

**Commemoration of
the Lord's Entry into Jerusalem
Year of St Mark (Yr B)**



The Meon Bridge Benefice

**Eucharist
and an opportunity for
Spiritual Reception**



Introduction

The Service is available on the Benefice Website and at <https://youtu.be/RUINf67RjJE>

The choir of Portsmouth Cathedral, our own cathedral, open our service by singing the Benedictus, arranged by Dr David Price, from the Choir's excellent album *Plainsong: The Echo of Angels* and available from Convivium Records. (© Convivium Records (Used with kind permission) Convivium Records). [Available at: <https://conviviumrecords.co.uk/product/plainsong-the-echo-of-angels>].

We begin our Liturgy today, Palm Sunday, in the Churchyard of St Peter and St Paul's, Exton.

We begin with joy and excitement; Jesus is approaching Jerusalem.

Much of Gospel of the Palms, which is read before we enter the church, is mysterious. Did Jesus make the arrangements beforehand to have this colt available? Why would the bystanders allow the disciples to take it? What is going on here?

What follows next feels like a victory parade with crowd shouting their hosannas. It is filled with symbolism and echoes of the historic past – riding on a donkey, freshly cut palm fronds being strewn, and that singing of 'Hosanna'.

But it is the start of the last week before his death. He knows the danger he is in.

And how the mood changes as the Passion of Christ unfolds! And so it is that Passiontide begins.

This solemn season preserves some of the oldest texts still in current use, and rehearses the deepest and most fundamental Christian memories.

Introduction to the Passiontide and Holy Week

It is still uncertain when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ. This Pascha (a word derived indirectly from *pesach*, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the Pascha developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning.

The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated.

The accounts of Jesus' Passion are at the heart of the Gospel tradition; indeed, the four Gospels themselves have often been described as 'passion narratives with an extended introduction'. The reading or singing of the Passion narrative is similarly at the heart of the liturgical celebration of Holy Week. It was already an important element in the observance of Good Friday in Jerusalem by the end of the fourth century; by the Middle Ages in the west, Matthew's Passion was in regular use on Palm Sunday, and John's on Good Friday, while the others were used during the intervening days. *The Book of Common Prayer* continued this tradition, with a few modifications; it fitted well with Cranmer's concern for the ordered and comprehensive reading of Scripture in divine service. The use of Matthew's Passion on Palm Sunday and John's Passion on Good Friday was also retained by the German Lutheran churches, which is why those two were set to music by Bach. We still retain the use of John's Passion on Good Friday, and provides for the other three to be used on Palm Sunday in successive years and this year we hear that of St Mark.

This solemn season preserves some of the oldest texts still in current use, and rehearses the deepest and most fundamental Christian memories.

Introduction

The president introduces the celebration.

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.

Palm Sunday brings with it a great amount of imagery: a crowd, a colt, the leafy palm branches, people laying down cloaks...

Try to place yourself in the narrative and experience the entry up close to Jesus. Keep all this in mind as you hear the Gospel of the Palms.

The Gospel of the Palms

When the Gospel is announced, this response is used

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.

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

The Lord be with you.

All and also with you.

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

All Glory to you, O Lord.

¹When Jesus and his disciples were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them,

²Go 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.

³If anyone says to you,

“Why are you doing this?” just say this,

“The Lord needs it and will send it back here immediately.”

⁴They went away and found a colt tied near a door, outside in the street. As they were untying it, ⁵some of the bystanders said to them,

‘What are you doing, untying the colt?’

⁶They told them what Jesus had said; and they allowed them to take it. ⁷Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. ⁸Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields.

⁹Then those who went ahead and those who followed were shouting,

‘Hosanna!

Blessed is the one who comes in the name of the Lord!

¹⁰Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!’

¹¹Then 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.

Mark 11.1-11

This is the Gospel of the Lord.

Praise to you, O Christ.

Processional Hymn - All Glory, Laud and Honour

Refrain:

*All glory, laud, and honour,
To thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.*

1. Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's name comest,
The King and Blessed One.

Refrain

2. The company of angels
Are praising thee on high,
And we with all creation
In chorus make reply.

Refrain

3. The people of the Hebrews
With psalms before thee went;
Our prayer and praise and anthems
Before thee we present.

Refrain

4. To thee, before thy passion,
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise.

Refrain

5. Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.

Refrain

Meter: 76 76 and Refrain

All Glory Laud And Honour
Saint Theodulf of Orléans (750 – 821)
Tr: John Mason Neale (1818 – 1866)
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SAINT THEODULPH
Melchior Teschner (1584 – 1635)
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The Liturgy of the Word First Reading

A reading from the prophecy of Isaiah

The servant of the LORD said:

⁴The Lord GOD has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens –
wakens my ear

to listen as those who are taught.
⁵The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backwards.
⁶I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.
⁷The Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
⁸he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
⁹It is the Lord GOD who helps me;
who will declare me guilty?
All of them will wear out like a garment;
the moth will eat them up.

Isaiah 50.4-9a

This is the word of the Lord.

All Thanks be to God.

Psalm

Some verses from Psalm 31

Please join me in saying the even numbered verses of the psalm, which is emboldened on the screen

- 9 Have mercy on me, Lord, for I am in trouble; *
my eye is consumed with sorrow,
my soul and my body also.
- 10 For my life is wasted with grief,
and my years with sighing; *
my strength fails me because of my affliction,
and my bones are consumed.**
- 11 I have become a reproach to all my enemies
and even to my neighbours,
an object of dread to my acquaintances; *
when they see me in the street they flee from me.
- 12 I am forgotten like one that is dead, out of mind; *
I have become like a broken vessel.**
- 13 For I have heard the whispering of the crowd;
fear is on every side; *
they scheme together against me,
and plot to take my life.
- 14 But my trust is in you, O Lord. *
I have said, 'You are my God.**
- 15 'My times are in your hand; *
deliver me from the hand of my enemies,
and from those who persecute me.

16 'Make your face to shine upon your servant, *
and save me for your mercy's sake.'

Psalm 31.9-16

Second Reading

A reading from Paul's Letter to the Philippians

⁵Let the same mind be in you that was in Christ Jesus,
⁶who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
⁷but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
⁸he humbled himself
and became obedient to the point of death –
even death on a cross.
⁹Therefore God also highly exalted him
and gave him the name
that is above every name,
¹⁰so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
¹¹and 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.

All Thanks be to God.

Gradual Hymn: Ride On! Ride On In Majesty!

- 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.
- 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.
- 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.
- 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.

Meter: LM

Ride On! Ride On In Majesty!
Henry Hart Milman (1791 – 1868)
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WINCHESTER NEW
Traditional German
Musickalisches Handbuch (1690)
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The Passion Reading

There is a long-established convention of the congregation (except those prevented by infirmity) standing throughout the Passion. There is a sense in which the (slight) discomfort occasioned by this helps us in some small way to identify with the sufferings of Jesus. A traditional custom is to bow immediately after the Evangelist has narrated Jesus' death. This simple but profound action can help mark the most solemn and dramatic moment in the text.

Voices

Evangelist

Jesus

Centurion

High priest

Judas

Peter

Pilate

Servant-girl

Disciples

Priests

Scribes

Soldiers

Bystanders

Passers-by

Witnesses

Crowd

Please remain standing if you can and you may bow at the moment Jesus dies.

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.

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

When the Passion is announced the reader says

The Passion of our Lord Jesus Christ according to St Mark.

No response is made.

Evangelist 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,

Priests Not during the festival, or there may be a riot among the people.

Evangelist 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,

Disciples 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.

Evangelist And they scolded her. But Jesus said,

Jesus 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.

Evangelist 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,

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

Evangelist So he sent two of his disciples, saying to them,

Jesus 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.

Evangelist 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,

Jesus Truly I tell you, one of you will betray me, one who is eating with me.

Evangelist They began to be distressed and to say to him one after another,

Disciples Surely, not I?

Jesus 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.

Evangelist While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

Jesus Take; this is my body.

Evangelist Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it.

Jesus 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.

Evangelist When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

Jesus 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.

Evangelist Peter said to him,

Peter Even though all become deserters, I will not.

Jesus Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.

Peter (*vehemently*) Even though I must die with you, I will not deny you.

Evangelist And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples,
Jesus Sit here while I pray.
Evangelist He took with him Peter and James and John, and began to be distressed and agitated. And he said to them,
Jesus I am deeply grieved, even to death; remain here, and keep awake.
Evangelist And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him.
Jesus Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.
Evangelist He came and found them sleeping; and he said to Peter,
Jesus 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.
Evangelist 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,
Jesus 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.
Evangelist 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:
Judas The one I will kiss is the man; arrest him and lead him away under guard.
Evangelist So when he came, he went up to him at once and said,
Judas Rabbi!
Evangelist 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,
Jesus 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.
Evangelist 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.
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 But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,
High priest Have you no answer?
What is it that they testify against you?
Evangelist But he was silent and did not answer. Again, the high priest asked him,
High priest Are you the Messiah, the Son of the Blessed One?

Jesus 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.

Evangelist Then the high priest tore his clothes and said,

High priest Why do we still need witnesses?
You have heard his blasphemy!
What is your decision?

Evangelist All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

Scribes Prophecy!

Evangelist 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,

Servant girl You also were with Jesus, the man from Nazareth.

Evangelist But he denied it:

Peter I do not know or understand what you are talking about.

Evangelist 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,

Servant girl This man is one of them.

Evangelist But again he denied it. Then after a little while the bystanders again said to Peter,

Bystanders Certainly you are one of them; for you are a Galilean.

Evangelist But he began to curse, and he swore an oath,

Peter I do not know this man you are talking about.

Evangelist 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.

Evangelist 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,

Pilate Are you the King of the Jews?

Jesus You say so.

Evangelist Then the chief priests accused him of many things. Pilate asked him again,

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

Evangelist 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,

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

Evangelist 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,

Pilate Then what do you wish me to do with the man you call the King of the Jews?

Crowd Crucify him!

Pilate Why, what evil has he done?

Crowd (*getting louder*) Crucify him! **Crucify him! Crucify him!**

Evangelist 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,

Soldiers Hail, King of the Jews!

Evangelist 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.

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

Evangelist In the same way the chief priests, along with the scribes, were also mocking him among themselves.

Priests 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.

Evangelist 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,

Jesus Eloi, Eloi, lema sabachthani?

Evangelist which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said,

Bystanders Listen, he is calling for Elijah.

Evangelist And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

Bystanders Wait, let us see whether Elijah will come to take him down.

[You are invited to make a shallow bow]

Evangelist 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,

Centurion Truly this man was God's Son!

Evangelist 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 Jesus saw where the body was laid.

Evangelist This is the Passion of the Lord.

No response is made

A Sermon

We have heard a lot of words today and Christ's Passion speaks for itself. So I'd just like to say a very few words only, and about the gospel we heard as part of the Palm Liturgy.

Palm Sunday brings with it a great amount of imagery: a crowd, a colt, the leafy palm branches, people laying down cloaks... Today, we have the opportunity to place ourselves in the crowd and experience the entry up close to Jesus. On Palm Sunday, we remember that Jesus was received like a King as he approached Jerusalem. The People spread their coats in front of him. This is what the friends of Jehu had done when he was proclaimed king (2 Kings 9:13). People waved palm branches as they did when Simon Maccabeus came to Jerusalem after great victory (1 Macc 13:51). The people cried 'Hosanna', which means 'Save us now'. It is the word that the people used in addressing their God or the King. The prophet Zechariah talked of the King to come entering Jerusalem on an ass. Today, we celebrate Jesus fulfilling that Messianic prophecy.

The ass was seen as a noble animal, but not an animal on which to ride to war. Jesus was coming to conquer, but with love and not by force. He comes not to destroy or condemn, but to serve them to encourage. He will not force himself upon the people: love will be his restraint.

Jesus seems in control here from the outset. He knew what needed to be done, and directed the action. He sent his closest friends to get all that he needs ready. If you were one of those friends, how would you have reacted to all of this? The crowd get caught up in the excitement of it all. Each of them has a part to play, throwing down their cloaks and waving palm branches.

If you had been part of this crowd, what might it have felt like to be involved in this unexpected event? Think more Nottinghill Carnival, than strolling down Church Lane, Exton!

On the edge of the scene are the Roman authorities, anxious to keep order at a festival when the city is so very crowded. Crowds can be very volatile at major religious festivals, it would be easy for things to get out of control.

If were an officer from the Roman garrison there, what would be your response to this noisy demonstration? How would the Governor, Pilate, react? What will he do to settle this unruly mob down?

Reflect on the Passion Gospel we have just heard. And, in the days ahead, we hear again how people edge him out of their lives, out of their city and out of the world.

How will I welcome Him back into my life and back into the world in which I move with you?

How will you welcome Him back too?

Amen

**OFFERTORY HYMN:
My Song Is Love Unknown**

- 1 My song is love unknown,
My Saviour's love to me;
Love to the loveless shown,
That they might lovely be.
O who am I, that for my sake
My Lord should take, frail flesh and die?
- 2 He came from His blest throne
Salvation to bestow;
But men made strange, and none
The longed for Christ would know:
But O! my Friend, my Friend indeed,
Who at my need His life did spend.
- 3 Sometimes they strew His way,
And His sweet praises sing;
Resounding all the day
Hosannas to their King:
Then "Crucify!" is all their breath,
And for His death they thirst and cry.
- 4 Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
He gave the blind their sight,
Sweet injuries! Yet they at these
Themselves displease, and 'gainst Him rise.
- 5 They rise and needs will have
My dear Lord made away;
A murderer they saved,
The Prince of life they slay,
Yet cheerful He to suffering goes,
That He His foes from thence might free.
- 6 In life, no house, no home
My Lord on earth might have;
In death no friendly tomb
But what a stranger gave.
What may I say? Heav'n was His home;
But mine the tomb wherein He lay.
- 7 Here might I stay and sing,
No story so divine;
Never was love, dear King!
Never was grief like Thine.
This is my Friend, in Whose sweet praise
I all my days could gladly spend.

Meter: 66 66 44 44

My Song Is Love Unknown
Samuel Crossman (c.1624 – 1684)
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LOVE UNKNOWN
John Nicholson Ireland (1879 – 1962)
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Act of Spiritual Reception

Those who are leaving us at this point and those at home are invited to make an Act of Spiritual Reception.

In union, dear Father, with Christian people throughout the world and across the centuries gathered to make Eucharist, hearing your holy Word and receiving the Precious Body and Blood, I offer you praise and thanksgiving.

Even though I am exiled from tasting the Bread of Heaven and drinking the Cup of Life I pray that you will unite me with all the baptised and with your Son who gave his life for us. Amen.

Come Lord Jesus, dwell in me and send your Holy Spirit that I may be filled with your presence. Amen.

Post-Communion Hymn

- 1 O dearest Lord, thy sacred head
with thorns was pierced for me;
O pour thy blessing on my head
that I may think for thee.
- 2 O dearest Lord, thy sacred hands
with nails were pierced for me;
O shed thy blessing on my hands
that they may work for thee.
- 3 O dearest Lord, thy sacred feet
with nails were pierced for me;
O pour thy blessing on my feet
that they may follow thee.
- 4 O dearest Lord, thy sacred heart
with spear was pierced for me;
O pour thy Spirit in my heart
that I may live for thee.

Meter: CM

O Dearest Lord, Thy Sacred Head
Fr Andrew [Henry Ernest Hardy] (1869-1946)
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Thomas Tallis (c1505 – 1585)
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Closing Hymn: The Head That Once Was Crowned With Thorns

1. The Head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.
2. The highest place that heaven affords
Is His, is His by right,
The King of kings and Lord of lords,
And heaven's eternal Light;
3. The Joy of all who dwell above,
The Joy of all below
To whom He manifests His love
And grants His name to know.
4. To them the cross, with all its shame,
With all its grace, is given;
Their name an everlasting name,
Their joy the joy of heaven.
5. They suffer with their Lord below,
They reign with Him above,
Their profit and their joy to know
The mystery of His love.
6. The cross He bore is life and health,
Though shame and death to Him:
His people's hope, His people's wealth,
Their everlasting theme.

Meter: CM

The Head That Once Was Crowned With Thorns

Thomas Kelly (1769-1855)

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ST MAGNUS

Jeremiah Clarke (1670-1707)

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Hymns (For details see individual hymns)

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Opening Chant

'Benedictus' Performed by The Choir of Portsmouth Cathedral

Arranged by Dr David Price

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<https://conviviumrecords.co.uk/product/plainsong-the-echo-of-angels>

Hymns

All Glory Laud And Honour

Saint Theodulf of Orléans (750 – 821)

Tr: John Mason Neale (1818 – 1866)

Public Domain

SAINT THEODULPH

Melchior Teschner (1584 – 1635)

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Ride On! Ride On In Majesty!

Henry Hart Milman (1791 – 1868)

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WINCHESTER NEW

Traditional German

Musickalisches Handbuch (1690)

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My Song Is Love Unknown

Samuel Crossman (c.1624 – 1684)

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LOVE UNKNOWN

John Nicholson Ireland (1879 – 1962)

Music Public Domain

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Fr Andrew [Henry Ernest Hardy] (1869-1946)

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TALLIS' ORDINAL

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Thomas Kelly (1769-1855)

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ST MAGNUS

Jeremiah Clarke (1670-1707)

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Closing Voluntary:

O Sacred Head Sore Wounded

Passion Chorale, composed by Hans Leo Hassler (1564 – 1612)

Harmonised by Johann Sebastian Bach (1685 – 1750)

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Palm Sunday

Now to the gate of my Jerusalem,
The seething holy city of my heart,
The saviour comes. But will I welcome him?
Oh crowds of easy feelings make a start;
They raise their hands, get caught up in the singing,
And think the battle won. Too soon they'll find
The challenge, the reversal he is bringing
Changes their tune. I know what lies behind
The surface flourish that so quickly fades;
Self-interest, and fearful guardedness,
The hardness of the heart, its barricades,
And at the core, the dreadful emptiness
Of a perverted temple. Jesus come
Break my resistance and make me your home.

<https://malcolmguite.wordpress.com/2013/03/24/a-sonnet-for-palm-sunday/>

From Sounding the Seasons, by Malcolm Guite, Canterbury Press 2012