

Eucharist for Palm Sunday

*Introductory Prayers & Blessing of Palm
Crosses*

The service continues...

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

Silence is kept.

The Collect for Palm Sunday

Amen.

Praise to you, O Christ, King of eternal glory.
Christ humbled himself and became obedi-
ent 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.

*When the Gospel is announced the reader
says*

The Gospel of our Lord Jesus Christ accord-
ing to N.

At the end

This is the Gospel of the Lord.

Praise to you oh Christ

Prayers of Intercession.

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 over-
come 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 jus-
tice and mercy,
let us pray to the Lord.

Lord, have mercy.

For those who still make Jerusalem a battle-
ground,
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 isola-
tion,
that they may find support and encourage-
ment,
let us pray to the Lord.

Lord, have mercy.

For those who, weighed down with hard-
ship, 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 Peace

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.

The peace of the Lord be always with you.

And also with you.

*At the preparation of the table this prayer
may be said;*

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.

Amen.

The Lord be With you

And also with you

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 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:

**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 praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your
dear Son.

On the night before he died he had supper
with his friends

and, taking bread, he praised you.

He broke the bread, gave it to them and
said:

Take, eat; this is my body which is given for
you;

do this in remembrance of me.

When supper was ended he took the cup of
wine.

Again he praised you, gave it to them and
said:

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 remem-
brance of me.

So, Father, we remember all that Jesus did,

in him we plead with confidence his sacrifice
made once for all upon the cross.

Bringing before you the bread of life and cup
of salvation,

we proclaim his death and resurrection
until he comes in glory.

Praise to you Lord Jesus

Dying you destroyed our death

Rising you restored our life

Lord Jesus, come in glory.

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the
earth.

Look with favour on your people,
gather us in your loving arms
and bring us with [N and] all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in
Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Fa-
ther,
for ever and ever.

Amen.

Lord Jesus, remember us in your kingdom
and teach us to 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 and forgive us our sins, as
we forgive them that 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 forever. Amen.**

Every time we eat this bread
and drink this cup
**we proclaim the Lord's death
until he comes.**

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his sup-
per.

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

*The President & people receive Holy Com-
munion*

Post Communion Prayer

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

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.

Amen.

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

Amen.

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

Amen.

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

*Closing Music 'God so Loved the World'
John Stainer, sung by St. Paul's Church Choir
St. Albans - Palm Sunday 1985*

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.

Maundy Thursday (from *mandatum*, 'commandment', because of the use of John 13.34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist, the perfection of Christ's loving obedience through the agony of Gethsemane.

After keeping vigil ('Could you not watch with me one hour?') Thursday passes into Good Friday with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours' Devotion was introduced into the Church of England in the nineteenth century. The first is now sometimes incorporated into the structure of the second. It is a widespread custom for there not to be a celebration of the Eucharist on Good Friday, but for the consecrated bread and wine remaining from the Maundy Thursday Eucharist to be given in communion. The church remains stripped of all decoration. It continues bare and empty through the following day, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as the Easter Vigil draws near.

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

