

**The Stratfield Mortimer Benefice
of**

**St Saviour
Mortimer West End**

**St Mary and St John
Stratfield Mortimer**

**St John the Baptist
Padworth**

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



The Parish Eucharist
for
Palm Sunday

28th March 2021 at 10.00 a.m.

Online at zoom: <https://us02web.zoom.us/j/6931233940>

Prayer Thoughts: Christians have journeyed with Christ through Lent, from the silence of the wilderness, to the dawning realisation that his whole life has been a preparation for the events that will unfold on Good Friday.

This Palm Sunday we see the contrast of Jesus' joyful and yet very humble procession into Jerusalem. We witness how, in a few days, the same fickle crowd which greeted him with worldly discernment and praise turned against him and called for his death when they found that his was a message of love and compassion and justice for all.

In one of today's readings St Paul reveals the true depth of Christ's message - he who embraced the frailty and mortality of our humanity so that we could be lifted up from the humiliation of our own anxious self-centredness into the fullness of 'heavenly' life.

Let us pray for each other as we enter into this Holy Week 2021, that we will each make time to stand in silence with Jesus Christ. Next, this week, let us be willing to journey with Jesus through his suffering passion, death and resurrection. We may choose to be with him as he eats the Passover meal on Thursday with his disciples; as he prays in the garden of Gethsemane and during his arrest and betrayal; we may walk alongside him as he carries the cross through the crowd; and stand with him at its foot as he gives up his spirit. We may wait at his tomb reflecting on the cause of his suffering passion and death until, at last at Easter, our hearts and minds and lives are lifted to new heights as we come to contemplate Christ's victory over fear and pride and sin and death and find ourselves able to look forward with new faith, new hope and new love to the promise which his resurrection holds out to us all. God bless, Paul

The Parish Eucharist for Palm Sunday

Present rules and guidelines about attendance in churches will be followed and only the priest and the zoom operator may be at St John's church.

THE ANTHEM

**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 GATHERING AND GREETING

The greeting proclaims the presence of the Lord with us. The Penitential Rite and the Opening Prayer follow. The purpose of these preliminary rites is to help the people, gathered for the celebration of the Eucharist, to join with each other as a worshipping community, and to prepare to listen to the Word of God and to celebrate the Eucharist - the Great Thanksgiving.

Priest In the name of God - the Father, the Son, and the Holy Spirit.
All Amen.

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

THE PRIEST INTRODUCES THE CELEBRATION USING THESE WORDS.

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.

THE PALM CROSSES ARE BLESSED

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

**All glory, laud, and honour
To Thee, Redeemer, King!
To Whom the lips of children
Made sweet Hosannas ring,**

**The people of the Hebrews
With palms before Thee went
Our praise and prayers and anthems
Before Thee we present.
All glory, &c.**

**Thou didst accept their praises;
Accept the praise we bring,
Who in all good delightest,
Thou good and gracious King.
All glory, &c.**

THE COLLECT

The priest invites us to pray.

Priest Let us pray.

Together we spend a few moments in reverent silence realising that we are in the presence of God our Father to whom we make our prayers. The priest 'collects' our prayerful thoughts into theme of this Christmas Day celebration in the Opening Prayer, which is either sung or said.

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

The Liturgy of the Word consists of readings from the scriptures; a sermon/homily, which expounds the readings; the Profession of Faith, which is the Creed of God's people; and the Prayer of the Faithful or General Intercessions in which the people of God intercede for all humankind. In the Liturgy of the Word God speaks to us of redemption and salvation and nourishes us with his word. We are not only listening to past history. The God who speaks to Israel and to the early Church speaks to us today through the power of the Holy Spirit working within us as we listen to him and as he reveals the pattern of his plan for our lives. 'The word of God is something alive and active: it cuts like any double edged sword but more finely...it can judge the secret emotions and thoughts' (The Letter to the Hebrews 4:12).

THE FIRST READING - Philippians 2: 6 - 11. Read by Peter Tanner

Reader A reading from The Letter of St Paul to the Philippians.

His state was divine, yet Christ Jesus did not cling to equality with God but emptied himself to assume the condition of a slave, and became even as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in heaven, and on earth, and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

At the end of the reading:

Reader This is the word of the Lord.

All Thanks be to God.

Now we hear the Gospel (the Good News) and acknowledge that we are his people and called to be part of his mission to the world inasmuch as we share his message and his life with faith, hope and love.

THE GOSPEL ACCLAMATION

All 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 GOSPEL READING - MARK 11: 1 - 10.

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.

Blessings on him who comes in the name of the Lord.

When they were approaching Jerusalem, in sight of Bethphage and Bethany, closeby the Mount of Olives, Jesus sent two of his disciples and said to them, 'Go off to the village facing you and as soon you enter it you will find a tethered colt that no one has yet ridden. Untie it and bring it here. If anyone says to you, "What are you doing?" say, "The Lord has need of it and will send it back here immediately."' They went off and found a colt tethered near a door in the open street. As they untied it some bystanders said to them, 'What are you doing, untying the colt?' They gave the answer Jesus had told them and the men allowed them to take it. They brought the colt to Jesus and threw their cloaks on its back, and he sat upon it. Many people spread their cloaks on the road and others spread leafy branches which 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 father David! Hosanna in the highest heaven!'

At the end of the Gospel

This is the Gospel of the Lord.

All Praise to you, O Christ.

THE SERMON

We are a Eucharistic community in word and sacrament. Through the readings God has spoken to his people of his redeeming and healing love and of the nourishment which his Spirit gives. Our priest now reflects with us on the readings of the day relating them to our Eucharistic celebration and to our ordinary life.

After the sermon there is a short period of silent reflection.

THE PROFESSION OF CHRISTIAN FAITH - THE CREED

We make the profession of faith in response to the word of God written in the Gospels and spoken in the sermon. We testify that God is our Father who gives us new life through his Son and who calls us together in the power of his Spirit to be a Eucharistic people, a 'thanksgiving people', a living community of his abiding love and care.

All **We believe and trust in God the Father who made the world.**

We believe and trust in his Son, Jesus Christ, who redeemed the world.

We believe and trust in the Holy Spirit who gives life to the people of God. Amen

THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION

We are invited to pray for the needs of the Church and all people. Through baptism we have been made one with Christ, our great high priest, and we share in his intercessions before the Father for the needs of his Church and of all people. Our intercessions flow from our listening to the Gospel and sermon by which we have been made more aware of our Christian commitment.

This Prayer of the Faithful or General Intercession is announced and consists of a series of intercessions; we pray for the universal Church and its mission and for our bishop and for our benefice - our parishes, our two Church schools; for the world, for our Queen and country, for our local communities and families; for the sick and all in pain, for all who are working on the front line at this time of Covid 19; and for the departed. And in communion with Blessed Mary, St John the Evangelist, St John the Baptist and all the Saints of God we entrust one another and all people to God's saving love.

Priest Let us pray to our heavenly Father through Jesus Christ our Lord and in the power of the Holy Spirit.

The deacon or leader continues.

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

All **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.

All **Lord, have mercy.**

For all 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.**

For Justin our Archbishop; for Steven our bishop; for Olivia our area bishop; for our benefice and for our schools of St Mary's and St John's,
let us pray to the Lord.

All **Lord, have mercy.**

For Elizabeth our Queen, for our Government, for our District and Village Councils. For all 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.**

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

All **Lord, have mercy.**

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.**

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.**

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.

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

For the poor, for the persecuted, for all who suffer injustice, for refugees, for all in danger, for the bereaved and all who mourn, for the sick and for all who suffer...
let us pray to the Lord.
All Lord, have mercy.

For with those who have died recently..., and that we with them may find mercy in Christ,
let us pray to the Lord.
All Lord, have mercy.

In communion with Mary, the Blessed Mother of Our Lord, St John the Evangelist, St John the Baptist and all the saints may we find grace and truth to live in the way of Christ.

The Trisagion may be used

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

THE LITURGY OF THE HOLY EUCHARIST

At the Last Supper Christ 'took some bread and when he had given thanks, broke it and gave it to his disciples, saying "This is my body which will be given for you; do this in remembrance of me". He did the same with the cup...' (Luke 22:19-20). The Church, joyfully obedient to the Lord's command, celebrates the Eucharist taking care that our 'liturgy' corresponds carefully to the words and actions of Christ: 1) Taking bread and wine in The Preparation of the Gifts we take our gifts to the Altar. Gifts or money for the poor and the Church's ministry to the poor are also presented. 2) Giving thanks (the meaning of the word Eucharist) in the Eucharistic Prayer the priest, in the name of us all, says the great hymn of our thanksgiving to God for the whole work of salvation, in which the offerings become the Body and Blood of Christ. 3) The breaking of the one bread is a sign of the unity of the faithful. 4) And in the giving of Holy Communion we receive the Body and Blood of Christ as the Apostles did from his hands. In this way Sunday by Sunday and day by day the Church carries out in loving obedience to his command what the Lord asked his disciples to do in remembrance of him.

THE PEACE

We acknowledge and give thanks for our unity with one another in Jesus Christ our Lord, which his death and resurrection have brought to us. He is the peace between us. The sign of peace echoes Christ's own resurrection greeting to his disciples. Before we share in the same bread we express our love for one another and pray for peace and unity cf Luke 1.78,79.

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. *Ephesians 2.13,14*
The peace of the Lord be always with you.
All And also with you.

THE PREPARATION OF THE ALTAR

The peoples' gifts of bread and wine are brought to the altar.

The offerings of money is made and promised to support the ministry and work of the Church.

Taking the Gifts: The priest gives thanks to God for the gifts in the following words.

Priest BREAD
Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer,
which earth has given and human hands have made. It will become for us the bread of life.
All Blessed be God for ever.

WINE
Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer,
fruit of the vine and work of human hands. It will become for us the cup of salvation.
All Blessed be God for ever.

OUR TIME, TALENTS AND TREASURE/MONEY

Blessed are you, Lord, God of all creation. Through your goodness we have the gifts of our time, talents and money to offer. May our offerings of our gifts be a sincere sign of our gratitude and our dedication to your service.

All **Blessed be God for ever.**

The priest prays quietly: Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble, contrite and thankful hearts. The priest washes hands as an expression of the desire for inward purification, praying quietly: Lord, wash away my iniquity; cleanse me from my sin.

PRAYER OVER THE GIFTS

We are all invited to draw near in prayer:

Priest Pray my brothers and sisters, that my sacrifice and yours may be acceptable to God, the Almighty Father.

All **May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.**

Priest Amen.

Lord, Jesus, true vine and true 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

The Eucharistic Prayer is the centre and high point of the whole Christian celebration. This great prayer of praise and thanksgiving proclaims the wonderful works of God and through it we join ourselves with Christ in praise and thanksgiving to God the Father and in offering ourselves to him in union with Christ's self-offering on the cross. We express our share in the prayer, which is said by the priest on behalf of all the people, by listening inwardly and joining in the acclamations (joyful shouts or songs) and the Sanctus (the Holy, Holy, Holy which concludes the preface), the memorial acclamation and the great 'Amen' which concludes our Eucharistic Prayer.

Priest The Lord be with you.

All **And also with you.**

Lift up your hearts.

All **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All **It is right to give thanks and praise.**

The Preface praises God for his mighty acts:

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, in heaven exalting us there to join with angels and archangels, for ever praising you and singing:

The Acclamation

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.**

We pray to the Father for the sending down of the Holy Spirit and recall the Lord's Supper.

Priest We thank you, loving Father, because when we turned away you sent to us your Son Jesus Christ our Lord. He gave his life for us upon the cross. He shows us the way to live.

Send your Holy Spirit that these gifts of bread and wine may be for us Christ's body and his blood. On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks, broke it, and shared it with his disciples, saying:

'This is my body, given for you. Do this to remember me.'

After they had eaten he took the cup of wine, gave thanks, and shared it with his disciples, saying:

'This is my blood, poured out for you and for many, for the forgiveness of sins. Do this to remember me.'

So, Father, with this bread and this cup we celebrate his love, his death, his risen life.

As you feed us with these gifts, send your Holy Spirit upon us and change us more and more to be like Jesus Christ our Saviour.

Help us, Father, to love one another, as we look forward to that day when suffering is ended and all creation is gathered in your loving arms.

And now with Mary, the Blessed Mother of our Lord, St John the Evangelist, St John the Baptist, and all your saints, we give you glory, through Jesus Christ and in the strength of your Holy Spirit, today and for ever.

All **Amen.**

HOLY COMMUNION

The communion rite of the Church lays strong emphasis on peace, unity and our prayer for forgiveness. We come together to the Lord's table in accordance with the Lord's command, 'Take, eat... take, drink', as a community bound together by love. We are confident in Christ's mercy as we respond to his call to come to his table. Our communal recitation of the Lord's Prayer - the prayer he taught us - prepares us for Holy Communion with our Lord.

THE LORD'S PRAYER

Priest Let us pray with confidence to the Father in the words our Saviour gave 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.

THE BREAKING OF THE BREAD

The priest takes the host and breaks it over the cup, praying quietly:

May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.

'Because there is one bread, we who are many are one body, for we all partake of the one bread' (1 Corinthians 10:17)

Christ's gesture of breaking bread with his disciples at the Last Supper gave the entire Eucharist the name of the 'breaking of bread'. This gesture signifies that we who share one bread and one cup are made one. Through the breaking of the host the Eucharist is seen more clearly as a sign of unity and charity since the one bread is being distributed among the members of one family of God.

Priest We break this bread to share in the body of Christ.

All **Though we are many, we are one body, because we all share in one bread.**

The priest prepares quietly for Holy Communion. We may all join quietly in this prayer:

Lord Jesus Christ, Son of the living God, by the will of the Father and the work of the Holy Spirit your death brought life to the world. By your holy body and blood free me from all my sins and from every evil. Keep me faithful to your teaching, and never let me be parted from you.

PREPARATION FOR HOLY COMMUNION

Priest Behold the Lamb of God who takes away the sin of the world. *cf. John 1: 29*

Blessed are those who are called to his supper.

All **Lord, I am not worthy to receive you, but only say the word, and I shall be healed.**

The sign of communion is more complete when given under both kinds since then the sign of the eucharistic meal appears more clearly. However, we live in exceptional times when, for the time being, communion can only be given in one kind for those who can come to church. Whilst others join faithfully online. Please God, may we all soon be able to come together again to receive Holy Communion under both kinds at the Lord's table. The priest takes the host, raises it a little and shows it saying: The Body of Christ. And the same with the cup saying: The Blood of Christ.

When receiving Holy Communion the response and assent to Christ is:

+ Amen.

HYMN DURING HOLY COMMUNION

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?

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.

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.

After Holy Communion we may keep a further period of silence.

PRAYER AFTER HOLY COMMUNION

Priest Let us pray

The priest invites us all to pray that the Holy Eucharist will have its effect in transforming our lives and bring us to God's kingdom. All pray together silently for a while before the Post Communion prayer.

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.

THE NOTICES FOR THE COMMUNITY ARE GIVEN.

THE CONCLUDING RITE

Priest The Lord be with you.

All and also with you.

THE BLESSING

This seasonal blessing:

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.

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.

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.**

+ And the blessing of God Almighty, the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All **Amen.**

Go in the peace of Christ.

All **Thanks be to God.**

HYMN

**Ride on, ride on in majesty
as all the crowds 'Hosanna!' cry:
through waving branches slowly ride,
O Saviour, to be crucified.**

**Ride on, ride on in majesty,
in lowly pomp ride on to die:
O Christ, your triumph now begin
with captured death, and conquered sin!**

**Ride on, ride on in majesty,
the last and fiercest foe defy:
the Father on his sapphire throne
awaits his own anointed Son.**

