

East Hendred
Catholic
Parish



Palm Sunday
Family Handbook 2020

Palm Sunday (A) 2020

**East Hendred
Catholic
Parish**



Palm Sunday (A)

5th April 2020

**RESOURCES FOR EVERYONE,
YOUNG AND OLD, ON THEIR OWN, OR
IN FAMILIES.**

**I The Commemoration of the Lord's Entrance into
Jerusalem (page 5)**

Families and individuals may like to make this a simple domestic ceremony. Participants may be able to find a branch (or a palm cross left over from a former year).

Children especially may enjoy a procession in the garden, starting from one end and finishing in the house.

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For a printable palm, and for many other craft ideas (including Palm Sundaes!) see

<https://www.catholicicing.com/palm-sunday-crafts-and-ideas-for-kids/>

For colouring see:

www.supercoloring.com/coloring-pages/holidays/palm-sunday

For word searches see:

https://sermons4kids.com/palm_sunday_wordsearch.htm

For catechesis, see:

<https://thekidsbulletin.com/2018/03/20/the-kids-bulletin-for-palm-passion-sunday/>

or:

<https://sundayschoolzone.com/wp-content/uploads/2013/08/phj05-triumphal-entry-hidden-message-word-search.pdf>

or CAFOD Children's Liturgy resources and illustrations:

<https://cafod.org.uk/childrensliturgy/>

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II The Passion of Our Lord Jesus Christ according to St Matthew (page 8)

Families and individuals may like to read the Passion, either with different people reading different parts, or one person reading it as a continuous narrative. It's best read sitting comfortably. It will be recorded here and available on our Facebook page (East Hendred Catholic Parish) but, because of its length, it will not be read at the broadcast Mass. The shorter version begins on page 15. At the broadcast Mass (see page 20 below), the Gospel of the Triumphal Entry will be read.

III The Mass of the Passion (page 20)

At the broadcast Mass from East Hendred (live at 9am and available thereafter as a video recording) the Gospel of the Triumphal Entry into Jerusalem will be read. All are encouraged to read or follow the Passion Narrative (see above, page 5) at a separate sitting.

IV After Word (page 26)

What happened between then and the Passion?

Notices (page 28)

I The Commemoration of the Lord's Entrance into Jerusalem

Families and individuals may like to do this commemoration as a simple domestic ceremony. Participants may be able to find a branch (or a palm cross left over from a former year). Children especially may enjoy a procession in the garden, starting from one end and finishing in the house.

Antiphon

Ante sex dies

Six days before the Passover, when the Lord came into the city of Jerusalem, the children ran to meet him: in their hands they carried palm branches and with a loud voice cried out: * Hosanna in the highest! Blessed are you, who have come in your abundant mercy! O gates, lift high your heads; grow higher, ancient doors. Let him enter, the king of glory! Who is this king of glory? He, the Lord of hosts, he is the king of glory. * Hosanna in the highest! Blessed are you, who have come in your abundant mercy!

cf Jn 12:1,12-13; Ps 24:9-10

Prayer

Almighty ever-living God, sanctify ✠ these branches with your blessing, that we who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever.

Gospel

Matthew 21:1-11 (RSV)

When they drew near to Jerusalem and came to Beth'phage, to the Mount of Olives, Jesus sent two disciples, ² saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. ³ If any one says anything to you, you shall say, 'The Lord has need of them,' and he will send them immediately." ⁴ This took place to fulfil what was spoken by the prophet, saying,

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2 Give me peace in my heart, keep me praying,
Give me peace in my heart, I pray,
Give me peace in my heart, keep me praying,
Keep me praying 'till the end of day.

3 Give me joy in my heart, keep me praising,
Give me joy in my heart, I pray,
Give me joy in my heart, keep me praising,
Keep me praising 'till the break of day.

4 Give my oil in my lamp, keep me burning,
Give me oil in my lamp, I pray,
Give my oil in my lamp, keep me burning,
Keep me burning 'till the end of day.

5 Give me peace in my heart, keep me resting,
Give me peace in my heart, I pray.
Give me peace in my heart, keep me resting,
Keep me resting 'till the end of day.

Words: Anon Tune: Sing Hosanna



II The Passion of Our Lord Jesus Christ according to St Matthew

Families and individuals may like to read the Passion, either with different people reading different parts, or one person reading it as continuous narrative. A family of three can manage the traditional divisions: Evangelist [Ev] (storyteller), Christ [✠], and Others [O]. There are female parts [Maid 1, Maid 2, Pilate's Wife] and there is the crowd; Turba [T].

It's best read sitting comfortably. It will be recorded here and available on our Facebook page (East Hendred Catholic Parish) but, because of its length, it will not be read at the broadcast Mass. The shorter version begins on page 12. At the broadcast Mass (see page 17 below), the Gospel of the Triumphal Entry will be read.

Matthew 26:14 – 27:66 (RSV)

Ev One of the twelve, who was called Judas Iscariot, went to the chief priests and said,

O "What will you give me if I deliver him to you?"

Ev And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him.

Now on the first day of Unleavened Bread the disciples came to Jesus, saying,

T "Where will you have us prepare for you to eat the passover?"

Ev He said,

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✠ "Go into the city to such a one, and say to him, 'The Teacher says, My time is at hand; I will keep the passover at your house with my disciples.'"

Ev And the disciples did as Jesus had directed them, and they prepared the passover.

When it was evening, he sat at table with the twelve disciples; and as they were eating, he said,

✠ "Truly, I say to you, one of you will betray me."

Ev And they were very sorrowful, and began to say to him one after another,

O "Is it I, Lord?"

Ev He answered,

✠ "He who has dipped his hand in the dish with me, will betray me. The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born."

Ev Judas, who betrayed him, said,

O "Is it I, Master?"

Ev He said to him,

✠ "You have said so."

Ev Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said,

✠ "Take, eat; this is my body."

Ev And he took a cup, and when he had given thanks he gave it to them, saying,

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✠ "Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Ev And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them,

✠ "You will all fall away because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go before you to Galilee."

Ev Peter declared to him,

O "Though they all fall away because of you, I will never fall away."

Ev Jesus said to him,

✠ "Truly, I say to you, this very night, before the cock crows, you will deny me three times."

Ev Peter said to him,

O "Even if I must die with you, I will not deny you."

Ev And so said all the disciples.

Then Jesus went with them to a place called Gethsem'ane, and he said to his disciples,

✠ "Sit here, while I go yonder and pray."

Ev And taking with him Peter and the two sons of Zeb'edee, he began to be sorrowful and troubled. Then he said to them,

✠ "My soul is very sorrowful, even to death; remain here, and watch with me."

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Ev And going a little farther he fell on his face and prayed,

✠ "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will."

Ev And he came to the disciples and found them sleeping; and he said to Peter,

✠ "So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."

Ev Again, for the second time, he went away and prayed,

✠ "My Father, if this cannot pass unless I drink it, thy will be done."

Ev And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them,

✠ "Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand."

Ev While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying,

O "The one I shall kiss is the man; seize him."

Ev And he came up to Jesus at once and said,

O "Hail, Master!"

Ev And he kissed him.

Jesus said to him,

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✠ "Friend, why are you here?"

Ev Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the slave of the high priest, and cut off his ear. Then Jesus said to him,

✠ "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the scriptures be fulfilled, that it must be so?"

Ev At that hour Jesus said to the crowds,

✠ "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place, that the scriptures of the prophets might be fulfilled."

Ev Then all the disciples forsook him and fled.

Then those who had seized Jesus led him to Ca'iaphas the high priest, where the scribes and the elders had gathered. But Peter followed him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council sought false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

T "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'"

Ev And the high priest stood up and said,

O "Have you no answer to make? What is it that these men testify against you?"

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Ev But Jesus was silent. And the high priest said to him,

O "I adjure you by the living God, tell us if you are the Christ, the Son of God."

Ev Jesus said to him,

✠ "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven."

Ev Then the high priest tore his robes, and said,

O "He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?"

Ev They answered,

T "He deserves death."

Ev Then they spat in his face, and struck him; and some slapped him, saying,

O "Prophecy to us, you Christ! Who is it that struck you?"

Ev Now Peter was sitting outside in the courtyard. And a maid came up to him, and said,

Maid 1 "You also were with Jesus the Galilean."

Ev But he denied it before them all, saying,

O "I do not know what you mean."

Ev And when he went out to the porch, another maid saw him, and she said to the bystanders,

Maid 2 "This man was with Jesus of Nazareth."

Ev And again he denied it with an oath,

O "I do not know the man."

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Ev After a little while the bystanders came up and said to Peter,

O "Certainly you are also one of them, for your accent betrays you."

Ev Then he began to invoke a curse on himself and to swear,

O "I do not know the man."

Ev And immediately the cock crowed. And Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pilate the governor.

When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying,

O "I have sinned in betraying innocent blood."

Ev They said,

T "What is that to us? See to it yourself."

Ev And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

T "It is not lawful to put them into the treasury, since they are blood money."

Ev So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of

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Israel, and they gave them for the potter's field, as the Lord directed me."

**** [short form begins here]**

Now Jesus stood before the governor; and the governor asked him,

O "Are you the King of the Jews?"

Ev Jesus said to him,

✕ "You have said so."

Ev But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him,

O "Do you not hear how many things they testify against you?"

Ev But he gave him no answer, not even to a single charge; so that the governor wondered greatly.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barab'bas. So when they had gathered, Pilate said to them,

O "Whom do you want me to release for you, Barab'bas or Jesus who is called Christ?"

Ev For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him,

Wife "Have nothing to do with that righteous man, for I have suffered much over him today in a dream."

Ev Now the chief priests and the elders persuaded the people to ask for Barab'bas and destroy Jesus. The governor again said to them,

O "Which of the two do you want me to release for you?"

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Ev And they said,

T "Barab'bas."

Ev Pilate said to them,

O "Then what shall I do with Jesus who is called Christ?"

Ev They all said,

T "Let him be crucified."

Ev And he said,

O "Why, what evil has he done?"

Ev But they shouted all the more,

T "Let him be crucified."

Ev So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying,

O "I am innocent of this righteous man's blood; see to it yourselves."

Ev And all the people answered,

T "His blood be on us and on our children!"

Ev Then he released for them Barab'bas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the prætorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying,

T "Hail, King of the Jews!"

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Ev And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

As they were marching out, they came upon a man of Cyre'ne, Simon by name; this man they compelled to carry his cross. And when they came to a place called Gol'gotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews."

Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying,

T "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."

Ev So also the chief priests, with the scribes and elders, mocked him, saying,

T "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'"

Ev And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice,

✠ "Eli, Eli, la'ma sabach-tha'ni?"

Ev that is,

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✠ "My God, my God, why have you forsaken me?"

Ev And some of the bystanders hearing it said,

T "This man is calling Eli'jah."

Ev And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said,

T "Wait, let us see whether Eli'jah will come to save him."

Ev And Jesus cried again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said,

O "Truly this was the Son of God!"

**** [short form ends here]**

Ev There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him; among whom were Mary Mag'dalene, and Mary the mother of James and Joseph, and the mother of the sons of Zeb'edee.

When it was evening, there came a rich man from Arimathe'a, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb, and

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departed. Mary Mag'dalen and the other Mary were there, sitting opposite the sepulchre.

Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said,

T "Sir, we remember how that imposter said, while he was still alive, 'After three days I will rise again.' Therefore order the sepulchre to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first."

Ev Pilate said to them,

O "You have a guard of soldiers; go, make it as secure as you can."

Ev So they went and made the sepulchre secure by sealing the stone and setting a guard.

III The Mass of the Passion

At the broadcast Mass from East Hendred, the Gospel of the Triumphal Entry into Jerusalem will be read. All are encouraged to read or follow the Passion (see above, page 5) at a separate sitting.

Antiphon

Hosanna filio David

Hosanna to the Son of David; blessed is he who comes in the name of the Lord, the King of Israel. Hosanna in the highest.

Collect

Almighty ever-living God, who as an example of humility for the human race to follow caused our Saviour to take flesh and submit to the Cross, graciously grant that we may heed his lesson of patient suffering and so merit a share in his Resurrection. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

First Reading

Isaiah 50:4-7 (RSV)

The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary. Morning by morning he wakens, he wakens my ear to hear as those who are taught. The Lord God has opened my ear, and I was not rebellious, I turned not backward. I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a flint, and I know that I shall not be put to shame.

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Psalm 22

Ps 22:1, 7-8, 16-29, 22-23

R/ My God, my God, why have you forsaken me?

⁷ All who see me mock at me,
they make mouths at me, they wag their heads;
⁸ "He committed his cause to the LORD; let him deliver
him,
let him rescue him, for he delights in him!"

¹⁶ Yes, dogs are round about me;
a company of evildoers encircle me;
they have pierced my hands and feet—
¹⁷ I can count all my bones—
they stare and gloat over me;
¹⁸ they divide my garments among them,
and for my raiment they cast lots.

¹⁹ But you, O LORD, be not far off!
O my help, hasten to my aid!
²² I will tell of your name to my brethren;
in the midst of the congregation I will praise you:
²³ You who fear the LORD, praise him!
all you sons of Jacob, glorify him,
and stand in awe of him, all you sons of Israel!

Second Reading

Philippians 2:6-11 (RSV)

Though he was in the form of God, Christ Jesus did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

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and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Gospel

Matthew 21:1-11 (RSV)

When they drew near to Jerusalem and came to Beth'phage, to the Mount of Olives, Jesus sent two disciples, ² saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. ³ If any one says anything to you, you shall say, 'The Lord has need of them,' and he will send them immediately." ⁴ This took place to fulfil what was spoken by the prophet, saying,

"Tell the daughter of Zion,
Behold, your king is coming to you,
humble, and mounted on an ass,
and on a colt, the foal of an ass."

⁶ The disciples went and did as Jesus had directed them; ⁷ they brought the ass and the colt, and put their garments on them, and he sat thereon. ⁸ Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. ⁹ And the crowds that went before him and that followed him shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" ¹⁰ And when he entered Jerusalem, all the city was stirred, saying, "Who is this?" ¹¹ And the crowds said, "This is the prophet Jesus from Nazareth of Galilee."

Reflection

On Palm Sunday we remember the Triumphal Entry of the Lord into Jerusalem. He came not as a warrior-king, as some were expecting their Messiah to appear, but "humble, and mounted on an ass, and on a colt, the foal of an ass" as the prophet Zechariah had foretold (Zech 9:9). This is how the final week of Jesus' life began, before his death and resurrection. After the Triumphal Entry (which some of us might re-enact in our own homes this year), we have a Mass of the Passion. We use

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blood-red vestments, the same vestments we use on Good Friday. This Mass is usually an overview of what is to come, with the very long reading of the Passion – this year St Matthew. Since it is too long for a single-voice broadcast Mass, I shall not be reading the Passion at Mass but will record it as a separate item. At Mass today – unusually – we shall stay with the Triumphal Entry, hence the reading of the Gospel which normally goes with the distribution of palms as the Gospel of the Mass. We remind ourselves that the crowd who shouted “Hosanna to the Son of David!” fell silent during the week and, by Friday, were shouting “Crucify him!”. That crowd was ordinary human beings, people like us.

✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠

Prayers

Before the Passion, Christ looked out over Jerusalem and wept for it, because it had not recognised the hour of God’s visitation. With sorrow for our sins, let us adore the Father and say:

- Lord, have mercy on your people.

Bless Francis, our Pope, and Philip, our Bishop, our priests and deacons, religious, and all the faithful as we keep Holy Week:

- Lord, have mercy on your people.

You longed to gather to yourself the people of Jerusalem, as the hen gathers her young, teach all peoples to recognise the hour of your visitation:

- Lord, have mercy on your people.

Bless all doctors and nurses, all health care workers, and those at work in medical research, and strengthen and defend all who seek to feed us, keep us safe, and run essential services:

- Lord, have mercy on your people.

As we pray for the health and safety of our families and friends, help us to live by your Spirit, given to us in baptism:

- Lord, have mercy on your people.

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May the dying go in faith and hope to meet Christ their judge and may they know the consolation of your love:

- Lord, have mercy on your people.

Our Father....

Communion Antiphon

Father, if this chalice cannot pass without my drinking it, your will be done.

Pater, si non potest

Mt 26:42

Act of Spiritual Communion *St Alphonsus Liguori (18th cent.)*

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things and I desire to receive you into my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Prayer after Spiritual Communion

Nourished with these sacred gifts, we humbly beseech you, O Lord, that, just as through the death of your Son you have brought us to hope for what we believe, so by his Resurrection, you may lead us to where you call. Through Christ our Lord. **Amen.**

Prayer over the People

Look, we pray, O Lord, on this your family, for whom our Lord Jesus Christ did not hesitate to be delivered into the hands of the wicked and submit to the agony of the Cross. Who lives and reigns for ever and ever. **Amen.**

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Prayer for the Parish Community

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with us all evermore.
Amen. *cf 2 Corinthians 13:14*

Ave Regina caelorum

<i>Ave, Regina caelorum,</i>	Hail, O Queen of Heaven enthroned.
<i>Ave, Domina Angelorum:</i>	Hail, by angels mistress owned.
<i>Salve, radix, salve, porta</i>	Root of Jesse, Gate of Morn
<i>Ex qua mundo lux est orta:</i>	Whence the world's true light was born:

<i>Gaude, Virgo gloriosa,</i>	Glorious Virgin, Joy to thee,
<i>Super omnes speciosa,</i>	Loveliest whom in heaven they see;
<i>Vale, o valde decora,</i>	Fairest thou, where all are fair,
<i>Et pro nobis Christum exora.</i>	Plead with Christ our souls to spare.

Scripture Reading (Holy Week)

Monday	Isaiah 42:1-7	John 12:1-11
Tuesday	Isaiah 49:1-6	John 13:21-33, 36-38
Wednesday	Isaiah 50:4-9	Matthew 26:14-25

Maundy Thursday

Exodus 12:1-8, 11-14
1 Corinthians 11:23-26 John 13:1-15

Good Friday Isaiah 52:13-53:12
Hebrews 4:14-16; 5:7-9 John 18:1- 19:42

EASTER DAY Acts 10:34, 37-43
Colossians 3:1-4 John 20:1-9
(*Easter Evening:* Luke 24:13-35)

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IV AFTER WORD

What happened between then and the Passion?

U**NTIL HALF** a century ago, we always had the Matthew Passion on Palm Sunday. Nowadays (though this year is Year A, the Year of Matthew) we have Matthew, Mark, and Luke in rotation. Good Friday is always the St John Passion. Matthew and Mark are very similar. Often overlooked are the events between the Triumphal Entry and the Arrest of Jesus. If we look at the seven chapters from the Entrance into Jerusalem (chapter 21), through the Passion Narrative (chapters 26-27), to the Resurrection (chapter 28), we can see that fully a quarter of the Gospel is devoted to what we call Holy Week, eight eventful days.

Quite a bit happens between the Triumphal Entry on Palm Sunday (Matthew 21) and the beginning of the Passion three or four days later (Matthew 26). (The chief priests and elders try to trick Jesus into blasphemy (21:23-27) but Jesus dodges this with a counter-question. What did they make of John the Baptist? There is then the first of three parables – the Parable of the Vineyard (21:33-46), which links the harsh treatment of the prophets with the harsh treatment of Jesus (the master's 'own son'). We then have the Parable of the Wedding Feast (22:1-14), unmistakably resonant of the banquet of God's Kingdom. Again it is the religious leaders of the day who are being attacked. They respond with the controversy about whether to pay Roman taxes (22:15-22), eliciting the famous reply, "Render unto Caesar..."

The last three of these final Jerusalem controversies are about Holy Scripture. The Sadducees (who didn't believe in life after death) ask a question on the subject. Though, by this time, they were not a major force in Judaism, including them

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emphasises that the whole religious establishment bitterly opposed Jesus and sought to have him arrested and executed. The next controversy is from the Pharisees and is about which commandment is greatest and Jesus' sublime answer is that there are two great commandments – love of God (Deut 6:5) and love of neighbour (Lev 19:18). That leaves 611 other precepts of the Jewish Law which are subsumed. Finally, Jesus asks the Pharisees whether they think the Messiah is David's son? And, if so, how is it that David calls him 'Lord' (Ps 110:1)? Jesus then (chapter 23) mounts an attack on the Pharisees and Scribes, very much on their own ground – it all takes place in the Temple. They don't practise what they preach. They bind heavy burdens and lay them on people's shoulders. They wear elaborate robes and go in for social superiority rather than radical equality. This attack climaxes in seven "woes" and a warning about judgment. Jesus now withdraws to the Mount of Olives to teach his disciples about being faithful under persecution. We are now into the birth-pangs of the new age as Jesus foretells "wars and rumours of wars". All of this won't be easy but it will lead to the coming of the Son of Man in glory (chapter 24) and more parables: Watchfulness (24:32-51), the Ten Virgins (25:1-13), the Talents (25:14-30). We then have the Last Judgment and the division of people into sheep and goats, depending on whether they recognised Christ in others (25:31-46). Quite a week.

Fr Andrew

NOTICES FOR THE WEEK

PRAYERS ARE ASKED FOR:

THE SICK AND THOSE IN NEED

Sr Catherine, Mary Wallace, Brenda Paddon, Angus Clark, Karen Greig, Kitty Teasdale, Mary Mc Nichol, Andrew Gunn, Elizabeth Gunn, Des McNichol.

THE FAITHFUL DEPARTED

Those who have died recently and those with anniversaries at this time: Isobel Rivers, Ellen Champ, Florence Mary Eyston, Hilda Poyne, Lavinia Howard Biles, Isaac Castle, William Rivers, Lewis Northcote, Canon Raab, William Ams, Jack Linton, Winifred Mary Sykes, Frances Castle.

HOLY FATHER'S APRIL PRAYER INTENTION

Freedom from Addiction: we pray that those suffering from addiction may be helped and accompanied.

OUR CHURCHES

Our Churches remain locked by order of the Bishop and those who have keys are asked not to enter, except by agreement with Fr Andrew, until the emergency measures are lifted.

IN CASE OF EMERGENCY

in case of emergency, please contact Fr Andrew on 01235 835038. if you need a priest in person, Fr David O'Sullivan from Wantage is happy for you to have his phone number, 07554427063.

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