



PALM SUNDAY

SUNG EUCHARIST

**Sunday 28 March 2021
at 10.30am**

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 is also 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. This year, we have had to simplify this part of the liturgy in line with Covid-related restrictions.

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. At today's service, we use the traditional plainsong setting of St Mark's passion narrative.

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

Information about this Service

- ◆ This service is being live-streamed, but care is taken to focus on the clergy and choir and not the congregation.
- ◆ Hand sanitizer is available for your use; we ask that everyone maintains physical distancing at all times. Please refrain from gathering or socialising with one another after the service and please follow the directions of the stewards.
- ◆ For licensing and safeguarding reasons, please do not record this service on your own devices.
- ◆ Communion is administered in one kind only. If you normally receive communion in your own church, you are very welcome to receive communion here.
- ◆ If you do not wish to take communion but would like to receive a blessing, please come forward and let the minister know.
- ◆ 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.

Commemoration of the Lord's Entry into Jerusalem

The ministers assemble at the West End of the Nave.

The Greeting and Introduction

The president greets the people:

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 while this prayer is said by the president:

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 John.
Glory to you, O Lord.

The deacon reads:

The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting,

‘Hosanna!

Blessed is the one who comes in the name of the Lord—
the King of Israel!’

Jesus found a young donkey and sat on it; as it is written:

‘Do not be afraid, daughter of Zion.

Look, your king is coming,
sitting on a donkey’s colt!’

His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him.

JOHN 12.12-16

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.

As the procession moves through the Nave, the organist plays:

Fantasia super ‘Valet will ich dir geben’, BWV 735

J S Bach

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.

The Passion Gospel

The Passion of our Lord Jesus Christ according to Mark.

- Evangelist* And they led Jesus to the high priest; and all the chief priests and the scribes and the elders were assembled. And Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, and warming himself at the fire. Now the chief priests and the whole council sought testimony against Jesus to put him to death; but they found none. For many bore false witness against him, and their witness did not agree. And some stood up and bore false witness against him, saying:
- Witnesses* We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'
- Evangelist* Yet not even so did their testimony agree. And the high priest stood up in the midst, and asked Jesus:
- High Priest* Have you no answer to make? What is it that these men testify against you?
- Evangelist* But he was silent and made no answer. Again the high priest asked him:
- High Priest* Are you the Christ, the Son of the Blessed?
- Evangelist* And Jesus said:
- Jesus* I am; and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.
- Evangelist* And the high priest tore his mantle, and said:
- High Priest* Why do we still need witnesses? You have heard his blasphemy. What is your decision?
- Evangelist* And they all condemned him as deserving death. And some began to spit on him, and to cover his face, and to strike him, saying to him:
- Scribes* Prophecy!
- Evangelist* And the guards received him with blows. And as Peter was below in the courtyard, one of the maids of the high priest came; and seeing Peter warming himself, she looked at him, and said:
- Maid* You also were with the Nazarene, Jesus.
- Evangelist* But he denied it, saying:
- Peter* I neither know nor understand what you mean.
- Evangelist* And he went out into the gateway. And the maid saw him, and began again to say to the bystanders:
- Maid* This man is one of them.
- Evangelist* But again he denied it. And after a little while again the bystanders said to Peter:
- Bystanders* Certainly you are one of them; for you are a Galilean.
- Evangelist* But he began to invoke a curse on himself and to swear:
- Peter* I do not know this man of whom you speak.

Evangelist And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him, 'Before the cock crows twice, you will deny me three times'. And he broke down and wept. And as soon as it was morning the chief priests, with the elders and scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate, and Pilate asked him:

Pilate Are you the King of the Jews?

Evangelist And he answered him:

Jesus You have said so.

Evangelist And the chief priests accused him of many things. And Pilate again asked him:

Pilate Have you no answer to make? See how many charges they bring against you.

Evangelist But Jesus made no further answer, so that Pilate wondered. Now at the feast he used to release for them any one prisoner for whom they asked. And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. And the crowd came up and began to ask Pilate to do as he was wont to do for them. And he answered them:

Pilate Do you want me to release for you the King of the Jews?

Evangelist For he perceived that it was out of envy that the chief priests had delivered him up. But the chief priests stirred up the crowd to have him release for them Barabbas instead. And Pilate again said to them:

Pilate Then what shall I do with the man whom you call the King of the Jews?

Crowd Crucify him, crucify him.

Evangelist And Pilate said to them:

Pilate Why? What evil has he done?

Evangelist But they shouted all the more:

Crowd (louder) Crucify him, crucify him.

Evangelist So Pilate, wishing to satisfy the crowd, released for them Barabbas; and having scourged Jesus, he delivered him to be crucified. And the soldiers led him away inside the palace (that is, the praetorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him:

Soldiers Hail, King of the Jews!

Evangelist And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him. And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to Golgotha (which means 'the place of a skull'). And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was

the third hour, when they crucified him. And the inscription of the charge against him read, 'The King of the Jews'. And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads, and saying:

Passers-by Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!

Evangelist So also the chief priests mocked him to one another with the scribes, saying:

Priests He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe.

Evangelist Those who were crucified with him also reviled him. And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice:

Jesus Eloi, Eloi, lama sabachthani?

Evangelist Which means, 'My God, my God, why have you forsaken me?' And some of the bystanders hearing it said:

Bystanders Behold, he is calling Elijah.

Evangelist And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying:

Bystander Wait; let us see whether Elijah will come to take him down.

Evangelist And Jesus uttered a loud cry, and breathed his last. And the curtain of the Temple was torn in two, from top to bottom. And when the centurion, who stood facing him, saw that he thus breathed his last, he said:

Centurion Truly this man was the Son of God!

MARK 15. 1-47

The deacon says:

This is the Passion of the Lord.

No response is made.

Please sit for a period of silent meditation.

Prayers of Intercession

This following versicle and response is used:

Let us pray to the Lord.
Lord, have mercy.

The intercessions 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.

Preparation of the Table

A piece is played on the organ, during which the table is prepared, and the gifts and the altar are honoured with incense.

Hosanna filio David

Jeanne Demessieux

Taking of the Bread and Wine

A prayer is said as the gifts are presented.

Jesus, true vine and bread of life,
ever giving yourself that the world might live,
let us share your death and passion:
make us perfect in your love.

Amen.

The Eucharistic Prayer

The Lord be with you
and also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give thanks and praise.

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. Osanna in excelsis.

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

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:

Praise to you, Lord Jesus:
**Dying you destroyed our death,
rising you restored our life:
Lord Jesus, 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.

Please sit. Silence is kept.

The Lord's Prayer

Let us pray with confidence as our Saviour has taught us

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever.
Amen.**

Breaking of the Bread

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

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.**

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 Felice Anerio (c. 1560–1614)*

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 verses from the Latin hymn VEXILLA REGIS (The royal banners forward go).

