

Holy Communion for Palm Sunday



The Stour Valley Benefice

*The Parishes of Cavendish, Clare, Hundon, Poslingford,
Stoke-by-Clare & Wixoe*

- A short introduction to the Season -

The characteristic feel of Lent is one of self-examination, penitence, self-denial, study, almsgiving, in preparation for Easter. It lasts for forty days and forty nights reminding us of Jesus' time spent in the wilderness, being tested by Satan.

It was also the traditional time when candidates for baptism were instructed, and those penitents prepared themselves, through fasting and penance, to be readmitted to communion. The whole Christian community were also invited to join them.

Ashes are an ancient sign of penitence; and so, it has become traditional to begin Lent on 'Ash Wednesday' by being marked in ash with the sign of the cross.

This season of penitence is demonstrated in our use of the simplest vestments, and many churches are kept bare of flowers and other decorations. The predominant colour of this season is Purple or Violet.

Growing in God

Spiritual Communion

The term 'Spiritual Communion' has been used historically to describe the means of grace by which a person, prevented for some serious reason from sharing in a celebration of the Eucharist, nonetheless shares in the communion of Jesus Christ.

In joining with Revd Mark today as he celebrates the Eucharist from his own home, you too are able to join with him in communion. The Book of Common Prayer instructs us that if we offer ourselves in penitence and faith, giving thanks for the redemption won by Christ crucified, we may truly 'eat and drink the Body and Blood of our Saviour Christ', although we cannot receive the sacrament physically in ourselves.

The Church of which we are members is not defined by the walls of a building but by the Body of Christ of which we are members. In making our communion spiritually, we are joining with Christians everywhere to be nourished by the one who tells us, 'I am the Bread of Life'.

The Liturgy of Palm Sunday

Commemoration of the Lord's Entry into Jerusalem

Priest: 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.

The Greeting

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

Introduction

Priest: 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.

If you have a Palm Cross at home you may wish to hold them up whilst this prayer is said

Priest: 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.
All: Amen.

Hymn: Ride on, ride on in majesty!

(Words: Henry Hart Milman 1791-1868)

- 1 Ride on, ride on in majesty!
 Hark, all the tribes hosanna cry.
 Thy humble beast pursues his 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 wingèd squadrons of the sky
 look down with sad and wondering eyes
 to see the approaching sacrifice.
- 4 Ride on, ride on in majesty!
 The last and fiercest strife is nigh:
 the Father on his sapphire throne
 awaits 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.

The Palm Gospel

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

All: 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. (Mark 11:1-11)

Reader: This is the Gospel of the Lord.

All: Praise to you, O Christ.

The Collect

Priest: 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.

All: Amen.

The Liturgy of the Word

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)

Reader: This is the word of the Lord

All: Thanks be to God.

The Passion Narrative

Priest: 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.

Reader: 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 God's Son!'
(Mark 15:1-39)

Reader: This is the Passion of the Lord

Prayers of Intercession

Priest: For forgiveness for the many times we have denied Jesus, let us pray to the Lord.

All: Lord, have mercy.

Priest: 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.

All Lord, have mercy.

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

All Lord, have mercy.

Priest: 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.

All Lord, have mercy.

Priest: For those who still make Jerusalem a battleground, let us pray to the Lord.

All Lord, have mercy.

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

All Lord, have mercy.

Priest: For those in the darkness and agony of isolation, that they may find support and encouragement, let us pray to the Lord.

All Lord, have mercy.

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

All Lord, have mercy.

Priest: For those who are tempted to give up the way of the cross, let us pray to the Lord.

All Lord, have mercy.

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

All Lord, have mercy.

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

The Liturgy of the Sacrament

The Peace

Priest: 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.

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

Preparation of the Altar

Priest: 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.

All: **Amen.**

The Eucharistic Prayer

Priest: The Lord be with you

All: and also with you.

Priest: Lift up your hearts.

All: We lift them to the Lord.

Priest: Let us give thanks to the Lord our God.

All: it is right to give thanks and praise.

Priest: 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 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 saying:

All: Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Priest: Accept our praises, heavenly Father, through your Son our Saviour Jesus Christ, and as we follow his example and obey his command, grant that by the power of your Holy Spirit these gifts of bread and wine may be to us his body and his blood; who, in the same night that he was betrayed, took bread and gave you thanks; he broke it and gave it to his disciples, saying: Take, eat; this is my

body which is given for you; do this in remembrance of me.

In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying: 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.

Therefore, heavenly Father, we remember his offering of himself made once for all upon the cross; we proclaim his mighty resurrection and glorious ascension; we look for the coming of your kingdom, and with this bread and this cup we make the memorial of Christ your Son our Lord.

All: Great is the mystery of faith:
Christ has died:
Christ is risen:
Christ will come again.

Priest: Accept through him, our great high priest, this our sacrifice of thanks and praise, and as we eat and drink these holy gifts in the presence of your divine majesty, renew us by your Spirit, inspire us with your love and unite us in the body of your Son, Jesus Christ our Lord.

Through him, and with him, and in him, in the unity of the Holy Spirit, with all who stand before you in earth and heaven, we worship you, Father almighty, in songs of everlasting praise:

All: **Blessing and honour and glory and power
be yours for ever and ever. Amen.**

The Lord's Prayer

Priest: Let us pray with confidence as our Saviour has taught us
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.
For thine is the kingdom,
the power and the glory,
for ever and ever. **Amen.**

Breaking of the Bread

Priest: Every time we eat this bread and drink this cup,
All: we proclaim the Lord's death until he comes.

The Agnus Dei

**All: Lamb of God, you take away the sin of the world,
 have mercy on us.**

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

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

Giving of Communion

Priest: Draw near with faith. Receive the body of our Lord Jesus
Christ which he gave for you, and his blood which he shed
for you. Eat and drink in remembrance that he died for
you, and feed on him in your hearts by faith with
thanksgiving.

Prayer after Communion

Priest: 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.

All: Amen.

All: 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

Priest: May the Father, who so loved the world that he gave his only Son, bring you by faith to his eternal life.

All: Amen.

Priest: 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.

All: Amen.

Priest: May the Spirit, who strengthens us to suffer with Christ that we may share his glory, set your minds on life and peace.

All: Amen.

Priest: And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

All: Amen.

Priest: Go in peace to love and serve the Lord.

All: In the name of Christ. Amen.

Hymn: Lift high the cross

(Michael Robert Newbolt 1874-1956, George William Kitchin 1827-1912)

*Lift high the cross, the love of Christ proclaim
till all the world adore his sacred name.*

- 1 Come, let us follow where our Captain trod,
our King victorious, Christ the Son of God.
- 2 O Lord, once lifted on the glorious tree,
as thou hast promised, draw us unto thee.
- 3 Let every race and every language tell
of him who saves our souls from death and hell.
- 4 Set up thy throne, that earth's despair may cease
beneath the shadow of its healing peace.
- 5 For thy blest cross which doth for all atone
creation's praises rise before thy throne.

For more information about our Benefice, including
details of upcoming special services, events and
activities for all the family, please visit:

www.stourvalley.org.uk



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Although not all of us are able to meet in church for services, it is important to remember that the work of the Church continues, as do many of the ongoing costs in maintaining our historic buildings as well as supporting the ministry in this benefice and the wider church.

Remember that if you are able, please Gift Aid your donation as it means that we can claim an extra 25p for every £1 you donate from the Government at no extra cost to you – resulting in your £20 donation now being worth £25!

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Cavendish



Wixoe



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