

St Saviour's Church

28 March 2021 - Palm Sunday



“May we follow the example of his patience and humility”

Today we remember two things - Jesus' triumphant entry into Jerusalem and the story of his passion and death, from the Last Supper to his burial in the tomb on Good Friday. All these events are dramatic and form us as Christians, yet the extent to which they can change us is ultimately down to how much we allow God's grace to enter our very lives and hearts.

Parish Notes:

Holy Week - With ongoing restrictions we need to still be careful how we mind each other during the various services of Holy Week. With that in mind, we will try and stay true to how we traditionally celebrate during this most holy week. However, please bear with us as some things will be different and in accordance with our Covid risk assessment. A full list of Holy Week can be found online or on a flyer at the back of the church on the sidebar here. Fr Phelim will be preaching this Holy Week each evening and for the major ceremonies. Planning meeting this evening at 7pm on zoom.

This week's services and next Sunday - Reserve your seat at St Saviour's mass via Liz on 07718918846.

Weekday Services - Please note morning masses will not take place this week because of the evening masses for Holy Week. Good Friday we will have stations in each church (led by our ordinands) and this will involve staying in our seats whilst the stations will be prayed using projector and screen. No weekday services will take place during Easter week and will resume on Monday 12 April.

South Cardiff Ministry Area - The group of treasurers from the churches of the MA met this week to once again voice some concerns and questions surround how we will work together financially as a ministry area. It was a very positive meeting and we look forward to feeding back on this at the first meeting of our steering group which meets after Easter on Wed 14th April on Zoom.

Covid Risks Update - Our risk assessment states people must adhere to social distancing and so go straight to their chair and at the end of the service leave orderly. Once outside, catch ups and some fellowship may be possible because due to a lower chance of the coronavirus spreading.

Lent Course - With the growth of online worship and formation there are many Lent courses and retreats available for people to follow and pray. There are a list of these available to choose from on our website. We will follow our pattern from last year and explore an Easter Course or Book Group and hopefully restrictions will have been eased to allow us to do this in person by then.

Stations of the Cross - Are now available to be played during the season of Lent. Stations are available from St Saviour's and also St German's.

Happy Birthday - To Bill Eastwood who celebrates a big milestone this week.

Today's Music: Ride on, Ride on in Majesty. My song is love unknown. My Lord what love is this. And can it be? Please note, congregational singing is still not allowed under current restrictions.

Faith QI - Next meets after Easter at 7pm on Wednesday 21 April via zoom. Each evening we explore a different topic related to our faith and spirituality - sometimes prayer, sometimes philosophy, sometimes theology. At the heart of it is a desire to understand and deepen our own faith. The next topic will be 'God and the Pandemic'.

Holy Week:

Sun 28 Palm Sunday:

Pray for: Parish of Baglan, Stephen Jenkyns (V); The Anglican Church in Hong Kong.

St Saviour's:

9:30 Sung Mass;
19:00 Holy Week Planning
St German's:
11:00 am Mass

Mon of Holy Week (29th)

19:00 Mass (St G)

Tue of Holy Week (30th)

19:00 Healing Mass (St S)

Spy Wednesday (31st)

19:00 Mass (St G)

Maundy Thursday (1st)

10:00 Chrism Mass
Mass of the Lord's Supper,
The Watch & Tenebrae
17:30 St German's
20:00 St Saviour's

Good Friday (2nd)

10:00 Stations (St G)
12:00 Stations (St S)
15:00 GF Liturgy (St G)

Holy Saturday (3rd)

19:45 Easter Vigil (St G)

Easter Sunday (4th)

St Saviour's:
06:00 Dawn Vigil of Easter
9:30 Mass;
St German's:
11:00 am Mass

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READINGS THIS WEEK

Isa 50:4-7
Ps 22:8-9, 17-20, 23-24
Phil 2:6-11
Mark 14:1 - 15:47

READINGS NEXT WEEK

Acts 10:34a, 37-43
Ps 118:1-2, 16-17, 22-23
Col 3:1-4
John 20:1-9

PSALM RESPONSE

**My God, my God, why
have you forsaken
me? (3vv)**

Commemoration of the Lord's Entrance into Jerusalem

OPENING ANTIPHON

**Hosanna to the Son of David.
Blessed is he who comes in the name of the Lord.**

Behold your king comes to you, O Zion, meek and lowly, sitting upon an ass. Ride on in the cause of truth and for the sake of justice. Your throne is the throne of God, it endures for ever; and the sceptre of your kingdom is a righteous sceptre. You have loved righteousness and hated evil. Therefore God, your God, has anointed you with the oil of gladness above your fellows.

**Hosanna to the Son of David.
Blessed is he who comes in the name of the Lord.**

THE GREETING:

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

And also with you.

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 people hold up palms or branches while this prayer is said by the president. The palms may be blessed or sprinkled with holy water.

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.

THE PALM GOSPEL

Hear the Holy Gospel according to Mark.

When they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples, and said to them, 'Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. If any one says to you, "Why are you doing this?" say, "The Lord has need of it and will send it back here immediately.'" And they went away, and found a colt tied at the door out in the open street; and they untied it. And those who stood there said to them, "What are you doing, untying the colt?" And they told them what Jesus had said; and they let them go. And they brought the colt to Jesus, and threw their garments on it; and he sat upon it. And many spread their garments on the road, and others spread leafy branches which they had cut from the fields. And those who went before and those who followed cried out, 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!'

This is the Gospel of the Lord.

Mark 11

SPIRITUAL PROCESSION:

We recall the triumphant procession of Jesus by listening to an appropriate hymns, anthem or communal resting of a psalm.

Let us go forth spiritually, remembering the journey of Jesus our Messiah, as did the crowds who welcomed him to Jerusalem.

HYMN (RECORDING):

Ride on, ride on in majesty!
Hear all the tribes hosanna cry;
O Savior meek, pursue Your road
with palms and scattered
garments stroked.

Ride on, ride on in majesty!
In lowly pomp ride on to die.
O Christ, Your triumphs now begin
o'er captive death and conquered sin.

Ride on, ride on in majesty!
The hosts of angels in the sky
look down with sad and wond'ring eyes
to see th'approaching Sacrifice.

Ride on, ride on in majesty!
Your 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 Your meek head to mortal pain,
then take, O Christ,
Your pow'r and reign.

After the hymn or anthem the president introduces a period of silent prayer:

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

COLLECT

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. **Amen.**

FIRST READING

The First reading is from the prophet Isaiah.

The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied he provides me with speech. Each morning he wakes me to hear, to listen like a disciple. The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed.

This is the word of the Lord.

Isaiah 50

RESPONSORIAL PSALM

*My God, my God,
why have you forsaken me?*

All who see me deride me.
They curl their lips,
they toss their heads.
'He trusted in the Lord, let him save him;
let him release him if this is his friend.'
R/

Many dogs have surrounded me,
a band of the wicked beset me.
They tear holes in my hands and my feet
I can count every one of my bones. R/

They divide my clothing among them.
They cast lots for my robe.
O Lord, do not leave me alone,
my strength, make haste to help me! R/

I will tell of your name to my brethren
and praise you where they are
assembled.
'You who fear the Lord give him praise;
all sons of Jacob, give him glory.
Revere him, Israel's sons. R/

Psalms 22

SECOND READING

A reading from St Paul's letter to the
Philippians.

His state was divine,
yet Christ Jesus did not cling
to his equality with God
but emptied himself
to assume the condition of a slave
and became 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 the heavens, 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.

This is the word of the Lord.

Phil 2

GOSPEL ACCLAMATION

Praise to you, O Christ,
king of eternal glory!
Christ 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 names.
Praise to you, O Christ, king of eternal
glory!

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK

*Key: N. Narrator. ✠ Jesus. O. Other
single speaker. C. Crowd, or more
than one speaker.*

N. It was two days before the
Passover and the feast of
Unleavened Bread, and the chief
priests and the scribes were
looking for a way to arrest Jesus by
some trick and have him put to
death. For they said,

C. It must not be during the
festivities, or there will be a
disturbance among the people.

N. Jesus was at Bethany in the
house of Simon the leper; he was
at dinner when a woman came in
with an alabaster jar of very costly
ointment, pure nard. She broke the
jar and poured the ointment on his
head. Some who were there said to
one another indignantly,

C. Why this waste of ointment?
Ointment like this could have been
sold for over three hundred denarii
and the money given to the poor.

N. and they were angry with her.
But Jesus said,

✠ Leave her alone. Why are you
upsetting her? What she has done
for me is one of the good works.
You have the poor with you always,
and you can be kind to them
whenever you wish, but you will
not always have me. She has done
what was in her power to do: she
has anointed my body beforehand
for its burial. I tell you solemnly,
wherever throughout all the world
the Good News is proclaimed, what

she has done will be told also, in
remembrance of her.

N. Judas Iscariot, one of the
Twelve, approached the chief
priests with an offer to hand Jesus
over to them. They were delighted
to hear it, and promised to give
him money; and he looked for a
way of betraying him when the
opportunity should occur.

On the first day of Unleavened
Bread, when the Passover lamb
was sacrificed, his disciples said to
him,

C. Where do you want us to go
and make the preparations for you
to eat the passover?

N. So he sent two of his
disciples, saying to them,

✠ Go into the city and you will
meet a man carrying a pitcher of
water. Follow him, and say to the
owner of the house which he
enters, 'The Master says: "Where is
my dining room in which I can eat
the passover with my disciples?"'
He will show you a large upper
room furnished with couches, all
prepared. Make the preparations
for us there.

N. The disciples set out and
went to the city and found
everything as he had told them,
and prepared the Passover.

When evening came he arrived
with the Twelve. And while they
were at table eating, Jesus said,

✠ I tell you solemnly, one of you
is about to betray me, one of you
eating with me.

N. They were distressed and
asked him, one after another,

C. Not I, surely?

N. He said to them,

✠ It is one of the Twelve, one
who is dipping into the same dish
with me. Yes, the Son of Man is
going to his fate, as the scriptures
say he will, but alas for that man
by whom the Son of Man is
betrayed! Better for that man if he
had never been born!

N. And as they were eating he
took some bread, and when he had
said the blessing he broke it and
gave it to them, saying:

✠ Take it: this is my body.

N. Then he took a cup, and
when he had returned thanks he
gave it to them, and all drank from
it, and he said to them,

✠ This is my blood, the blood of
the covenant, which is to be

poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.

N. After psalms had been sung they left for the Mount of Olives. And Jesus said to them,

✠ You will all lose faith, for the scripture says: 'I shall strike the shepherd and the sheep will be scattered.' However, after my resurrection I shall go before you to Galilee.

N. Peter said,

O. Even if all lose faith, I will not.

N. And Jesus said to him,

✠ I tell you solemnly, this day, this very night, before the cock crows twice, you will have disowned me three times.

N. But he repeated still more earnestly,

O. If I have to die with you, I will never disown you.

N. And they all said the same.

They came to a small estate called Gethsemane, and Jesus said to his disciples,

✠ Stay here while I pray.

N. Then he took Peter and James and John with him. And a sudden fear came over him, and great distress. And he said to them,

✠ My soul is sorrowful to the point of death. Wait here, and keep awake.

N. And going on a little further he threw himself on the ground and prayed that, if it were possible, this hour might pass him by. He said:

✠ Abba (Father)! Everything is possible for you. Take this cup away from me. But let it be as you, not I, would have it.

N. He came back and found them sleeping, and he said to Peter,

✠ Simon, are you asleep? Had you not the strength to keep awake one hour? You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.

N. Again he went away and prayed, saying the same words. And once more he came back and found them sleeping, their eyes were so heavy; and they could find no answer for him. He came back a third time and said to them,

✠ You can sleep on now and take your rest. It is all over. The hour

has come. Now the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is close at hand already.

N. Even while he was still speaking, Judas, one of the Twelve, came up with a number of men armed with swords and clubs, sent by the chief priests and the scribes and the elders. Now the traitor had arranged a signal with them. He had said,

O. The one I kiss he is the man. Take him in charge, and see he is well guarded when you lead him away.

N. So when the traitor came, he went straight up to Jesus and said,

O. Rabbi!

N. and kissed him. The others seized him and took him in charge. Then one of the bystanders drew his sword and struck out at the high priest's servant, and cut off his ear.

Then Jesus spoke:

✠ Am I a brigand, that you had to set out to capture me with swords and clubs? I was among you teaching in the Temple day after day and you never laid hands on me. But this is to fulfil the scriptures.

N. And they all deserted him and ran away. A young man who followed him had nothing on but a linen cloth. They caught hold of him, but he left the cloth in their hands and ran away naked.

They led Jesus off to the high priest; and all the chief priests and the elders and the scribes assembled there. Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus on which they might pass the death sentence. But they could not find any. Several, indeed, brought false evidence against him, but their evidence was conflicting. Some stood up and submitted this false evidence against him,

C. We heard him say, 'I am going to destroy this Temple made by human hands, and in three days build another, not made by human hands.'

N. But even on this point their evidence was conflicting. The high priest then stood up before the whole assembly and put this question to Jesus,

O. Have you no answer to that? What is this evidence these men are bringing against you?

N. But he was silent and made no answer at all. The high priest put a second question to him,

O. Are you the Christ, the Son of the Blessed One?

N. Jesus said,

✠ 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.

N. The high priest tore his robes, and said:

O. What need of witnesses have we now? You heard the blasphemy. What is your finding?

N. And they all gave their verdict: he deserved to die.

Some of them started spitting at him and, blindfolding him, began hitting him with their fists and shouting,

C. Play the prophet!

N. And the attendants rained blows on him.

While Peter was down below in the courtyard, one of the high priest's servant-girls came up. She saw Peter warming himself there, stared at him and said,

O. You too were with Jesus, the man from Nazareth.

N. But he denied it, saying.

O. I do not know, I do not understand, what you are talking about.

N. And he went out into the forecourt. The servant-girl saw him and again started telling the bystanders,

O. This fellow is one of them.

N. But again he denied it. A little later the bystanders themselves said to Peter,

C. You are one of them for sure! Why, you are a Galilean.

N. But he started calling down curses on himself and swearing,

O. I do not know the man you speak of.

N. At that moment the cock crew for the second time, and Peter recalled how Jesus had said to him, 'Before the cock crows twice, you will have disowned me three times.' And he burst into tears.

First thing in the morning, the chief priests together with the elders and scribes, in short the whole Sanhedrin, had their plan ready. They had Jesus bound and took him away and handed him over to Pilate.

Pilate questioned him:

O. Are you the king of the Jews?

N. He answered,

✠ It is you who say it.

N. And the chief priests brought many accusations against him.

Pilate questioned him again:

O. Have you no reply at all? See how many accusations they are bringing against you!

N. But, to Pilate's amazement, Jesus made no further reply.

At festival time Pilate used to release a prisoner for them, anyone they asked for. Now a man called Barabbas was then in prison with the rioters who had committed murder during the uprising. When the crowd went up and began to ask Pilate the customary favour, Pilate answered them

O. Do you want me to release for you the king of the Jews?

N. For he realised it was out of jealousy that the chief priests had handed Jesus over. The chief priests, however, had incited the crowd to demand that he should release Barabbas for them instead. Then Pilate spoke again:

O. But in that case, what am I to do with the man you call king of the Jews?

N. They shouted back,

C. Crucify him!

N. Pilate asked them,

O. Why? What harm has he done?

N. But they shouted all the louder,

C. Crucify him!

N. So Pilate, anxious to placate the crowd, released Barabbas for them and, having ordered Jesus to be scourged, handed him over to be crucified.

The soldiers led him away to the inner part of the palace, that is, the Praetorium, and called the whole cohort together. They dressed him up in purple, twisted some thorns into a crown and put it on him. And they began saluting him,

C. Hail, king of the Jews!

N. They struck his head with a reed and spat on him; and they

went down on their knees to do him homage. And when they had finished making fun of him, they took off the purple and dressed him in his own clothes.

They led him out to crucify him: they enlisted a passer-by, Simon of Cyrene, father of Alexander and Rufus, who was coming in from the country, to carry his cross. They brought Jesus to the place called Golgotha, which means the place of the skull.

They offered him wine mixed with myrrh, but he refused it. Then they crucified him, and shared out his clothing, casting lots to decide what each should get. It was the third hour when they crucified him. The inscription giving the charge against him read: 'The King of the Jews.' And they crucified two robbers with him, one on his right and one on his left.

The passers-by jeered at him; they shook their heads and said,

C. Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!

N. The chief priests and the scribes mocked him among themselves in the same way. They said,

C. He saved others; he cannot save himself. Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe.

N. Even those who were crucified with him taunted him.

When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice,

✠ Eloi, Eloi, lama sabachthani?

N. which means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this, they said

C. Listen, he is calling on Elijah.

N. Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink, saying:

O. Wait and see if Elijah will come to take him down.

N. But Jesus gave a loud cry and breathed his last.

All kneel and pause for a moment.

And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he had died, and he said,

O. In truth this man was a son of God.

N. There were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger and Joset, and Salome. These used to follow him and look after him when he was in Galilee. And there were many other women there who had come up to Jerusalem with him.

It was now evening, and since it was Preparation Day (that is, the vigil of the sabbath), there came Joseph of Arimathea, a prominent member of the Council, who himself lived in the hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he was already dead. Having been assured of this by the centurion, he granted the corpse to Joseph who bought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance to the tomb. Mary of Magdala and Mary the mother of Joset were watching and took note of where he was laid.