priest washes his hands asking for purity (and practically its more hygienic, especially in these Covid times).

*After the priest has said the offertory prayers and censed the gifts, he too is censed and then the congregation, when the server bows to us we **stand and bow** in return. The priest prays silently asking Our Lady the saints will join with us in prayer, he then asks us to pray with and for him:*

Priest Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.

All May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy church.

The priest then prays the prayer over the gifts before beginning the Eucharistic (thanksgiving) Prayer



The priest goes on to say the Preface, this speaks to the theme of the day on special occasions or reminds us of important things to do with Jesus' mission to us. It begins the Eucharistic Prayer which is a remembering of both the Last Supper, and Jesus' sacrifice of himself on the cross. The preface ends with the song of the angels and words used to greet Jesus when he entered Jerusalem on the first Palm Sunday.

All **Holy, Holy, Holy Lord God of hosts.**
Heaven and earth are full, full of your glory.
Hosanna in the highest.
+ Blessed is he who come in the name of the Lord.
Hosanna in the highest.

All kneel or sit and the priest continues with the prayer during which the gifts of bread and wine are consecrated and so very truly become the Body and Blood of Jesus. During the prayer the priest makes many gestures and blessings which may seem strange, do speak to him afterwards and he his happily talk to you about what happens. Part way through comes the following acclamation and response.

Priest **The Mystery of Faith**

All **We proclaim your Death, O Lord, and profess your Resurrection until you come again.**

The prayer continues and concludes:

Priest Through him, and with him, and in him, O God, almighty Father,
 in the unity of the Holy Spirit,
 all glory and honour is yours,
 for ever and ever.

All **Amen.**

All stand and the Priest invites us to join in saying the Lord's Prayer

The Communion Rite

All **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.

Priest Deliver us, Lord, we pray...

All **For the kingdom,**
the power and the glory are yours, now and for ever.

The priest introduces the Peace

Priest The peace of the Lord be with you always.

All **And with your Spirit.**

Priest Let us offer each other the sign of peace

We share an appropriate sign of peace with one another.

As the consecrated host is broken and the Reserved Sacrament is brought to the altar we sing

All Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

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

The priest then breaks the consecrated Host and drops a tiny fragment into the chalice to symbolise the re-joining of Christ's body and blood after it was spilled on the Cross. To prepare himself to receive communion he prays silently and we are encouraged to do the same. The priest invites us to receive communion by elevating the Broken Host and saying:

Priest Behold the Lamb of God, behold him who takes away the sins of the world.

Blessed are those called to the supper of the Lamb

All Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

*The priest and people make their communion. If you would normally receive Holy Communion in your own church you are welcome to do so here; if you would prefer to receive a blessing instead please come forward bringing this service book with you and keep your head bowed as a sign to the priest. If you have been joining us for the Rosary or would like to begin that meditation this might be an ideal moment to reflect on **The Fifth Luminous Mystery – The Institution of the Eucharist** or **The First Glorious Mystery – The Resurrection**? After communion we spend a period in **silent** prayer and reflection we then **stand** for the prayer after communion and for the blessing.*

The Concluding Rites

Priest The Lord be with you

All And with your Spirit

Priest The blessing of Almighty God...

All Amen

Priest Go forth the mass is ended.

All Thanks be to God

We remain standing as the altar party leaves and we sing our final hymn.

- | | |
|---|--|
| <p>1 Give me joy in my heart, keep me
praising,
give me joy in my heart, I pray. Give me
joy in my heart, keep me
praising,
keep me praising till the end of day.
<i>Sing hosanna! Sing hosanna!</i>
<i>Sing hosanna to the King of Kings!</i>
<i>Sing hosanna! Sing hosanna!</i>
<i>Sing hosanna to the King!</i></p> | <p>3 Give me love in my heart, keep me
serving,
give me love in my heart, I pray.
Give me love in my heart, keep me
serving,
keep me serving till the end of day.
<i>Sing hosanna! Sing hosanna!</i>
<i>Sing hosanna to the King of Kings!</i>
<i>Sing hosanna! Sing hosanna!</i>
<i>Sing hosanna to the King!</i></p> |
| <p>2 Give me peace in my heart, keep
me resting,
give me peace in my heart, I pray.
Give me peace in my heart, keep
me resting,
keep me resting till the end of day.
<i>Sing hosanna! Sing hosanna!</i>
<i>Sing hosanna to the King of Kings!</i>
<i>Sing hosanna! Sing hosanna!</i>
<i>Sing hosanna to the King!</i></p> | <p>4 Give me oil in my lamp, keep me
burning,
give me oil in my lamp, I pray.
Give me oil in my lamp, keep me
burning,
keep me burning till the end of day.
<i>Sing hosanna! Sing hosanna!</i>
<i>Sing hosanna to the King of Kings!</i>
<i>Sing hosanna! Sing hosanna!</i>
<i>Sing hosanna to the King!</i></p> |

Traditional

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Prayer List

As we are returning to public worship now seems to be the ideal time to update the list of the sick particularly. If you would like particular names included let Fr Andrew know. Names on the pewsheets will appear for about a month, if prayer is still required they will be moved to the list of long-term/ongoing illness. The pewsheets are for short-term illness or those who have been rushed to hospital and are in acute need.

The Sick And Those In Need

Amanda, Ben, Malcolm, James, Keith, Shirley, June, Barbara, Phil, Karen, Chris, Dawn, and Margaret

The Recently Departed

Beryl Holt, Margaret Temple, and Brian Smith

Please note that Fr Andrew's day of rest is a Saturday and Fr Glen's is a Monday, they are available in case of emergency otherwise please try and avoid contacting them on their respective rest days.

Hymn reproduced under CCLI numbers 2290367 & 27192

THIS WEEK'S DIARY – HOLY WEEK
Sunday Year C – Weekday Lectionary Year II – Psalter Week 2

Monday 11th April

Monday of Holy Week (P)

(for those who prepare the dying for their death)

9.00am Morning Prayer (SS)

10.00am Mass (SS)

6.00pm Evening Prayer *followed by Stations of the Cross* (SS)

Tuesday 12th April

Tuesday of Holy Week (P)

(for those who feel betrayed)

9.00am Morning Prayer (HT)

10.00am Mass (HT)

6.00pm Evening Prayer *followed by Stations of the Cross* (HT)

Wednesday 13th April

Wednesday of Holy Week (P)

(for the sick and those in need)

9.00am Morning Prayer (SW)

6.00pm Evening Prayer *followed by Stations of the Cross* (SW)

7.00pm Mass (SW)

Thursday 14th April

MAUNDY THURSDAY (W)

(for vocations to ordained ministry)

11.00am Chrism Eucharist – Lichfield Cathedral

7.00pm MASS OF THE LORD'S SUPPER & WATCH (SW)

Friday 15th April

GOOD FRIDAY (R)

(for the our witness to the Crucified Lord)

9.00am Morning Prayer (SS)

11.00am **Litter Pick of Witness – Tea and Hot Cross Buns in Church (SS)**

3.00pm SOLEMN LITURGY OF THE DAY (SS)

6.00pm **Maria Desolata (SS)**

Saturday 16th April

HOLY SATURDAY

(for a Team Vicar and the growth of our congregations)

9.00am Morning Prayer (SW)

9.00pm THE EASTER VIGIL (HT) followed by champagne and nibbles

Sunday 17th April

**EASTER SUNDAY OF THE
LORD'S RESURRECTION (GOLD)**

(Our Team, mission and outreach)

8.00am MASS OF THE DAY (Book of Common Prayer) (SS)

9.30am SUNG DISTRICT MASS (SW)

10.30am SUNG DISTRICT MASS (HT)

11.30am SUNG DISTRICT MASS (SS)