

Welcome! Haere mai!

St John's Anglican Church, Ōtūmoetai

Sunday, 13 April 2025

Lent 6/Palm Sunday

Liturgy: p.404

Psalm 118: 1-2, 19-29

Greetings:

No sermon this week ... a very long gospel reading instead! (Yes, you will be allowed to sit).

Today is Palm Sunday ... or in Year C (Luke), **No Palm Sunday!** Luke organises this part of his narrative differently from the others and doesn't mention the feast at Martha and Mary's house to celebrate Lazarus raised from the dead. And the entry into Jerusalem is very different too ... *no palms*, cloaks instead ... Sir Walter Raleigh would've been pleased.

Jesus entry to Jerusalem is found in Luke chapter 19. We begin with Jesus entering (or leaving) Jericho, coming across Zacchaeus sitting in a tree to get a better view. Then we get the parable of the three slaves who each took a different approach to investing their master's money, before the convoy approaches Bethany ("the house of the poor") and Bethphage ("the house of unripe figs"); we assume these reference points are provided to give the various narratives a credible point of connection, but how many of you thought of the parable of the *unproductive fig tree* when we discovered what "Bethphage" means?

We then receive this curious passage about the "untying of the colt/donkey that has never been ridden"; the *untying* isn't just mentioned once, but four times. It's as though once the disciples get there and see it all laid out as Jesus has said, they remember

the scripture at Gen 49:11, where Jacob is at the end of his life blessing his sons and says that Judah's strength as a leader will be marked as obedience "*binding his foal to the vine and his donkey's colt to the choice vine, he washes his garments in wine and his robe in the blood of the grapes.*" It's at this point that the disciples' act on their own initiative and find a way to tell him that everything was just as He said it would be ... and that they understood the significance of the donkey. The donkey "hasn't been ridden before" because that is what's required of a king's mount. What's most striking is that such events do not mark the coronation of a king, but recognition of a King Who has already won His victory!

The acclamation with which the people greet Jesus comes from Psalm 118 (v. 26) "*Blessed is the one who comes in the name of the Lord. We bless you from the house of the Lord.*" Psalm 118 was traditionally sung by the crowd as they lay their cloaks on the road, as the king makes his triumphal entry into Jerusalem (see 2 Kings 9:13). It was only later, in conjunction with the Feast of Tabernacles, that palms/leafy boughs came to be associated with this procession. By mentioning cloaks *and not* palms/leafy boughs the way the others do, Luke is taking us back to the traditional understanding of the practice.

The journey up to Jerusalem is not a journey to power and glory, it is a journey down ... in obedience to death. Jesus does not come to conquer the city; He comes to be conquered, to win an even more profound victory. This presents each of us with a challenge. Will we stand with the disciples and welcome this King of peace, praise and power? Or will we stand with the Pharisees and not give thanks for the victory He has already won us?

Grace and peace, *Tony*

WORSHIP THIS SUNDAY: 13 April 2025

Sentence:

At the Name of Jesus, every knee shall bend, 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.

Philippians 2:10-11

Collect:

Jesus, when You rode into Jerusalem the people waved palms with shouts of acclamation. Grant that when the shouting dies, we may still walk beside You even to a cross, for the glory of Your holy Name. Amen.

Gospel

Luke 22:14 – 23:56, The Passion Narrative

Prayers of the People

Today we pray for Anglican Missions volunteers and for the people of the Tamatea Co-operating Parish and visiting clergy support.

We pray also for those in need, especially those who have asked for our prayers: Craig, Viv, Hazel, Lynda, Lawrence.

Taizé Service

All are welcome to join the people of St George's, Gate Pa for a contemplative service based on the music of the Taizé Community – Sunday 13th April at 7pm.

Tax Receipts

For those who did not request that their tax receipts be emailed, your tax receipt is available in the receipt box in the foyer.

Foodbank

Thank you to all who gave so generously to Foodbank in the lead up to Easter. Your support of this very necessary cause is greatly appreciated.

This Week Beginning: 14 April

Monday	8.00 am Morning Prayer and Eucharist 5.30 pm Evening Prayer
Tuesday	8.00 am Morning Prayer and Eucharist 5.30 pm Evening Prayer
Wednesday	8.00 am Morning Prayer and Eucharist 10.00 am Mid-week Eucharist 11.00 am Lenten Study 2.00 pm SAYGO in the hall 5.30 pm Evening Prayer
Thursday	8.00 am Morning Prayer 7.00 pm Foot Washing and Eucharist
Good Friday	9.30 am Prayer Vigil
Holy Saturday	7.00 pm Service of Light and Word and Eucharist
Op Shop	10.00 am - 4.00 pm Monday to Thursday 10.00 am - 1pm Saturday
Playgroup	9.30 - 11.30 am Closed
Toy Library	9.30 - 11.30 am Tuesday, Thursday

Service for Sunday 20 April –

9.30 am Holy Communion