

ST. BARNABAS ROSENEATH  
WEEKLY BULLETIN

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## BEING PART OF THE CROWD



*Dear St. B family*

In these self-isolation times it is easy to look from afar, from a sterile two metres, **thinking about “my God” and “me”**. Yet central to the Gospel accounts of the Passion are the crowds. We are constantly being jostled, pressed and crowded as we follow the One who was crucified for us all, who on the cross drew all people to himself, as he returned to our (not just my) Father.

In the crowds we see ourselves: **sometimes we shout “Hosanna” and sometimes “Crucify”**. Sometimes like Simon of Cyrene we bear one another's burdens and sometimes like the daughters of Jerusalem we pray in lament. At times we sleep like the disciples and other times reach for our weapons or we betray like Judas. Like Peter we both follow closely and also deny; often we are just swept along.

**Jesus' Passion is not something to be viewed from solitary confinement, but from our place in the crowd.** When we see Jesus as One who was both welcomed and crucified, whom we both welcome and crucify, then we begin to see our own part in this drama. Some people isolate themselves and become so caught up in the tragedy of the results of human sinfulness that they develop an unhealthy, unbalanced sense of individual guilt. Or they concentrate only on their enjoyment of welcoming Jesus into their lives and forget their solidarity in the actions of the whole human race.

As an individual I am part of a crowd which both welcomed Jesus and also shouted **“Crucify!”** I must also acknowledge my ten-



*The Reverend David Tannock*

dency to go with the flow, to move with the crowd, to walk in the direction of the majority. The crowds who welcomed Jesus may not have understood the kind of king they were welcoming. The crowds who shouted **“Crucify” may not have understood the kind of man they were rejecting.** Yet so much flowed from their actions.

In Holy Week we are called to look closely with eyes of faith on the One who placed himself so completely at the mercy of the crowd. In his weakness is revealed the nature of divine strength. We are shown the very foundation on which the world is created. We are shown vividly the fundamental nature of the One in whose image we have been created. To see this ever more clearly is so necessary for me and for the crowd to which I belong.





# HOW TO MAKE YOUR OWN PALM CROSS

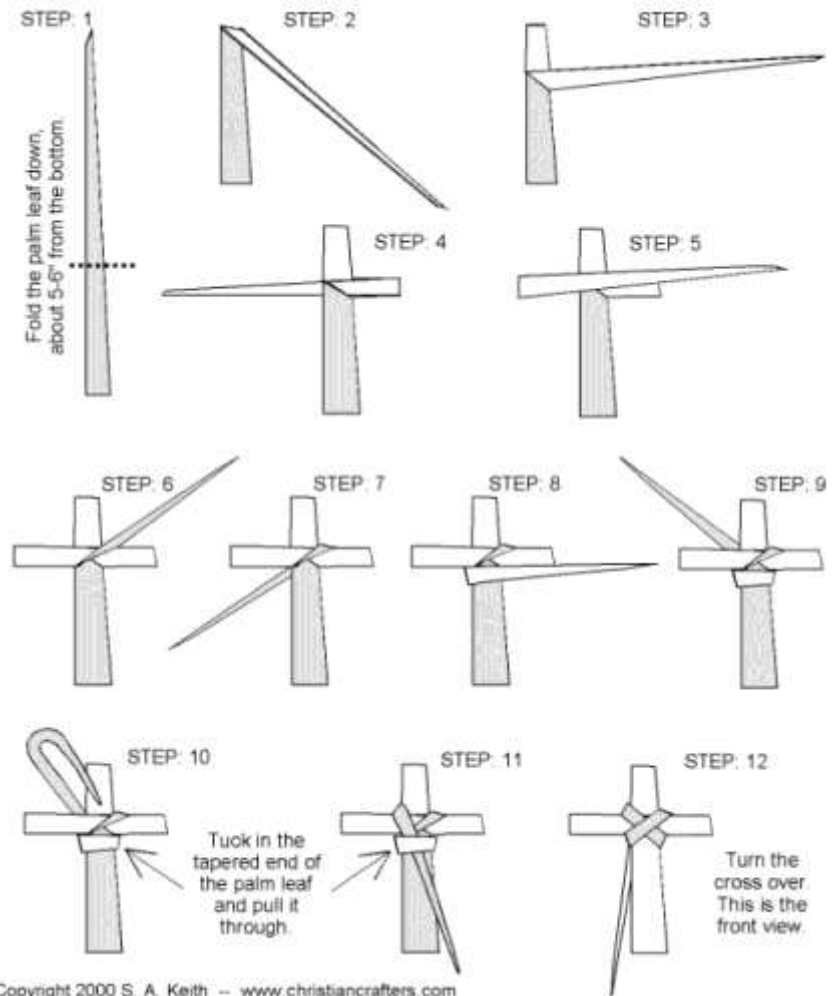


When I first came to St. Barnabas, it was because of Easter. I was driven by an unexplained (as least to me) need to be part of a complete, authentic high church experience starting with the soul-searching of Lent through the suffering of Christ coming to and on the Cross, the despair of death and the joy of resurrection.

Late in Lent that first year, I was invited to come to the St. Barnabas Hall on Saturday morning for...making the Parish's Palm Crosses. I was swept up in the social warmth of our community. For those of you who remember, Myrla Kernick, Myrla provided the Master class in palm cross making! I was utterly surprised at how much pride I quickly took in churning out neat palm crosses that actually held together!! It is a simple act, but very satisfying.

While sadly we don't have Myrla to instruct us, you and your family can still make your own Palm crosses, [click on this link](https://www.youtube.com/watch?v=CrEorJngmrM) (https://www.youtube.com/watch?v=CrEorJngmrM) to watch a short video of instructions. And here is an instruction chart if you find your Bubble's computer is being hogged.

Supplies: One palm leaf strip about 24-26" in length, 1/2" in width, tapering to the end.



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## BISHOP'S WARDEN MESSAGE



Kia Ora Whanau

Welcome to St Barnabas as we celebrate Palm Sunday and the beginning of the great season of Easter.

Palm Sunday has a special meaning for me. My secret love at St Barnabas: She only ever came to church once a year, on

Palm Sunday, and at first I didn't pay much attention to her. But as the years went by I became captivated by her calm and placid demeanor, her willingness to be led, her patience with the children. And then I noticed what beautiful eyes she had and how the wisdom of millennia lay there, and what magnificent eyelashes she had " Could those eyelashes be real?" I thought.

She was of course quite elderly (it is St Barnabas after all) but I still lost my heart to that Jerusalem donkey with her perfect cross on her back. How I admired her willingness to come into the church , full of people singing hosannas, when I knew she found it difficult to walk on the shiny

floor. Now that I think about it: for me she represented all the charisms of aging. Oh that I had had the courage to elope with her. We would have been so happy together in a remote hamlet somewhere.

Our old donkey would be dead by now and I know that the old donkey soul she had died with her, but when I pray the Litany of Saints this Easter deep down I will add: St Tilly.....Pray for us

God bless you all  
Michael





## A CATHEDRAL PERSPECTIVE—ELY



Recently I was listening to a CD of Easter music from Ely Cathedral (UK) choir which brought back memories of my visit there last September with Kevin, my husband. I thought I would share some brief impressions. Ely Cathedral had been on my wish list of things to see for many years.

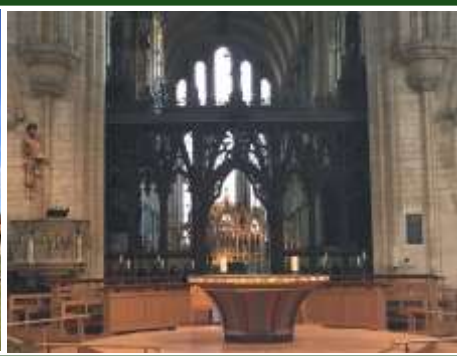
The magnificent Cathedral was built almost a thousand years ago by the monks who lived there. I found it inspirational and beautiful. It also has spectacular and interesting gardens and parklands sur-

rounding the medieval buildings. It was not just the architectural gems (eg the nave ceiling, reredos, sculptures and Individual chapels) that impressed me but the spirit of prayerful care for people exhibited by the clergy and staff. I had the opportunity to talk to the Dean after he led midday prayer in **St Ethelred's chapel. This chapel is a memorial for servicemen and women. The Cathedral aims to "joyfully proclaim the love of God in worship, outreach, welcome and care."**

My father was a pilot during the

Second World War based at airfields near Ely. After the war he recuperated from injuries for a year while staying with a family in Ely and he attended Sunday services. He used to say how important the Cathedral clergy and the worship had been in his recovery. A new Cathedral window was donated by Bomber Command of the New Zealand Air Force as a memorial to their pilots who died and to those of the RAF.

Jane Hill



## PALM SUNDAY PROCESSIONAL



So much of our worship, our communion with God and each other occurs before the altar, Christ on the Cross, the uplifting Ascension Window and within the walls of our beautiful wooden crafted Church. Only occasionally do we venture outside as a collective group, proclaiming to onlookers our faith and our love. One of those is the Palm Sunday Processional, where we start in the Church Hall with the Liturgy of the Palms and then process led by **the choir all singing John Neale's** magnificent Palm Sunday processional hymn, All Glory, Laud and Honour. Generally it is a windy day in Wellington so it is a great procession of blowing cassocks,

palms and parishioners getting further out of step and off-key as we all round the corner of the Church and enter inside. This year, we must walk together in our minds and spirits, but with the same understanding that we are replaying the people of Jerusalem, walking beside, around, behind, and with Christ.

Enjoy [this video](https://www.youtube.com/watch?v=pHN8UAK6Yow) of King's College, Cambridge Choir processing in 2013 (https://www.youtube.com/watch?v=pHN8UAK6Yow), and join in your own processional perhaps around the outside of your house?



*1 All glory, laud, and honor to you, Redeemer, King, to whom the lips of children made sweet hosannas ring. You are the King of Israel and David's royal Son, now in the Lord's name coming, the King and Blessed One.*

*2 The company of angels is praising you on high; and we with all creation in chorus make reply. The people of the Hebrews with palms before you went; our praise and prayer and anthems before you we present.*

*3 To you before your passion they sang their hymns of praise; to you, now high exalted, our melody we raise. As you received their praises, accept the prayers we bring, for you delight in goodness, O good and gracious King!*



# CHILDREN'S MINISTRY PAGE



Hi everyone!

Palm Sunday marks the beginning of Holy Week. This is when we remember Jesus' last days and the great love he has for each of us. On Palm Sunday we hear the story of Jesus riding into Jerusalem on a donkey and people cheering and placing palm branches on his path. You could begin by asking you children: What do you think kings look like? What are their jobs? What do you imagine a parade for a king that everyone loved would look like? Then you could either read from Matthew 21:1-11 in your Bible

or watch together the [video clip](https://www.youtube.com/watch?v=z-39h0xYqdE) (https://www.youtube.com/watch?v=z-39h0xYqdE). Afterwards you could ask the questions: I wonder what stood out from the story to you? And I wonder why people put palm branches on the path?

There are so many creative things we can do on Palm Sunday, See below for a few activities with instructions you may like to do including making Palm Leaves, Pin Jesus/ the Tail on the Donkey and Palm Sundaes.

If you would like, it would also be awesome if you shared with me

what you have been doing and how you are finding this or any feedback about what activities work well at home? You can find my email address at the end of the bulletin.

Olivia Knox

Children's Ministry Leader



## Palm Leaves

What you need: Green/white paper; Pencils or felt pens; Tape/glue; Scissors; Popsicle sticks (optional).

What you do: 1. Draw around your hand on a piece of paper and cut out the shape. Do this 3-5 times. (If you fold the paper in two it will mean that you can cut out 2 handprints at a time.) 2. Then you could decorate your handprints, for example if you used white paper you could colour your handprints green. 3. Next stick 3-5 handprints together to make a palm leaf. 4. (optional) You could also stick the handprints to a popsicle stick or a strip of cardboard to make a branch for the palm leaf.

## Pin Jesus/the Tail on the Donkey

What you need: a picture of a donkey to attach to the wall (If you are doing pin the tail then a picture without the donkey's tail); a blindfold; either a tail or a picture of Jesus in a sitting position; Bluetack; a pen/ marker to mark where the tail/Jesus is placed.

What you do: 1. Bluetack the donkey to the wall at about chest height for children. 2. Explain that the aim of the game is to either pin the tail on the donkey or to get Jesus as close as possible to sitting on the donkey depending on which version you are playing. 3. Blind fold each child and allow them to walk up and place Jesus/the tail where they think it should go. Use a pen to mark where they have placed Jesus/the tail. 4. Whoever gets Jesus/the tail as close to the correct place as possible wins!

## Palm Sundaes

This is a fun and yummy way to remember the Palm Sunday story! Below are just suggestions of what food items you could use. For example instead of

jelly for the palm leaves you could use green lollies or grapes, or for rocks instead of M&Ms you could use crumbled up chocolate.

What you need: Green jelly; Ice cream; biscuits; M&Ms; bowl and spoon for each person

What you do: 1. Pre-make the green jelly; 2. Say, **"Remember the Palm Sunday story?" Today we're going to act out Palm Sunday together and make a yummy treat, too. First, let's make a dusty road (put one or two biscuits in your bowl) like the one Jesus and his friends were travelling on towards Jerusalem.** 3. When the disciples brought Jesus a donkey, he rode on it. **We don't have a donkey, but let's put a scoop of ice cream in our bowl and pretend it's the donkey.** 4. **Here's our Jesus, we'll put him on top of our ice cream donkey (use teddy biscuit or gummy bear).** 5. As Jesus rode into Jerusalem, do you remember what happened? (give your children time to respond). Yes, people came from everywhere to see him. **Let's put our green jelly around the donkey to help us remember what the people did. They were so excited and happy to see Jesus. What do you like to do when you're happy and excited? Well, everyone was so happy that they were shouting that Jesus was king and waving palm leaves!** 6. **But some people weren't happy. They didn't like Jesus. They wanted the people to stop shouting. But Jesus said, "Even if the people stop shouting, even the rocks will be happy!" We know rocks can't really be happy and speak, but Jesus meant that no one could stop the crowds from being happy and excited about Jesus. We can remember the rocks by putting some M&M's around the road.** 7. Now, you can eat your Palm Sundaes and be excited and happy because of Jesus, **because he's our king!**



# HOSANNA TO THE KING PRAYERS



Jean-Hippolyte Flandrin 1846, *Christ's Entry into Jerusalem*,  
Church of Saint-Germain-des-Près, Paris

Loving God,  
Give us joy in our hearts as we shout Hosanna,  
welcoming Jesus our King with palms,  
celebrating all that we hope for as the Easter story unfolds.  
Then, as the journey of Jesus turns towards Good Friday,  
help us know that you are with us when celebration turns to sadness.  
Give us the faith we need to follow you  
on the way of the cross, which leads to life.  
Amen



## PALM SUNDAY— 4TH APRIL — LITURGY OF THE PALMS

### THE GOSPEL

The Gospel Reading is the Gospel According to Matthew, Chapter 21, Verses 1-11  
21 When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, 2 saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. 3 If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately.[a]" 4 This took place to fulfill what had been spoken through the prophet, saying, 5 "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." 6 The disciples went and did as Jesus had directed them; 7 they brought the donkey and the colt, and put their cloaks on them, and he sat on them. 8 A very large crowd[b] spread their cloaks on the road, and others cut branches from the trees and spread them on the road. 9 The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" 10 When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" 11 The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

*The focus today is on the reading of the account of the Passion – this is the only Sunday when the account of the Passion forms the Gospel (this year it is from Matthew, next year it is from Mark, with Luke's account the year after; John's account is read every Good Friday). The entry to Jerusalem, with the Liturgy of Palms, is a kind of curtain-raiser to the real action. Jesus comes as a king (the crowd spreads their garments beneath him as at the proclamation of Jehu as king – II Kings 9.13) and all the city was stirred (v 10) as at the visit of the Magi (Matt 2.3). He comes to reclaim his own city - the Mount of Olives was associated with ancient messianic hopes; the cutting of branches refers back to the rededication of the temple in 165 BC, (I Maccabees 13.51, II Maccabees 10.7). But he comes humbly and in peace, not on a war horse.*



# PALM SUNDAY— 4TH APRIL — LITURGY OF THE PASSION



## OLD TESTAMENT

The Old Testament Reading is taken from Isaiah, Chapter 50, Verses 4–9

The 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 my ear to listen as those who are taught. 5 The Lord God has opened my ear, and I was not rebellious, I did not turn backward. 6 I 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. 7 The 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; 8 he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. 9 It 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.

*The middle section of Isaiah (Chapters 40-55) contains the teaching of an unknown prophet of the Babylonian exile (587-539 BC). Interspersed through the work of this prophet are four “suffering servant” songs of which the fourth (Isaiah 52.13-53.12) forms the lesson for Good Friday. In today’s reading the people have become weary of the prophet’s constant preaching of deliverance from exile, yet he is undeterred. Jesus, similarly, was confident and unwavering in his words and works. His passion and death are not isolated events, but the culmination and true epiphany, or showing forth, of his whole being. Jesus’ ministry is the fulfilment of the example and teaching of the suffering servant.”*

## THE PSALM

Psalm 31: Verses 9-16

Response: I trust in you, Oh Lord, Oh Lord, I say, You are my God.



I trust in you Oh Lord: Oh Lord, I say, you are my God

Be gracious to me, O Lord,  
for I am in distress;  
my eye wastes away from grief,  
my soul and body also. **R**

10 For my life is spent with sorrow,  
and my years with sighing;  
my strength fails because of my misery,  
and my bones waste away. **R**

11 I am the scorn of all my adversaries,  
a horror to my neighbours,  
an object of dread to my acquaintances;  
those who see me in the street flee from me. **R**

12 I have passed out of mind like one who is dead;  
I have become like a broken vessel.  
13 For I hear the whispering of many— terror all around!—  
as they scheme together against me, as they plot to take my life. **R**

**14 But I trust in you, O Lord; I say, “You are my God.”**  
15 My times are in your hand;  
deliver me from the hand of my enemies and persecutors.  
16 Let your face shine upon your servant; save me in your steadfast love. **R**

*The beautiful, intimate relationship which the psalmist feels with God expresses truly Jesus’ own relationship with the Father. The psalmist pours out his heart to One who feels for him, confident that his destiny is in God’s hands. Verse 5, In to your hands I commend my spirit (Luke 23.46), hallows this psalm especially.*



## THE EPISTLE

The Epistle Reading is taken from St. Paul's Letter for the Philippians, Chapter 2 Verses 5-11

5 Let the same mind be in you that was[a] in Christ Jesus, 6 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, 8 he humbled himself and became obedient to the point of death—even death on a cross. 9 Therefore God also highly exalted him and gave him the name that is above every name, 10 so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, 11 and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

*This passage, a hymn composed before Paul wrote to the Philippians, encompasses the complete ministry of Jesus. The whole Incarnation, from conception to death, was one sacrificial act of self-giving, a complete emptying out of self, for our sake. Birth and ministry are sacrificial acts and they form a complete unity with the Passion and Crucifixion. In Holy Week we celebrate the culmination of Jesus' ministry, not a series of new or different actions*

## THE GOSPEL

The Gospel Acclamation

R Glory and praise to you, O Christ; Glory and praise to you, O Christ!

V Christ became obedient for us even to death dying on the cross. Therefore God raised him on high and gave him a name above all other names die for ever.

R Glory and praise to you, O Christ; Glory and praise to you, O Christ!

This is the Gospel of Matthew Chapter 26 Verse 14—Chapter 27, Verse 66:

**14** Then one of the twelve, who was called Judas Iscariot, went to the chief priests **15** and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. **16** And from that moment he began to look for an opportunity to betray him.

**17** On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" **18** He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" **19** So the disciples did as Jesus had directed them, and they prepared the Passover meal.

**20** When it was evening, he took his place with the twelve;<sup>[c]</sup> **21** and while they were eating, he said, "Truly I tell you, one of you will betray me." **22** And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" **23** He answered, "The one who has dipped his hand into the bowl with me will betray me. **24** 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."

**25** Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so." **26** While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." **27** Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; **28** for this is my blood of the<sup>[d]</sup> covenant, which is poured out for many for the forgiveness of sins. **29** I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

**30** When they had sung the hymn, they went out to the Mount of Olives. **31** Then Jesus said to them, "You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' **32** But after I am raised up, I will go ahead of you to Galilee." **33** Peter said to him, "Though all become deserters because of you, I will never desert you." **34** Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." **35** Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

**36** Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." **37** He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. **38** Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." **39** And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." **40** Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? **41** Stay awake and pray that you may not come into the time of trial;<sup>[e]</sup> the spirit indeed is willing, but the flesh is weak." **42** Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." **43** Again he came and found them sleeping, for their eyes were heavy. **44** So leaving them again, he went away and prayed for the third time, saying the same words. **45** Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. **46** Get up, let us be going. See, my betrayer is at hand."

**47** While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. **48** Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." **49** At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. **50** Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. **51** Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. **52** Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. **53** Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? **54** But how then would the scriptures be fulfilled, which say it must happen in this way?" **55** At that hour Jesus said to the crowds, "Have

you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. 56 But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

57 Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. 58 But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. 59 Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, 60 but they found none, though many false witnesses came forward. At last two came forward 61 and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" 62 The high priest stood up and said, "Have you no answer? What is it that they testify against you?" 63 But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah,[f] the Son of God." 64 Jesus said to him, "You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."

65 Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. 66 What is your verdict?" They answered, "He deserves death." 67 Then they spat in his face and struck him; and some slapped him, 68 saying, "Prophecy to us, you Messiah![g] Who is it that struck you?"

69 Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." 70 But he denied it before all of them, saying, "I do not know what you are talking about." 71 When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." [h] 72 Again he denied it with an oath, "I do not know the man." 73 After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." 74 Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. 75 Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

27 When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. 2 They bound him, led him away, and handed him over to Pilate the governor.

3 When Judas, his betrayer, saw that Jesus[a] was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. 4 He said, "I have sinned by betraying innocent[b] blood." But they said, "What is that to us? See to it yourself." 5 Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. 6 But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." 7 After conferring together, they used them to buy the potter's field as a place to bury foreigners. 8 For this reason that field has been called the Field of Blood to this day. 9 Then was fulfilled what had been spoken through the prophet Jeremiah,[c] "And they took[d] the thirty pieces of silver, the price of the one on whom a price had been set,[e] on whom some of the people of Israel had set a price, 10 and they gave[f] them for the potter's field, as the Lord commanded me."

11 Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." 12 But when he was accused by the chief priests and elders, he did not answer. 13 Then Pilate said to him, "Do you not hear how many accusations they make against you?" 14 But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

15 Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. 16 At that time they had a notorious prisoner, called Jesus[g] Barabbas. 17 So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus[h] Barabbas or Jesus who is called the Messiah?" [i] 18 For he realized that it was out of jealousy that they had handed him over. 19 While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." 20 Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. 21 The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." 22 Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" [j] All of them said, "Let him be crucified!" 23 Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

24 So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; [k] see to it yourselves." 25 Then the people as a whole answered, "His blood be on us and on our children!" 26 So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

27 Then the soldiers of the governor took Jesus into the governor's headquarters, [l] and they gathered the whole cohort around him. 28 They stripped him and put a scarlet robe on him, 29 and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" 30 They spat on him, and took the reed and struck him on the head. 31 After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

32 As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. 33 And when they came to a place called Golgotha (which means Place of a Skull), 34 they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. 35 And when they had crucified him, they divided his clothes among themselves by casting lots; [m] 36 then they sat down there and kept watch over him. 37 Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

38 Then two bandits were crucified with him, one on his right and one on his left. 39 Those who passed by derided [n] him, shaking their heads 40 and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." 41 In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 42 "He saved others; he cannot save himself. [o] He is the King of Israel; let him come down from the cross now, and we will believe in him. 43 He trusts in God; let God deliver him now, if he wants to; for he said, 'I



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am God's Son." 44 The bandits who were crucified with him also taunted him in the same way.

45 From noon on, darkness came over the whole land[p] until three in the afternoon. 46 And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" 47 When some of the bystanders heard it, they said, "This man is calling for Elijah." 48 At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. 49 But the others said, "Wait, let us see whether Elijah will come to save him." [q] 50 Then Jesus cried again with a loud voice and breathed his last. [r] 51 At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. 52 The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. 53 After his resurrection they came out of the tombs and entered the holy city and appeared to many. 54 Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!" [s]

55 Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. 56 Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. 58 He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. 59 So Joseph took the body and wrapped it in a clean linen cloth 60 and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. 61 Mary Magdalene and the other Mary were there, sitting opposite the tomb. 62 The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate 63 and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' 64 Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." 65 Pilate said to them, "You have a guard[t] of soldiers; go, make it as secure as you can." [u] 66 So they went with the guard and made the tomb secure by sealing the stone.

*It is worth taking the time to read this Gospel slowly, thoughtfully and heartfully at one sitting. Matthew's account of the Passion puts more emphasis than the others on Jesus' ministry as the fulfilment of biblical (Old or First Testament) prophecy. Do not get bogged down by this, but where you recall associations let them deepen your appreciation of the narrative. We do not need to see Jesus' Passion and Crucifixion as the literal fulfilment of some sort of pre-ordained plan, but we do see the fulfilment of what we know about God and the nature of our own humanity reflected in these events. Here we see the truth of God, revealed in Jesus, and the truth of who we are. We also see, paradoxically, the true image of divine power (kingship/rule over/rule within) in the powerlessness and pain of the Crucified One.*



PALM SUNDAY ONLINE  
MASS OPTIONS



There are a number of online options being offered for participating in Sunday Mass if you wish to join in a real-time service on Sundays. As Rev Cath mentioned in last week's Bulletin, there is the [Wellington Diocese site](https://movementonline.org.nz/) (https://movementonline.org.nz/) This link opens directly to the Service. There is [Wellington Cathedral of St. Paul](https://www.facebook.com/WellingtonCathedral/) facebook page ((https://www.facebook.com/WellingtonCathedral/) you will need to scroll down a few items to come to the item advertising a pre-recorded Mass for Palm Sunday with homily and choir). The direct link was not available at the time of distributing the bulletin. And there is one of our sister Anglo-Catholic Parishes, [All Saints, North Dunedin](https://www.youtube.com/channel/UCOdJscwI5L8Iasm7PPELjAQ), who have their Palm Sunday Mass pre-recorded on YouTube (https://www.youtube.com/channel/UCOdJscwI5L8Iasm7PPELjAQ)