

## Palm Sunday for Waiapu Cathedral, 5 April 2020

*A note on speaking protocols: Please have your microphone muted unless you are speaking solo, but join in the responses (even though your mike is muted). One person can lead the responses for all of us, for clarity's sake. Please wear headphones (as able) and check your microphone volume levels. There is a maximum of 40 minutes available for the Zoom meeting.*

*You might like to prepare for the service by making your own palm cross: <https://youtu.be/oT-0Z6YSJoU> for real-time instructions or, you can cut some greenery from the garden and arrange it appropriately (perhaps with a candle). The liturgical colour for Palm Sunday is RED, so you could perhaps incorporate a red cloth (or similar) into your creative arrangement.*

Theme: Palm Sunday, a paradox

*Silence for preparation*

Introit: *The Crown of Roses* (From the Tattersall household)

Call to worship:

Blessed is the One coming in the name of the LORD.

**Hosanna in the highest!**

Grace and peace to you from God.

**God fill you with truth and joy.**

*The presider uses these or other appropriate words:*

E te whanau a te Karaiti, during Lent we have been preparing for the celebration of Christ's death and resurrection. Today we come together to begin this solemn celebration in union with the church throughout the world. Christ entered Jerusalem on this day, a journey that led through suffering and death to resurrection and new life. In faith and love may we follow this messiah, the humble ruler, who comes riding on a donkey.

Let us pray.

*Silence*

**God of our salvation, help us to enter with joy  
into the celebration of those mighty acts  
by which you have given us fullness of life;  
let these branches be for us  
symbols of martyrdom and majesty,  
through Jesus Christ our Redeemer. Amen.**

Hymn: *Ride on, ride on, the time is right*

Ride on, ride on, the time is right:  
the roadside crowds scream with delight;  
palm branches mark the pilgrim way  
where beggars squat and children play.

Ride on, ride on, your critics wait,  
intrigue and rumour circulate;  
new lies abound in word and jest,  
and truth becomes a suspect guest. *(continued)*

Ride on, ride on, while well aware  
that those who shout and wave and stare  
are mortals who, with common breath,  
can crave for life and lust for death.

Ride on, ride on, though blind with tears,  
though dumb to speak and deaf to jeers.  
Your path is clear, though few can tell  
their garments pave the road to hell.

Ride on, ride on, the room is let,  
the wine matured, the saw is whet;  
and dice your death-throes shall attend,  
though faith, not fate, dictates your end.

Ride on, ride on, God's love demands;  
justice and peace lie in your hands.  
Evil and angel voices rhyme:  
this is the man and this the time.

*John L. Bell (b.1949) and Graham Maule (b.1958)*

Matthew's account of the Triumphal Entry:

When they had come near Jerusalem and had reached  
Bethphage, at the Mount of Olives, Jesus sent two disciples,  
saying to them, 'Go into the village ahead of you, and  
immediately you will find a donkey tied, and a colt with her;  
untie them and bring them to me.

If anyone says anything to you, just say this, "The Lord needs them." And he will send them immediately.' This took place to fulfil what had been spoken through the prophet, saying,

'Tell the daughter of Zion,

Look, your king is coming to you,

humble, and mounted on a donkey,

and on a colt, the foal of a donkey.' *(Zechariah 9.9)*

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

'Hosanna to the Son of David!

Blessed is the one who comes in the name of the Lord!

Hosanna in the highest heaven!'

When he entered Jerusalem, the whole city was in turmoil, asking, 'Who is this?' The crowds were saying, 'This is the prophet Jesus from Nazareth in Galilee.' *Matthew 21:1-11*

## Reflection: Dean Ian

*The palm cross is paradoxical in itself*

*The crowd wanted a different ruler (or king), but Jesus always pointed away from himself and towards the Kingdom of God*

*The problem with crowds:*

This is the problem of Palm Sunday. It is the very behaviour of the crowd that is worrying. Jesus moves from a position of having gained little recognition to one in which he is being crowned as “the people’s king”. Holy Week begins here because it is obvious that those who set him up will do him down. That is how crowds work. Any politician, celebrity, or sports star will testify that crowds, bound together in adulation, can quickly turn nasty, especially if you do not meet their expectations.

*Martyn Percy*

*“Sensing the Crowds,” in Rowan Williams, W. H. Vanstone, Sylvia Sands, Martyn Percy, and Iim Cotter, Darkness Yielding: Angles on Christmas, Holy Week, and Easter (Sheffield: Cairns Publications, 2001), p. 76.*

Jesus’ actions embody his words. . . . Consistent with all he has said and done, Jesus enters Jerusalem farcically, on a donkey. The church later read portentous meaning into this act on the strength of Zechariah. 9:9. But Mark and Luke make no reference to Zechariah, and may reflect something closer to Jesus’ intent: lampooning the Davidic kingship by *paradoxical reversal*. The human being who has no place to lay his head is the same “king” who owns nothing and must borrow — not even a horse — [but a humble donkey]!

*Walter Wink: Engaging the Powers: Discernment and Resistance in a World of Domination (Minneapolis: Fortress Press, 1992), pp. 112-13.*

Jesus has no interest in conventional kingship (dominance) but consistently taught that greatness is measured by the willingness to serve others in humility.

*The paradox of our own times*

(For more, go to [facebook.com/rendertogod](https://www.facebook.com/rendertogod))

Hymn: *Christus Paradox (You, Lord, are both Lamb and Shepherd)*:

You, Lord, are both lamb and shepherd.  
You, Lord, are both prince and slave.  
You, peacemaker and sword-bringer  
of the way you took and gave.  
You, the everlasting instant;  
you, whom we both scorn and crave.

Clothed in light upon the mountain,  
stripped of might upon the cross,  
shining in eternal glory,  
beggared by a soldier's toss.  
You, the everlasting instant;  
you who are both gift and cost.

You, who walk each day beside us,  
sit in power at God's side.  
You, who preach a way that's narrow,  
have a love that reaches wide.  
You, the everlasting instant;  
you, who are our pilgrim guide.

Worthy is our earthly Jesus!  
Worthy is our cosmic Christ!  
Worthy your defeat and victory.  
Worthy still your peace and strife.  
You, the everlasting instant;  
you, who are our death and life.

*Sylvia Dunstan © 1991, GIA Publications, Inc. Tune: PICARDY*

Thanksgivings and Intercessions *concluding with the Lord's Prayer*

*The prayers follow*

Let us ask God to forgive our sins  
and to help us forgive those who sin against us:

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial  
and deliver us from evil.**

**For the kingdom, the power, and the glory are yours  
now and for ever. Amen.**

*Anthem: When I survey (Bertalot) – from the Tattersall's home*

**Affirmation of Faith for Holy Week:**

Let us affirm our faith in Jesus Christ the Son of God.

Though he was divine,  
he did not cling to equality with God,  
but made himself nothing.  
Taking the form of a slave,  
he was born in human likeness.  
He humbled himself and was obedient to death,  
even the death of the cross.

Therefore God has raised him on high,  
and given him the name above every name:  
that at the name of Jesus every knee should bow,  
and every voice proclaim that Jesus Christ is Lord,  
to the glory of God the Father. Amen.

*Philippians 2:6-11*

Closing hymn: *Lord Jesus, as the shadows long are stealing*

Lord Jesus, as the shadows long are stealing  
across your path, we turn and see you kneeling  
with towel in hand, the servant way revealing,  
all for our healing.

Strange majesty we find at work before us  
as we, unnerved, take up the ready chorus,  
'Keep back, great Lord, we rather would revere you  
than be so near you.'

Yet still you come, on God's low road persisting,  
from force and power so quietly desisting,  
Your every act upon love's way insisting.  
Quell our resisting!

Leith Fisher (1941-2009) Tune: CHRISTE SANCTORUM

*Together:*

The grace of our Lord Jesus Christ, and the love of God,  
and the fellowship of the Holy Spirit be with us all,  
now and forever. Amen.

