



St NICOLAS' CHURCH
ABINGDON-ON-THAMES

PALM SUNDAY

A Service of the Word



Image: Taize Community,
Stained-Glass Window: Palm Sunday

Sunday 28 March 2021
Led by the Revd Rosalind Rutherford

Blessing of Palms and “re Entry” to the church building

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

*Words of Welcome to the service and for our re-entry into the church building;
for the keeping of Palm Sunday and our entry into Holy Week*

Hosanna to the Son of David, the King of Israel.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Please hold up your palm crosses while this blessing is said:

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: Mark 11: 1 - 11

Hear the Gospel of our Lord Jesus Christ according to Mark

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.

Psalm 122 (said)

1 I was glad when they said to me,
'Let us go to the house of the Lord.'

**2 And now our feet are standing
within your gates, O Jerusalem;**

3 Jerusalem, built as a city
that is at unity in itself.

**4 Thither the tribes go up, the tribes of the Lord,
as is decreed for Israel, to give thanks to the name of the Lord.**

5 For there are set the thrones of judgement,
the thrones of the house of David.

**6 O pray for the peace of Jerusalem:
'May they prosper who love you.**

7 'Peace be within your walls
and tranquillity within your palaces.'

**8 For my kindred and companions' sake,
I will pray that peace be with you.**

9 For the sake of the house of the Lord our God,
I will seek to do you good.

Glory to the Father and to the Son and to the Holy Spirit

As it was in the beginning is now and ever shall be

World without end

Amen

Congregation members in church are asked to remain seated and not to sing during:

All glory, laud and honour

CP 128

*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.

All glory, laud and honour

The people of the Hebrews
with palms before thee went;
our praise and prayer and anthems
before thee we present.

All glory, laud and honour

To thee before thy passion
they sang their hymns of praise;
to thee, now high exalted,
our melody we raise.

All glory, laud and honour

Theodulph of Orleans d. 821 Tr J M Neale 1818 - 1866

Confession

Christ himself bore our sins in his body on the cross
so that, free from sin, we might live for righteousness;
by his wounds we have been healed.
Let us confess our sins.

We are often slow to follow the example of Christ.
Lord, have mercy.
Lord, have mercy.

We often fail to be known as Christ's disciples.
Christ, have mercy.
Christ, have mercy.

We often fail to walk the way of the cross.
Lord, have mercy.
Lord, have mercy.

May God who loved the world so much
that he sent his Son to be our Saviour
forgive us our sins
and make us holy to serve him in the world,
through Jesus Christ our Lord.
Amen.

The Collect

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

First reading

Philippians 2.5-11

Let the same mind be in you that was in Christ Jesus,
who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
he humbled himself
and became obedient to the point of death—
even death on a cross.

Therefore God also highly exalted him
and gave him the name
that is above every name,
so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

Sermon

The Passion

Mark 15.1-39

The passion of our Lord Jesus Christ according to Mark

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. 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 Son of God!'

This is the passion of our Lord

We keep silence

Congregation members in church are asked to remain seated and not to sing during:

From heav'n You came, helpless Babe

CP 432

From heav'n You came, helpless Babe,
Entered our world, Your glory veiled;
Not to be served but to serve,
And give your life that we might live.

*This is our God, the Servant King,
He calls us now to follow him,
To bring our lives as a daily offering
Of worship to the Servant King.*

Come see his hands and his feet,
The scars that speak of sacrifice;
Hands that flung stars into space
To cruel nails surrendered.

This is our God, the Servant King . . .

So let us learn how to serve,
And in our lives enthrone him;
Each other's needs to prefer,
For it is Christ we're serving.

This is our God, the Servant King . . .

Graham Kendrick b 1950

The Intercessions

At the end of each bidding when the leader says:

Lord in your mercy,

*Please respond: **Hear our prayer***

At the end of the prayers we say the Lord's Prayer together.

As our Saviour taught us, so we pray

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.

Blessing

Christ crucified draw you to himself
To find in him a sure ground for faith
A firm support for hope
And the assurance of sins forgiven
And the blessing of God, Father Son and Holy Spirit be with you this day and
for evermore
Amen

Congregation members in church are asked to remain seated and not to sing during:

Ride on, ride on in majesty!

CP 129

Ride on, ride on in majesty!
Hark! all the tribes hosanna cry;
O Saviour meek, pursue thy 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 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 pow'r and reign.

H H Milman 1791 - 1868

Concluding music

Congregation members are asked to leave the Church quickly and quietly

**We shall keep the Zoom session open if anyone wants to stay online
and chat – don't forget to un-mute.**



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