

**DEANERY OF ST EDMUND CAMPION ENGLISH MARTYRS—**

**VALE OF THE WHITE HORSE PASTORAL AREA**

[www.portsmouthdiocese.org.uk](http://www.portsmouthdiocese.org.uk)

[www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)

# **East Hendred Catholic Parish**

## **Holy Week**

**28<sup>th</sup> March – 4<sup>th</sup> April 2021**



## **Reflection – *Jesus is Proclaimed as the King***

**T**HE ANNUAL celebration of Holy Week allows us to reflect on different themes and discover fresh insights. For me, looking at the commentaries and preparing for this year, it has been the notion of 'King', as set out in the Fourth Gospel, which has grabbed my attention. In his Passion, Death, and Glorification (which is what St John calls the Resurrection), Jesus is proclaimed and crowned not just as 'King' but as 'the King'. The ones who seem to be sitting in judgment on him – the Jewish Leaders and Pilate – are the ones who in the end are judged. It is worth chasing up some references in the Bible. We had heard about 'the hour' throughout the Gospel (2:4; 7:6, 30; 8:20; 13:1; 17:1). 'The hour' comes and Jesus is proclaimed as the King (18:28-19:16a) and exercises his royal mandate (19:16b-37). What he has disclosed to us is the gracious purpose of God, the greatest gift of love possible (3:16 and 15:13). This was his task: to reveal the glory of God (11:4; 12:23; 13:31-32; 17:1-15) and in so doing himself be glorified by God – lifted up and enthroned on the Cross. This is the drama of the Word made Flesh, living in our midst: 'we have beheld his glory, glory as of the only Son from the Father'. (1:14)

The battle in St John's Gospel is between Light and Darkness. Jesus reveals himself as 'the light of the world'; whoever follows him 'will not walk in darkness, but will have the light of life' (8:12). As announced in the first chapter of the Gospel, the Prologue, 'In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.' (1:4-5). All of this is to see things with the eyes of faith. Without faith, the life and death of Jesus was a tragedy – nothing glorious about it – and, without faith, the darkness which often overshadows our world and sometimes threatens to overcome us seems to be a very deep darkness indeed. Yet in the Passion story, God enters the muddle and darkness of human life, and brings coherence and light.

*Fr Andrew*

### **CONTACT DETAILS**

**Fr Andrew:** 01235 835038 or 07976 437979  
[aburnham@portsmouthdiocese.org.uk](mailto:aburnham@portsmouthdiocese.org.uk)

# HOLY WEEK & EASTER

**28<sup>th</sup> March - 4<sup>th</sup> April 2021**

All masses live-streamed [www.churchservices.tv/easthended](http://www.churchservices.tv/easthended)

**Church open from 9am each day**

<b>Sunday</b> <b>28<sup>th</sup> March</b>	<b>PALM SUNDAY</b> ( <i>Year B</i> ) <b>9.30am</b> Ceremonies & Parish Mass please book: <a href="mailto:hendred@portsmouthdiocese.org.uk">hendred@portsmouthdiocese.org.uk</a> <b>6pm</b> Holy Mass [ <i>please book</i> ]	[Red]
<b>Monday</b> <b>29<sup>th</sup> March</b>	<i>Monday in Holy Week</i> <b>9.15am</b> Holy Mass 6pm Vespers	[Purple] (Facebook)
<b>Tuesday</b> <b>30<sup>th</sup> March</b>	<i>Tuesday in Holy Week</i> <b>9.15am</b> Holy Mass 6pm Vespers	[Purple] (Facebook)
<b>Wednesday</b> <b>31<sup>st</sup> March</b>	<i>Wednesday in Holy Week</i> <b>9.15am</b> School Mass 6pm Vespers	[Purple] (Facebook)
<b>Thursday</b> <b>1<sup>st</sup> April</b>	<i>Thursday in Holy Week</i> 9am Morning Prayer	[Purple]

## EASTER TRIDUUM

<b>MAUNDY THURSDAY</b> <b>1<sup>st</sup> April</b>	<b>8pm</b> Mass of the Lord's Supper please book: <a href="mailto:hendred@portsmouthdiocese.org.uk">hendred@portsmouthdiocese.org.uk</a>	[White]
<b>GOOD FRIDAY</b> <b>2<sup>nd</sup> April</b>	<i>Day of Fasting and Abstinence</i> 9am Morning Prayer <b>12 noon</b> Liturgy of the Cross <b>3pm</b> Afternoon Liturgy please book: <a href="mailto:hendred@portsmouthdiocese.org.uk">hendred@portsmouthdiocese.org.uk</a>	
<b>HOLY SATURDAY</b> <b>3<sup>rd</sup> April</b>	9am Morning Prayer	
<b>EASTER EVE</b>	<b>8pm</b> Easter Vigil in the Holy Night please book: <a href="mailto:hendred@portsmouthdiocese.org.uk">hendred@portsmouthdiocese.org.uk</a>	
<b>EASTER SUNDAY</b> <b>4<sup>th</sup> April</b>	<b>9.30am</b> Solemn Mass <b>11.15am</b> Holy Mass ( <i>St Mary's</i> ) please book (all masses): <a href="mailto:hendred@portsmouthdiocese.org.uk">hendred@portsmouthdiocese.org.uk</a> <b>Evening</b> No Mass	[Gold]

**Confessions:** Monday to Saturday: after Mass or Morning Prayer

# East Hendred Catholic Parish

## NOTICEBOARD

### EASTER SUNDAY

On Easter Sunday the two masses will be at 9.30am and 11.15am. There will be no Mass on Easter Sunday evening.

### BOOKING FOR MASS

**Demand means that it is helpful for those who book electronically to book each week and not to request a repeat arrangement. Those who cannot book electronically are offered a repeat arrangement on condition that they let us know in good time if they are unable to come on any occasion.**

### ST MARY'S OPENING

9am most days until late afternoon. Come along to Mass on weekdays. . Masks and social distancing required. Book for Sunday Mass before 12 noon on Fridays [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk) After that, contact Fr Andrew on 01235 835038 or [aburnham@portsmouthdiocese.org.uk](mailto:aburnham@portsmouthdiocese.org.uk) Space limited. Book early.

### ST MARY'S ON LIVE-STREAM

Last Sunday (21<sup>st</sup> March) 395 people looked in from 184 addresses, with 134 staying long enough to take part in the Mass. Homes with more than one viewer and browsers explain the largest figure. 128 UK, 40 Ireland, 16 elsewhere.

### CHARITY

To help with supplying the Didcot Foodbank, contact Veronica Paget: [veronicapaget@hotmail.com](mailto:veronicapaget@hotmail.com) or leave suitable food outside her front door. [Jackymattam@btinternet.com](mailto:Jackymattam@btinternet.com) helps with the poor locally and items for her may be left outside the door of Cozens Farm inside plastic bags. Her most recent request is for a buggy suitable for a child of about 9 months old. It would need to be fairly light weight because the family live up flights of stairs and are not allowed to leave buggies at the bottom.

## CHILDREN'S PAGES

- (1) Have you tuned into '**Morning Prayer for Children**', 9am on Sundays? It's ten minutes on Church Services TV. Nobody will mind if you're still eating your Rice Krispies or wearing your jim-jams. The theme of today's Gospel at Mass is 'Jesus enters Jerusalem in triumph, a king riding on a donkey'.
- (2) We have got some small **wooden craft crosses** which we have left in St Mary's porch for children to collect and decorate. They will help us celebrate Holy Week. Help yourself!
- (3) **Special stuff for Sunday** 28<sup>th</sup> March, Palm Sunday, follows on the next couple of pages.





Isaiah 50:4-7  
 Psalm 21  
 Philippians 2:6-11  
 Mark 14:1-15:47

# Speak, Lord



SUNDAY LITURGY FOR CHILDREN  
 Year B — Passion Sunday (Palm Sunday)



# PALM SUNDAY

JESUS ENTERS J \_ R \_ S \_ L \_ M

People welcomed him as a  
 K \_ \_ G



Draw Jesus riding on the donkey.

# HOSANNA

Palm (Passion) Sunday Year B  
Sunday 28<sup>th</sup> March 2021

**Matthew 21:1-11**

*Jesus and his disciples arrived at the Mount of Olives just outside Jerusalem. He sent two of the disciples to the next village to collect a donkey and her foal. "If anyone stops you, tell them they are for me," he said.*

*They brought the animal to Jesus and put cloaks on their backs so they Jesus could ride them.*

*When the people heard that Jesus was coming, they laid their cloaks on the road before him and pulled branches off the palm trees to wave in the air. The crowd grew more and more excited and shouted at the top of their voices, "Hosanna, Hosanna! Blessed is the one sent by the Lord."*

*Excitement filled the whole city, and some people asked, "Who is this man?" The people answered them, "It is Jesus from Nazareth, in Galilee."*

Reflection

*Jesus choose a donkey to ride on to show he was not a soldier, but a king of peace riding on a meek and gentle donkey.*

*The crowds waved branches in the same way we may wave flags in a procession. The word 'Hosanna' is used to express joy and praise to God.*

*It was busy in Jerusalem as many Jews came together to celebrate the Passover.*

Closing Prayer

*Lord Jesus, Prince of Peace, we pray that your peace will spread throughout our world today and touch the lives of everyone.*

*Amen*

# FOR YOUR PRAYERS

## **HOLY FATHER'S MARCH PRAYER INTENTION**

Let us pray that we may experience the sacrament of reconciliation with renewed depth, to taste the infinite mercy of God.

## **FIRST COMMUNION GROUP**

Pray for children who have just begun First Communion Preparation through St Amand's School: Felicity, Keeleigh, Elijah, Anna, Eamonn, Luca, Mia, Isobel, Julia, Stephen, Thomas. Pray also for their families and for the catechists: Helen Ellery, Ann-Marie Kershaw, Anna Loughlin.

## **THE SICK AND THOSE IN NEED**

Baby Martha, John Castle, Petal Connell, Daniel Cuevas, John Stringer, Louise Woodhouse, Sr Catherine, Mary Wallace, Brenda Paddon, Angus Clark, Karen Greig, Kitty Teasdale, Mary McNichol, Andrew Gunn, Elizabeth Gunn, Des McNichol, Christine Robinson, Rose

## **THE FAITHFUL DEPARTED**

Week 27<sup>th</sup> March-3<sup>rd</sup> April: Ann Ansell, Hugh O'Connor, Mary O'Connor, Elizabeth McElroy, John Doyle, Ted Moore, May Thacker.

## **GIVING: THE PARISH BY REGULAR STANDING ORDER OR GIFT**

**BANK DETAILS: PRC DTR East Hendred, St Mary**

**Sort Code: 309304 Account Number: 00877183**

**To arrange Gift Aid, contact : [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk)**

---

A donation to the parish may be made on  
[www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)

---

## **Parish Administrators**

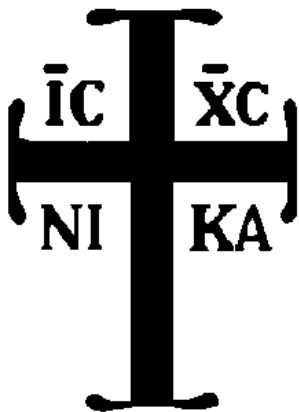
[hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk) is monitored by the Parish Administrator and her Assistant.

---

## **GOOD FRIDAY**

There is a collection for the Holy Places on Good Friday. The Bishops have asked us particularly to draw this to your attention this year. Money given supports such places as the Basilica of the Nativity in Bethlehem and the Church of the Holy Sepulchre in Jerusalem.

# East Hendred Catholic Parish



**Palm Sunday (B)**

**28<sup>th</sup> March 2021**

**Antiphons,  
Prayers and  
Readings**

---

## **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.

---

## **9.30am Mass only**

### **Introduction and Prayer of Blessing**

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**

*Mark 11:1-10 (RSV)*

When they drew near to Jerusalem, to Beth'phage and Bethany, at the Mount of Olives, Jesus sent two of his disciples, <sup>2</sup> 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. <sup>3</sup> 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.'" <sup>4</sup> And they went away, and found a colt tied at the door out in the open street; and they untied it. <sup>5</sup> And those who stood there said to them, 'What are you doing, untying the colt?' <sup>6</sup> And they told them what Jesus had said; and they let them go. <sup>7</sup> And they brought the colt to Jesus, and threw their garments on it; and he sat upon it. <sup>8</sup> And many spread their garments on the road, and others spread leafy branches which they had cut from the fields. <sup>9</sup> And those who went before and those who followed cried out, 'Hosanna! Blessed is he who comes in the name of the Lord! <sup>10</sup> Blessed is the kingdom of our father David that is coming! Hosanna in the highest!'



## Both Masses

### 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.

**Psalm 22:8-9, 17-20, 23-24 R/**

**R/ 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, for in him he delights.' **R/**

For dogs have surrounded me;  
a band of the wicked besets 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.  
But you, O Lord, do not stay afar off;  
my strength, make haste to help me! **R/**

I will tell of your name to my kin,  
and praise you in the midst of the assembly;  
'You who fear the Lord, give him praise;  
all descendants of Jacob, give him glory;  
revere him, all you descendants of Israel. **R/**

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

**Gospel Acclamation**

**R/ Praise to you, O Christ, King of eternal glory.**

Christ was humbler yet, even accepting death, death on a cross. But God raised him high, and gave him the name which is above all names.

**The Passion of our Lord Jesus Christ according to Mark.***Mark 15:1-39 (RSV)*

*For text, see pages 27-28 of the Bulletin.*

**Apostles' Creed****Prayer over the Offerings**

Through the Passion of your Only-Begotten Son, O Lord, may our reconciliation with you be near at hand, so that, though we do not merit it by our own deeds, yet by this sacrifice made once for all, we may feel already the effects of your mercy. Through Christ our Lord. **Amen.**

**Preface***(De dominica Passione)*

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For, though innocent, he suffered willingly for sinners and accepted unjust condemnation to save the guilty. His Death has washed away our sins, and his Resurrection has purchased our justification. And so, with all the Angels, we praise you, as in joyful celebration we acclaim: Holy, holy, holy &c.

---

## SPIRITUAL COMMUNION

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

*after St Alphonsus Liguori (18<sup>th</sup> 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. Even if 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.

+                                    +                                    +                                    +                                    +

O come to my heart, Lord Jesus. There is room in my heart for you.

---

### Communion Antiphon

*Pater, si non potest*

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

*Mt 26:42*

### Prayer after 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.**

### ***Ave Regina Caelorum***

*Ave Regina Caelorum  
Ave, Dómina angelórum,  
Salve, radix, salve, orta,  
Ex qua mundo lux est orta.*

*Gaude, Virgo gloriósa,  
Super omnes speciósa;  
Vale, o valde decóra,  
Et pro nobis Christum exóra.*

**HAIL**, Queen of Heaven, beyond compare,  
to whom the angels homage pay;  
hail, Root of Jesse, Gate of Light,  
that opened for the world's new Day.

Rejoice, O Virgin unsurpassed,  
in whom our ransom was begun,  
for all thy loving children pray  
to Christ, our Saviour, and thy Son.

---

# FOOD FOR THE JOURNEY



29<sup>th</sup> March

– 3<sup>rd</sup> April 2021

---

## Monday in Holy Week

29<sup>th</sup> March

### Collect

Grant, we pray, almighty God, that, though in our weakness we fail, we may be revived through the Passion of your Only-begotten Son, who lives and reigns with you, in the unity of the Holy Spirit, one God for ever and ever. Amen.

### Reading

*John 12:1-11*

#### *The Anointing at Bethany*

**12** Six days before the Passover, Jesus came to Bethany, where Laz'arus was, whom Jesus had raised from the dead. **2** There they made him a supper; Martha served, and Laz'arus was one of those at table with him. **3** Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. **4** But Judas Iscariot, one of his disciples (he who was to betray him), said, **5** 'Why was this ointment not sold for three hundred denarii and given to the poor?' **6** This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. **7** Jesus said, 'Let her alone, let her keep it for the day of my burial. **8** The poor you always have with you, but you do not always have me.' **9** When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Laz'arus, whom he had raised from the dead. **10** So the chief priests planned to put Laz'arus also to death, **11** because on account of him many of the Jews were going away and believing in Jesus.

## Reflection

**JOHN'S GOSPEL** lays out the final week of Jesus' life spaciouly, just as he had done with the first week of Jesus' ministry. In today's Gospel we have an incident told differently in Matthew, Mark, and Luke. Matthew and Mark have a similar incident in the final week (Matt 26, Mark 14), whereas Luke sites it earlier (Luke 7). There is presumably a link between the anointing of the feet of Jesus at Bethany and his washing of the disciples' feet later in the week on Maundy Thursday. St Clement of Alexandria and some modern scholars see the fragrance of the ointment filling the house as not only a sign of the Christ, the Anointed One, but also a reference to Jesus' remark in Mark 14:9: 'wherever the gospel is preached in the whole world, what she has done will be told in memory of her'. The fragrance of the Gospel fills not only the house where Jesus is present but the whole of the Gentile world. This fragrance is of an ointment used to prepare a body for burial, as Jesus explains, but it is to be the fragrance of the glorified body of the Messiah, raised from the dead.

## Tuesday in Holy Week

### 30<sup>th</sup> March

#### Collect

Almighty ever-living God, grant us so to celebrate the mysteries of the Lord's Passion that we may merit to receive your pardon. Through our Lord Jesus Christ your Son, who lives and reigns with you, in the unity of the Holy Spirit, one God for ever and ever. Amen.

#### Reading

*John 13:21-38*

*Jesus foretells his Betrayal*

**13** <sup>21</sup> When Jesus had thus spoken, he was troubled in spirit, and testified, 'Truly, truly, I say to you, one of you will betray me.' <sup>22</sup> The disciples looked at one another, uncertain of whom he spoke. <sup>23</sup> One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; <sup>24</sup> so Simon Peter beckoned to him and said, 'Tell us who it is of whom he speaks.' <sup>25</sup> So lying thus, close to the breast of Jesus, he said to him, 'Lord, who is it?' <sup>26</sup> Jesus answered, 'It is he to whom I shall give this morsel when I have dipped it.' So when he had dipped the morsel, he gave it to Judas, the son of Simon

Iscariot. <sup>27</sup> Then after the morsel, Satan entered into him. Jesus said to him, 'What you are going to do, do quickly.' <sup>28</sup> Now no one at the table knew why he said this to him. <sup>29</sup> Some thought that, because Judas had the money box, Jesus was telling him, 'Buy what we need for the feast'; or, that he should give something to the poor. <sup>30</sup> So, after receiving the morsel, he immediately went out; and it was night.

<sup>31</sup> When he had gone out, Jesus said, 'Now is the Son of man glorified, and in him God is glorified; <sup>32</sup> if God is glorified in him, God will also glorify him in himself, and glorify him at once. <sup>33</sup> Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, 'Where I am going you cannot come.' <sup>34</sup> A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. <sup>35</sup> By this all men will know that you are my disciples, if you have love for one another.'

<sup>36</sup> Simon Peter said to him, 'Lord, where are you going?' Jesus answered, 'Where I am going you cannot follow me now; but you shall follow afterward.' <sup>37</sup> Peter said to him, 'Lord, why cannot I follow you now? I will lay down my life for you.' <sup>38</sup> Jesus answered, 'Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times.'

## Reflection

**IN TODAY'S** Gospel, we learn about the betrayal of Jesus that will lead to his arrest, trial, passion, and death. Somewhat surprisingly, none of the disciples – even the Beloved Disciple who is singled out in this passage for the first time – knew which of them will be the betrayer. We can't even be sure that Judas Iscariot himself knew. Those hearing the Gospel learnt at the Anointing at Bethany – yesterday's incident – not only was Judas a thief but also that he would be the betrayer. At that stage, that was for us to know and for the disciples to find out later.

It is only after Jesus hands him the morsel at the Last Supper that 'Satan enters [Judas]'. Simon Peter persuades John, the Beloved Disciple, to find out from Jesus who is the betrayer, and John (and presumably Peter) privately witness the handing over the morsel and its significance. The morsel reminds us of the Eucharist – not everyone who partakes is a worthy partaker – and of the warning about treachery in Ps. 41:9: 'Even my bosom friend in whom I trusted, who ate of my bread, has lifted his heel against



me'. Even when Judas goes out, everyone assumes that he has just gone shopping.

This is no human struggle that is taking place: it is a battle between God and Satan. Simon Peter thinks he can play a part in the struggle – and lay down his life in defending the Master – but Jesus warns him that he will deny him three times before cockcrow. So much for human bravery! God, in the glorification of Christ, will be victorious and win the costly and supernatural victory.

## Wednesday in Holy Week

**31<sup>st</sup> March**

### Collect

O God, who willed your Son to submit for our sake to the yoke of the Cross, so that you might drive from us the power of the enemy. Through our Lord Jesus Christ your Son, who lives and reigns with you, in the unity of the Holy Spirit, one God for ever and ever. Amen.

### Reading

*Matthew 26:14-25*

*The Betrayal is plotted and the Passover Meal begins*

**26** <sup>14</sup> Then one of the twelve, who was called Judas Iscariot, went to the chief priests <sup>15</sup> and said, 'What will you give me if I deliver him to you?' And they paid him thirty pieces of silver. <sup>16</sup> And from that moment he sought an opportunity to betray him.

<sup>17</sup> Now on the first day of Unleavened Bread the disciples came to Jesus, saying, 'Where will you have us prepare for you to eat the passover?' <sup>18</sup> He said, '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.'" <sup>19</sup> And the disciples did as Jesus had directed them, and they prepared the passover.

<sup>20</sup> When it was evening, he sat at table with the twelve disciples; <sup>21</sup> and as they were eating, he said, 'Truly, I say to you, one of you will betray me.' <sup>22</sup> And they were very sorrowful, and began to say to him one after another, 'Is it I, Lord?' <sup>23</sup> He answered, 'He who has dipped his hand in the dish with me, will betray me. <sup>24</sup> 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.' <sup>25</sup> Judas, who betrayed him, said, 'Is it I, Master?' He said to him, 'You have said so.'

## Reflection

**THIRTY** pieces of silver was the value placed on a slave, gored by an ox (Exodus 21:32). It was also the wage of the shepherd cast back into the Treasury (Zech 11:13). No doubt Jesus – and St Matthew (who alone gives us the precise sum) – is aware of these ironies, as are we. Judas' motive – greed, disappointment in what the Messiah turned out to be, or agitator to make the Messiah act as he should – remains unclear. In seeking an opportune time to betray Jesus, Judas settles upon the Passover, and theologically there could not be a more appropriate time for the death of a slave and the price of a shepherd. It is the Kairos, for the death and resurrection. 'My time is at hand', says Jesus.

Matthew's account is slightly different from John's. In Matthew, the disciples anxiously each ask if he is the betrayer. Judas joins in last – perhaps to disguise his plans – and gets the answer 'You have said so'.

Scholars continue to speculate about when the Last Supper took place. Matthew, Mark, and Luke appear to suggest Wednesday evening but John (and the Church thereafter) go for Thursday. There are complicated questions about which Calendar is being followed – so there may be more unanimity than we think – and, in favour of Wednesday, that does permit more time for the intense schedule of events in the unfolding of the Passion, involving variously Arrest, Trial by Sanhedrin, Trial by Herod, Trial by Roman Procurator. The advantage of John's timing is not least that it allows us on this, 'Spy Wednesday', to stay with – and meditate on – the plot to destroy Jesus. It is a plot of the sinful against the Innocent One and therefore it is a plot in which we are all implicated.

# MAUNDY THURSDAY

**1<sup>st</sup> April**

## Collect

**O GOD**, who have called us to participate in this most sacred Supper, in which your Only-Begotten Son, when about to hand himself over to death, entrusted to the Church as sacrifice new for all eternity, the banquet of his love, grant, we pray, that we may draw from so great a mystery, the fullness of charity and of life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

## Reading

*Exodus 12:1-8, 11-14*

### *The Passover Meal*

The Lord said to Moses and Aaron in the land of Egypt, 'This month shall be for you the beginning of months; it shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month they shall take every man a lamb according to their fathers' houses, a lamb for a household; and if the household is too small for a lamb, then a man and his neighbour next to his house shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old; you shall take it from the sheep or from the goats; and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the evening. Then they shall take some of the blood, and put it on the two doorposts and the lintel of the houses in which they eat them. They shall eat the flesh that night, roasted; with unleavened bread and bitter herbs they shall eat it. In this manner you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt that night, and I will smite all the first-born in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord. The blood



shall be a sign for you, upon the houses where you are; and when I see the blood, I will pass over you, and no plague shall fall upon you to destroy you, when I smite the land of Egypt. 'This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations you shall observe it as an ordinance for ever.

## **Reflection**

**IN THE** Jewish religion, the Passover Feast (Pesach) is very much a domestic celebration. It is mainly celebrated by the sharing of the Seder Meal, the very meal that Jesus shared with his disciples the night before he died. There it is described as taking place on 'The First Day of Unleavened Bread' for the Seder meal begins the Passover. The use of unleavened bread – no time when fleeing Egypt to wait for loaves to rise – continues throughout the eight days of Passover and is the reason why Catholics, at least in the West, use unleavened bread for the Eucharist.

I think we should not recreate Jewish Passover meals: we should not be pleased if other Faiths did a mock-up of the Mass. Nonetheless, the Jewish Faith has much to teach us about religion in the home. This is highly developed in Judaism because of centuries of persecution. Today religion in the home – the Domestic Church – is a lifeline not only for Christians under persecution but has been also for us during our 'lock-down' this year.

To involve families more fully, it might be very appropriate for us to have our own Last Supper Meal. The collect and the readings could well be used – a prayer at the beginning and the end and the readings before and after each course. This would be very much something that children could join in – perhaps reclining on couches by the table as was the custom, and the youngest, perhaps, asking the question 'why are we remembering the Last Supper?' I would hope that mum and dad would be able to give a good and simple answer to that question!

Our domestic celebration might happen before the Mass at 8pm or just on its own. What we are doing at home is neither Passover nor Mass, but it is part of what we celebrate at Holy Week and Easter.

# Good Friday

2<sup>nd</sup> April

## Collect

**O GOD**, who by the Passion of Christ your Son, our Lord, abolished the death inherited from ancient sin by every succeeding generation, grant that just as, being conformed to him, we have borne by the law of nature the image of the man of earth, so by the sanctification of grace we may bear the image of the Man of heaven. Through Christ our Lord. **Amen.**

## Reading

*John 19:17-37*

### *The Crucifixion of Jesus*

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, Jesus of Nazareth, the King of the Jews. Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate, 'Do not write, 'The King of the Jews', but,, 'This man said, 'I am King of the Jews'''. Pilate answered, 'What I have written I have written'.

When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, 'Let us not tear it, but cast lots for it to see whose it shall be.' This was to fulfil the scripture, They parted my garments among them, and for my clothing they cast lots. So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, 'Woman, behold, your son!' Then he said to the disciple, 'Behold, your mother!' And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said (to fulfil the scripture), 'I thirst.' A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, 'It is finished'; and he bowed his head and gave up his spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness -- his testimony is true, and he knows that he tells the truth -- that you also may believe. For these things took place that the scripture might be fulfilled, 'Not a bone of him shall be broken'. And again another scripture says, 'They shall look on him whom they have pierced'.

## Reflection

**GOOD FRIDAY** tells us of the suffering, death, and burial of the one who entered the Holy City of Jerusalem amidst great jubilation only five days earlier. At any reckoning, it is a story of human tragedy, but it is not only the tragedy of a young man, who was brutally executed, after showing so much brilliance as a religious teacher and healer. That would be true in a universe without God. I remember an undergraduate whom I met in university days who had a striking portrayal of the crucifixion over his mantlepiece. He wasn't himself a believer but he valued the picture as an example of good behaviour. The human tragedy is much more than the loss of innocent life. It is well-expressed in the desolation of the bereaved disciples on the Emmaus Road after the Crucifixion. 'But we had hoped that he was the one to redeem Israel' (Lk 24:21), they told the mysterious stranger. It's the Redeemer who has died.

We can draw much from the good behaviour. Here is one who is perfectly obedient. The reading from Hebrews puts it this way:

**Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him.**

So, at the very least, salvation is derived from the obedience of one who is perfect. We obey him just as he obeyed the will of his Father. But the one to redeem Israel is not just obedient. He suffers representatively. When we read Isaiah and encounter the 'Suffering Servant' – which we repeatedly do – we can never be sure whether we are talking about one man or a



whole people. Or, to be more precise, we can do justice to the sayings only if we bear in mind that this is both a man and a people. A man who suffers. A people who suffer. Such has the complex destiny of Israel appeared over the years, particularly in the last 75 years.

**Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all.**

So the one who is obedient also suffers representatively, and we have to embrace the mystery that he is 'stricken, smitten by God'. We also have to embrace the mystery that his chastisement makes us whole, we are healed by his stripes. That, as Isaiah says, the Lord has laid on him the iniquity of us all. His life is poured out as a fragrant offering, a sacrifice to God, the one sacrifice which ends any need on our part to offer other sacrifices.

None of this is at all easy to understand, and simplistic explanations won't do. We have to wait for Easter, and for the stranger on the Emmaus Road to explain himself, if we are really to begin to understand. Meanwhile the Letter to the Hebrews helps us on our way. Here is the 'great high priest who has passed through the heavens, Jesus, the Son of God....not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.'

## **Holy Saturday**

**3<sup>rd</sup> April**

### **Collect**

**ALMIGHTY**, ever-living God, whose Only-begotten Son descended to the realm of the dead, and rose from there to glory: grant that your faithful people, who were buried with him in baptism, may, by his resurrection, obtain eternal life. We make our prayer through our Lord. Through Christ our Lord. Amen.

## Reading

*John 19:38-42*

### *The Burial of Jesus*

After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

## Reflection

**THE BEREAVED** community includes not just the Eleven remaining disciples, the Lord's Mother, and the women who accompanied him during his ministry, but also two of his secret disciples – Nicodemus and Joseph of Arimathea. Nicodemus is the Pharisee who met Jesus secretly and had the mystery of baptismal rebirth explained to him (Jn 3). Joseph of Arimathea, we learn from Matthew's Gospel, was a 'rich man', and 'a disciple of Jesus' (Mt 27:57). St Mark tells us that he was 'a respected member of the council, who was also himself looking for the kingdom of God'. (Mk 15:43) St Luke tells us that he was 'from the Jewish town of Arimathea', 'a member of the council' and 'a good and righteous man'. The Fourth Gospel tells us that Joseph was 'a disciple of Jesus, but secretly, for fear of the Jews'. Joseph was clearly rich and influential enough to take courage and speak to Pilate, and arrange for the burial of the body. Nicodemus was clearly rich enough to bring a hundred pounds weight of myrrh and aloes, the kind of extravagant amount necessary for the burial of a king. An interesting twist is that the four Gospels, describing Joseph differently, reveal something of their own agenda. For Matthew, he is a disciple. For Mark he was looking for the kingdom of God. For Luke, he was a good and righteous man. For John, he was not only a disciple of Jesus 'but secretly, for fear of the Jews'. This 'fear of the Jews' is not anti-semitism – they were all Jews after all – but shows something of the quarrel that the early Christian community had with those who would not accept the truth of the Gospel of the Passion, Death, and Resurrection of Jesus.

# THE GOD WHO SPEAKS

## THE GOSPEL ACCORDING TO ST MARK,

### *Chapter by Chapter*

---

We had reached Chapter 9 and we shall resume in a couple of weeks with Chapter 10. Meanwhile, to mark Holy Week, we read Chapters 14 and 15 and in Easter Week will read Chapter 16. The Shorter Version of the Palm Sunday Passion [Year B] is set out between the two sets of asterisks, as marked.

---

### **Mark 14-15** *Revised Standard Version Catholic Edition*

#### *The Plot to Kill Jesus*

**14** It was now two days before the Passover and the feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth, and kill him; <sup>2</sup> for they said, 'Not during the feast, lest there be a tumult of the people.'

#### *The Anointing at Bethany*

<sup>3</sup> And while he was at Bethany in the house of Simon the leper, as he sat at table, a woman came with an alabaster jar of ointment of pure nard, very costly, and she broke the jar and poured it over his head. <sup>4</sup> But there were some who said to themselves indignantly, 'Why was the ointment thus wasted? <sup>5</sup> For this ointment might have been sold for more than three hundred denarii, and given to the poor.' And they reproached her. <sup>6</sup> But Jesus said, 'Let her alone; why do you trouble her? She has done a beautiful thing to me. <sup>7</sup> For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me. <sup>8</sup> She has done what she could; she has anointed my body beforehand for burying. <sup>9</sup> And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her.'

### *Judas Agrees to Betray Jesus*

**10** Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. **11** And when they heard it they were glad, and promised to give him money. And he sought an opportunity to betray him.

### *The Passover with the Disciples*

**12** And on the first day of Unleavened Bread, when they sacrificed the passover lamb, his disciples said to him, 'Where will you have us go and prepare for you to eat the passover?' **13** And he sent two of his disciples, and said to them, 'Go into the city, and a man carrying a jar of water will meet you; follow him, **14** and wherever he enters, say to the householder, 'The Teacher says, Where is my guest room, where I am to eat the passover with my disciples?' **15** And he will show you a large upper room furnished and ready; there prepare for us.' **16** And the disciples set out and went to the city, and found it as he had told them; and they prepared the passover.

**17** And when it was evening he came with the twelve. **18** And as they were at table eating, Jesus said, 'Truly, I say to you, one of you will betray me, one who is eating with me.' **19** They began to be sorrowful, and to say to him one after another, 'Is it I?' **20** He said to them, 'It is one of the twelve, one who is dipping bread in the same dish with me. **21** For 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.'

### *The Institution of the Lord's Supper*

**22** And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, 'Take; this is my body.' **23** And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. **24** And he said to them, 'This is my blood of the covenant, which is poured out for many. **25** Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.'

### *Peter's Denial Foretold*

**26** And when they had sung a hymn, they went out to the Mount of Olives. **27** And Jesus said to them, 'You will all fall away; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' **28** But after I am raised up, I will go before you to Galilee.' **29** Peter said to him, 'Even

though they all fall away, I will not.' <sup>30</sup> And Jesus said to him, 'Truly, I say to you, this very night, before the cock crows twice, you will deny me three times.' <sup>31</sup> But he said vehemently, 'If I must die with you, I will not deny you.' And they all said the same.

### *Jesus Prays in Gethsemane*

<sup>32</sup> And they went to a place which was called Gethsem'ane; and he said to his disciples, 'Sit here, while I pray.' <sup>33</sup> And he took with him Peter and James and John, and began to be greatly distressed and troubled. <sup>34</sup> And he said to them, 'My soul is very sorrowful, even to death; remain here, and watch.' <sup>35</sup> And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. <sup>36</sup> And he said, 'Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what you will.' <sup>37</sup> And he came and found them sleeping, and he said to Peter, 'Simon, are you asleep? Could you not watch one hour? <sup>38</sup> Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.' <sup>39</sup> And again he went away and prayed, saying the same words. <sup>40</sup> And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. <sup>41</sup> And he came the third time, and said to them, 'Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. <sup>42</sup> Rise, let us be going; see, my betrayer is at hand.'

### *The Betrayal and Arrest of Jesus*

<sup>43</sup> And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. <sup>44</sup> Now the betrayer had given them a sign, saying, 'The one I shall kiss is the man; seize him and lead him away safely.' <sup>45</sup> And when he came, he went up to him at once, and said, 'Master!' And he kissed him. <sup>46</sup> And they laid hands on him and seized him. <sup>47</sup> But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. <sup>48</sup> And Jesus said to them, 'Have you come out as against a robber, with swords and clubs to capture me? <sup>49</sup> Day after day I was with you in the temple teaching, and you did not seize me. But let the scriptures be fulfilled.' <sup>50</sup> And they all forsook him, and fled.

<sup>51</sup> And a young man followed him, with nothing but a linen cloth about his body; and they seized him, <sup>52</sup> but he left the linen cloth and ran away naked.

### *Jesus before the Council*

<sup>53</sup> And they led Jesus to the high priest; and all the chief priests and the elders and the scribes were assembled. <sup>54</sup> And Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, and warming himself at the fire. <sup>55</sup> Now the chief priests and the whole council sought testimony against Jesus to put him to death; but they found none. <sup>56</sup> For many bore false witness against him, and their witness did not agree. <sup>57</sup> And some stood up and bore false witness against him, saying, <sup>58</sup> 'We heard him say, "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands."' <sup>59</sup> Yet not even so did their testimony agree. <sup>60</sup> And the high priest stood up in the midst, and asked Jesus, 'Have you no answer to make? What is it that these men testify against you?' <sup>61</sup> But he was silent and made no answer. Again the high priest asked him, 'Are you the Christ, the Son of the Blessed?' <sup>62</sup> And Jesus said, 'I am; and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.' <sup>63</sup> And the high priest tore his mantle, and said, 'Why do we still need witnesses? <sup>64</sup> You have heard his blasphemy. What is your decision?' And they all condemned him as deserving death. <sup>65</sup> And some began to spit on him, and to cover his face, and to strike him, saying to him, 'Prophecy!' And the guards received him with blows.

### *Peter Denies Jesus*

<sup>66</sup> And as Peter was below in the courtyard, one of the maids of the high priest came; <sup>67</sup> and seeing Peter warming himself, she looked at him, and said, 'You also were with the Nazarene, Jesus.' <sup>68</sup> But he denied it, saying, 'I neither know nor understand what you mean.' And he went out into the gateway. <sup>69</sup> And the maid saw him, and began again to say to the bystanders, 'This man is one of them.' <sup>70</sup> But again he denied it. And after a little while again the bystanders said to Peter, 'Certainly you are one of them; for you are a Galilean.' <sup>71</sup> But he began to invoke a curse on himself and to swear, 'I do not know this man of whom you speak.' <sup>72</sup> And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him, 'Before the cock crows twice, you will deny me three times.' And he broke down and wept.

\* \* \* \* \*



*The Shorter Version of the Palm Sunday Passion [Year B] begins here.*

*Jesus before Pilate*

**15** And as soon as it was morning the chief priests, with the elders and scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate. **2** And Pilate asked him, 'Are you the King of the Jews?' And he answered him, 'You have said so.' **3** And the chief priests accused him of many things. **4** And Pilate again asked him, 'Have you no answer to make? See how many charges they bring against you.' **5** But Jesus made no further answer, so that Pilate wondered.

*Pilate Hands Jesus over to Be Crucified*

**6** Now at the feast he used to release for them one prisoner whom they asked. **7** And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barab'bas. **8** And the crowd came up and began to ask Pilate to do as he was wont to do for them. **9** And he answered them, 'Do you want me to release for you the King of the Jews?' **10** For he perceived that it was out of envy that the chief priests had delivered him up. **11** But the chief priests stirred up the crowd to have him release for them Barab'bas instead. **12** And Pilate again said to them, 'Then what shall I do with the man whom you call the King of the Jews?' **13** And they cried out again, 'Crucify him.' **14** And Pilate said to them, 'Why, what evil has he done?' But they shouted all the more, 'Crucify him.' **15** So Pilate, wishing to satisfy the crowd, released for them Barab'bas; and having scourged Jesus, he delivered him to be crucified.

*The Soldiers Mock Jesus*

**16** And the soldiers led him away inside the palace (that is, the praetorium); and they called together the whole battalion. **17** And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. **18** And they began to salute him, 'Hail, King of the Jews!' **19** And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. **20** And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him.

### *The Crucifixion of Jesus*

<sup>21</sup> And they compelled a passer-by, Simon of Cyre'ne, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. <sup>22</sup> And they brought him to the place called Gol'gotha (which means the place of a skull). <sup>23</sup> And they offered him wine mingled with myrrh; but he did not take it. <sup>24</sup> And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. <sup>25</sup> And it was the third hour, when they crucified him. <sup>26</sup> And the inscription of the charge against him read, 'The King of the Jews.' <sup>27</sup> And with him they crucified two robbers, one on his right and one on his left. <sup>29</sup> And those who passed by derided him, wagging their heads, and saying, 'Aha! You who would destroy the temple and build it in three days, <sup>30</sup> save yourself, and come down from the cross!' <sup>31</sup> So also the chief priests mocked him to one another with the scribes, saying, 'He saved others; he cannot save himself. <sup>32</sup> Let the Christ, the King of Israel, come down now from the cross, that we may see and believe.' Those who were crucified with him also reviled him.

### *The Death of Jesus*

<sup>33</sup> And when the sixth hour had come, there was darkness over the whole land until the ninth hour. <sup>34</sup> And at the ninth hour Jesus cried with a loud voice, 'E'lo-i, E'lo-i, la'ma sabach-tha'ni?' which means, 'My God, my God, why have you forsaken me?' <sup>35</sup> And some of the bystanders hearing it said, 'Behold, he is calling Eli'jah.' <sup>36</sup> And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying, 'Wait, let us see whether Eli'jah will come to take him down.' <sup>37</sup> And Jesus uttered a loud cry, and breathed his last. <sup>38</sup> And the curtain of the temple was torn in two, from top to bottom. <sup>39</sup> And when the centurion, who stood facing him, saw that he thus breathed his last, he said, 'Truly this man was the Son of God!'

*The Shorter Version of the Palm Sunday Passion [Year B] ends here.*

\* \* \* \* \*

<sup>40</sup> There were also women looking on from afar, among whom were Mary Mag'dalene, and Mary the mother of James the younger and of Joses, and Salo'me, <sup>41</sup> who, when he was in Galilee, followed him, and ministered to him; and also many other women who came up with him to Jerusalem.

### *The Burial of Jesus*

<sup>42</sup> And when evening had come, since it was the day of Preparation, that is, the day before the sabbath, <sup>43</sup> Joseph of Arimathe'a, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. <sup>44</sup> And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. <sup>45</sup> And when he learned from the centurion that he was dead, he granted the body to Joseph. <sup>46</sup> And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. <sup>47</sup> Mary Mag'dalene and Mary the mother of Joses saw where he was laid.

**FINE**

---

[AB1]

*Revised Standard Version Bible, Ignatius Edition*, copyright © 2006, by the Division of Christian Education, National Council of the Churches of Christ in the USA.

*The Revised Grail Psalms* Copyright © 2010, Conception Abbey/The Grail, administered by GIA Publications, Inc., [www.giamusic.com](http://www.giamusic.com) All rights reserved.

The English translation and chants of the Roman Missal © 2010, International Commission on English in the Liturgy Corporation. All rights reserved.

Calamus Licence 2438. CCLI Church Copyright 20498. CCLI Music Reproduction Licence 490994 (category B).