

# **St Swithun's, Hither Green**

## **Palm Sunday Eucharist**



**Sunday 28<sup>th</sup> March 2021, 10am**

# The Liturgy of Palm Sunday

## Commemoration of the Lord's Entry into Jerusalem

### The Greeting

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

#### **And also with you**

*We are welcomed and the celebration is introduced.*

Today on Palm Sunday

#### **We recognise that we are in God's presence**

Today on Palm Sunday as we gather together with the crowds who greeted Jesus

#### **May we be faithful to Jesus as we journey to the cross.**

Today on Palm Sunday as we continue to worship with restrictions

#### **May we remember that we do not walk alone**

#### **We walk together.**

*Everyone holds up their palm crosses:*

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.**



## **The Palm Gospel** *Mark 11.1-11*

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

**Glory to you, O Lord.**

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, 'Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, "Why are you doing this?" just say this, "The Lord needs it and will send it back here immediately."' They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, 'What are you doing, untying the colt?' They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, 'Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!' Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

This is the Gospel of the Lord.

**Praise to you, O Christ.**

## **The Collect**

Let us pray for a closer union with Christ  
in his suffering and in his glory.

*Silence is kept.*

True and humble king, hailed by the crowd as Messiah  
grant us the faith to know you and love you,  
that we may be found beside you on the way of the cross,  
which is the path of glory.

**Amen.**

## **Homily**     *Mother Juliet*

Today is Palm Sunday and the beginning of Holy Week – we have heard the story from the Gospel of Mark of Jesus’s triumphal entry to Jerusalem. Despite our lack of processions this year we have received our palm crosses and had them blessed to place in our homes to remember this Sunday.

And now - as is traditional on Palm Sunday - the final act of the drama is to be told this week as we turn towards the Passion Reading, this year we will hear chapters 14 and 15 from the Gospel of Mark.

So far in Mark’s Gospel we have heard that Jesus has gone from village to village, teaching, preaching, doing good things and healing people. In the ministry of Jesus – we have the sense that what happens is in Jesus’ control – he is in charge of the program – it feels like Jesus comes and goes as he pleases in response to life around him.

However in this Passion reading the mood dramatically changes – because when he is handed over to his enemies in the Garden of Gethsemane control is taken away from him. This is the pivotal moment in his ministry – it is when the Passion began – when he no longer is in control of what is happening – things are now done to him rather than by him. Jesus gives his life – because of the radical love he has for us.

This is also our passion – that much of our lives are defined by what is done to us as much as what we control. Most particularly this past year this is our story – we have lived the restrictions imposed on us – like Jesus – we have submitted to these restrictions for the greater good but we have given control of how we can live to the forces around us.

As much as life happens to us we also have a choice about how we respond or enact our lives as well. Jesus dies and then rises again – without giving up his true self – he remains strong and full of love. Jesus responds to the violence, the horrors, the awfulness he endured - with love. He transforms all of this as love and forgiveness.

And this is at the heart of our Passion Story....

## **The Passion Reading** *Mark 14 & 15*

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.

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

The Passion of our Lord Jesus Christ according to Mark

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, 'Not during the festival, or there may be a riot among the people.'

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, 'Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.' And they scolded her. But Jesus said, 'Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.'

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, 'Where do you want us to go and make the preparations for you to eat the Passover?' So he sent two of his disciples, saying to them, 'Go into the city, and a man carrying a jar of water will meet you; follow him, and

wherever he enters, say to the owner of the house, "The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?" He will show you a large room upstairs, furnished and ready. Make preparations for us there.' So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, 'Truly I tell you, one of you will betray me, one who is eating with me.' They began to be distressed and to say to him one after another, 'Surely, not I?' He said to them, 'It is one of the twelve, one who is dipping bread into the bowl with me. For 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.' While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, 'Take; this is my body.' Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, 'This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.' When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, 'You will all become deserters; for it is written, "I will strike the shepherd, and the sheep will be scattered." But after I am raised up, I will go before you to Galilee.' Peter said to him, 'Even though all become deserters, I will not.' Jesus said to him, 'Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.' But he said vehemently, 'Even though I must die with you, I will not deny you.' And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, 'Sit here while I pray.' He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, 'I am deeply grieved, even to death; remain here, and keep awake.' And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, 'Abba, Father, for you all things are

possible; remove this cup from me; yet, not what I want, but what you want.' He came and found them sleeping; and he said to Peter, 'Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.' And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, 'Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.'

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him and lead him away under guard.' So when he came, he went up to him at once and said, 'Rabbi!' and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, 'Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.' All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked. They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, '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.” But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, ‘Have you no answer? What is it that they testify against you?’ But he was silent and did not answer. Again the high priest asked him, ‘Are you the Messiah, the Son of the Blessed One?’ Jesus said, ‘I am; and “you will see the Son of Man seated at the right hand of the Power”, and “coming with the clouds of heaven.”’ Then the high priest tore his clothes and said, ‘Why do we still need witnesses? You have heard his blasphemy! What is your decision?’ All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, ‘Prophesy!’ The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, ‘You also were with Jesus, the man from Nazareth.’ But he denied it, saying, ‘I do not know or understand what you are talking about.’ And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, ‘This man is one of them.’ But again he denied it. Then after a little while the bystanders again said to Peter, ‘Certainly you are one of them; for you are a Galilean.’ But he began to curse, and he swore an oath, ‘I do not know this man you are talking about.’ At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, ‘Before the cock crows twice, you will deny me three times.’ And he broke down and wept. As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, ‘Are you the King of the Jews?’ He answered him, ‘You say so.’ Then the chief priests accused him of many things.<sup>4</sup> Pilate asked him again, ‘Have you no answer? See how many charges they bring against you.’ But Jesus made no further reply, so that Pilate was amazed. Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the



insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, 'Do you want me to release for you the King of the Jews?' For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, 'Then what do you wish me to do with the man you call the King of the Jews?' They shouted back, 'Crucify him!' Pilate asked them, 'Why, what evil has he done?' But they shouted all the more, 'Crucify him!' So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, 'Hail, King of the Jews!' They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!' In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, 'He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down

from the cross now, so that we may see and believe.' Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was God's Son!'

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

*At the end:* This is the Passion of the Lord.

*No response is made.*

## 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; **Lord, have mercy.**

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, have mercy.**

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

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, have mercy.**

For those who still make Jerusalem a battleground,  
let us pray to the Lord; **Lord, have mercy.**

For those who have the courage and honesty  
to work openly for justice and peace,  
let us pray to the Lord; **Lord, have mercy.**

For those in the darkness and agony of isolation,  
that they may find support and encouragement,  
let us pray to the Lord; **Lord, have mercy.**

For those who, weighed down with hardship, failure, or sorrow,  
feel that God is far from them,  
let us pray to the Lord; **Lord, have mercy.**

For those who are tempted to give up the way of the cross,  
let us pray to the Lord; **Lord, have mercy.**

That we, with those who have died in faith,  
may find mercy in the day of Christ,  
let us pray to the Lord.

**Lord, have mercy.**

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

# The Liturgy of the Sacrament

## The Peace

God is love and those who live in love  
live in God and God lives in them.

The peace of the Lord be always with you  
**and also with you.**

*Let us wave to one another the sign of peace*

## The Eucharistic Prayer

The Lord is here

**His Spirit is with us.**

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 right to praise you, Father, Lord of all creation;  
in your love you made us for yourself.

When we turned away you did not reject us,  
but came to meet us in your Son.

**You embraced us as your children  
and welcomed us to sit and eat with you.**

In Christ you shared our life that we might live in him and he in us.

**He opened his arms of love upon the cross  
and made for all the perfect sacrifice for sin.**

On the night he was betrayed, at supper with his friends  
he took bread, and gave you thanks; he broke it and gave it to  
them saying: *Take, eat; this is my body which is given for you;  
do this in remembrance of me.*

**Father, we do this in remembrance of him:  
his body is the bread of life.**

At the end of supper, taking the cup of wine, he gave you thanks,  
and said: *Drink this, all of you: this is my blood of the new  
covenant, which is shed for you for the forgiveness of sins:  
do this in remembrance of me.*

**Father, we do this in remembrance of him:  
his blood is shed for all.**



As we proclaim his death and celebrate his rising in glory,  
send your Holy Spirit that this bread and this wine  
may be to us the body and blood of your dear Son.

**As we eat and drink these holy gifts  
make us one in Christ, our risen Lord.**

With your whole Church throughout the world  
we offer you this sacrifice of praise  
and lift our voice to join the eternal song of heaven, saying:

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

## **The Prayer Jesus taught us**

As our Saviour taught us, so we pray

**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**

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.**

## **Agnus Dei**

**Jesus, Lamb of God, have mercy on us.**

**Jesus, bearer of our sins, have mercy on us.**

**Jesus, redeemer of the world, grant us peace**

## **Giving of Communion**

God's holy gifts for God's holy people:

**Jesus Christ is holy, Jesus Christ is Lord,**

**to the glory of God.**

*Communion will be brought to you in one kind. Please stay seated in your place whilst we come to you safely – alternatively a prayer can be said at a physical distance with you as we move around the church. Silence is kept.*

## **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.**

## **Notices**

- Holy Week and Easter Services:
  - 1<sup>st</sup> April **Maundy Thursday 7.30pm**  
*Celebration of the Eucharist and stripping the altar*
  - 2<sup>nd</sup> April **Good Friday 12noon**  
*Shortened Good Friday liturgy and private prayer in Church*
  - 4<sup>th</sup> April **Easter Dawn 6am**  
*Lighting the new fire and the Paschal Candle and Eucharist*  
**Easter Morning 10am**  
*A Eucharist for all ages*
- APCM Sunday 25th April 2021 at 11.00 am in church with distance and via Zoom - please send any reports to Mother Juliet asap
- Happy Birthday to all those who have a birthday.

# Dismissal and Blessing

## The Blessing

Christ give you grace to grow in holiness,  
to deny yourselves,  
take up your cross,  
and follow him;  
and the blessing of God,  
Creator, Word and Spirit,  
be with you always.

**Amen.**

## The Dismissal

We tell your story  
We follow in your footsteps  
**Lead us into Holy Week**

We walk towards the city  
We wait in the garden  
**Lead us onto Holy ground**

We journey towards death  
We hope for resurrection  
**Lead us into Holy joy**

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



## **Contacts:**

### **Hall enquiries: Carla Hall**

[hithergreenchurchhall@gmail.com](mailto:hithergreenchurchhall@gmail.com) ; 07761378464

### **Priest in Charge: Rev Juliet Evans**

191 Hither Green Lane, Hither Green, London SE13 6QE

[juliettaevans@icloud.com](mailto:juliettaevans@icloud.com); 07955229351

### **Churchwarden: Diane Keen**

[saintswithunschurch@gmail.com](mailto:saintswithunschurch@gmail.com) ; 07805619142

### **Safeguarding Officers:**

**Olivia Daley** 07956618629 ;

**Patricia Francis** 020 8690 6026

[www.saintswithuns.org.uk](http://www.saintswithuns.org.uk)





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