



# KNOX CHURCH, DUNEDIN

## 10am – Sunday 28 March 2021

Palm Sunday  
Te Rātapu nikau

Music to prepare us for worship “Peace” Mons Leidvin Takle, “Cantilena”, Charles Camilleri  
played by Carolyn Schmidt & Grace Togneri

*Everyone is welcomed to worship.*

## Welcome

**Music of approach** “Benedictus- Blessed is he who comes in the name of the Lord”

Karl Jenkins from *The Armed Man*. Carolyn Schmid/ organ

## Call to worship

Kia noho a Ihowa ki a koutou. May God be with you.

**Ma Ihowa koe e manaaki. May God bless you.**

Open the gates and welcome Christ

**as we embrace the ways of the peaceful God.**

Clear a path and shout praises

**as we celebrate the life of the serving God.**

Wave palms and spread cloaks

**as we give ourselves in worship.**

Lay your palms at his feet for each step he takes

**as we bless the land on which Christ walks.**

Give thanks to God.

**For God is good.**

Let us worship God.

## Hymn

*All glory, laud, and honour,  
to you, Redeemer, King,  
to whom the lips of children  
made sweet hosannas ring!*

1 You are the King of Israel,  
great David’s royal Son,  
now in the Lord’s name coming,  
the King and Blessèd One. [*Refrain*]

(tune: St Theodulph) CH4 364 - John Mason Neale

2 The people of the Hebrews  
with palms before you went;  
our praise and prayer and anthems  
before you we present. [*Refrain*]

3 Their praises you accepted;  
accept the prayers we bring,  
in every good delighting,  
our great and gracious King: [*Refrain*]

*Before and at the conclusion of the prayer, the following refrain will be sung:*

**E te ariki, kia aroha mai**

**E te karaiti, kia aroha mai**

**E te ariki, kia aroha mai, kia aroha mai**

**O Lord, have mercy, have mercy on us**

**O Christ, have mercy, have mercy on us**

**O Lord, have mercy, have mercy on us, have mercy on us.**

## **Assurance of forgiveness and passing of the peace**

E te whanau a te Karaiti, brothers and sisters in Christ, we are forgiven.

**Thanks be to God.**

Kia tau te rangimarie o te Karaiti ki runga i a koutou. May the peace of Christ be with you always. **And also with you.**

## **Children**

### **Hymn**

(tune: Winchester New) CH4 365 - Henry Hart Milman

1 Ride on! ride on in majesty!  
Hark! all the tribes 'Hosanna!' cry;  
O Saviour meek, pursue thy road  
with palms and scattered garments  
strowed.

2 Ride on! ride on in majesty!  
In lowly pomp ride on to die;  
O Christ, thy triumphs now begin  
o'er captive death and conquered sin.

3 Ride on! ride on in majesty!  
The wingèd squadrons of the sky  
look down with sad and wondering  
eyes  
to see the approaching sacrifice.

4 Ride on! ride on in majesty!  
In lowly pomp ride on to die;  
bow thy meek head to mortal pain,  
then take, O God, thy power, and reign.

## **Readings**

### **Psalm 118:1-2, 19-29**

O give thanks to the LORD, for he is good; his steadfast love endures forever! Let Israel say, "His steadfast love endures forever." Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD. This is the gate of the LORD; the righteous shall enter through it. I thank you that you have answered me and have become my salvation. The stone that the builders rejected has become the chief cornerstone. This is the Lord's doing; it is marvelous in our eyes. This is the day that the LORD has made; let us rejoice and be glad in it. Save us, we beseech you, O LORD! O LORD, we beseech you, give us success! Blessed is the one who comes in the name of the LORD. We bless you from the house of the LORD. The LORD is God, and he has given us light. Bind the festal procession with branches, up to the horns of the altar. You are my God, and I will give thanks to you; you are my God, I will extol you. O give thanks to the LORD, for he is good, for his steadfast love endures forever.

## *Hear what the Spirit is saying to the Church Thanks be to God*

**Music** *"Hosanna to the Son of David"* music Luc Jakobs

### **Mark 11:1-11**

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!" Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

*This is the Gospel of Jesus Christ Praise to Christ the Word*

### **Reflection "Pausing to look around"**

We've been building up to this moment for weeks. And Mark has been pushing us along at a cracking pace. Immediately this ... immediately that. He's been leading us towards Jerusalem. And he kept telling us what was to happen there. Three times Jesus predicted his death and resurrection. Mark has been preparing us for this day.

So now we are on the final journey. Classically Mark would take us from Jericho, along the road, then down the Mount of Olives, across the Kidron Valley, and up through the special gate into Jerusalem. But Mark diverts us off the road, not far off the road, to the small towns of Bethphage and Bethany. Why would Jesus and the disciples go to such a town? Well, in Bethany there was a familiar home. When you are walking long distances, when you are about to face an oppressive power, when you are facing death, a haven, a safe place is exactly what you need. To rest, to prepare, to consider. And so there was the home of Martha and Mary and their brother Lazarus, the one who got them into trouble by coming back to life. Now here was a home of service, of faith, of hope, and of deep love. Such faith and love, that according to the gospel of John, Mary washes the feet of Jesus with her hair, the smell of her perfume filling the home, the preparation of a body for the beating it was about to receive. A preparation for suffering in a home that knew hope. Now, it was probably Saturday night.

The following morning, probably Sunday morning, from that home, Jesus sends out two disciples to find a donkey. The two sent out were disciples. They would remember that previously Jesus had sent out to cast out demons, to proclaim the message, to feed the hungry, to heal the sick. They had been sent for a responsible and transformative reason. What a responsibility! What a calling! But this time, their task was to find a donkey. As mundane and ordinary and everyday task. A bit of a contrast. Tom Long wonders whether the two disciples were James and John. Why James and John? Because just a few verses earlier, they were the ones who asked Jesus – Let us sit at your right and left hand, in your glory. Ahh, glory. That's what they meant for, they thought. A certain kind of glory. And Jesus said, whoever wants to be great needs to be the servant of all. Glory. Well, they got glory all right. Can you find me a donkey? The most menial of tasks, the most menial of animals. I wonder as they walked along looking for a donkey if they said with irony – do you remember when we were called to fish for people. Now we are fishing for donkeys. It was the most menial yet most necessary of tasks, to enable the Son of God to enter the city for

the healing of creation. How often do such simple tasks enable such noble outcomes! I remember a Master of Knox College with a Warden of Selwyn College on the Selwyn roof getting down the Knox bath that was up there. Both being ministers, he said – “We were ordained for this!” Donkey finders.

So they find the donkey and Jesus, and the disciples came down from Bethany into Jerusalem, all the way into the Temple court, the centre of city power, the centre of their faith.

It is hard to overstate the significance of this day. In 63BC the Roman legions put an end to an independent Hebrew state. From then on Israel laboured under the dictatorship of a cruel and pagan ruler. In AD 70, around the time of this gospel, that oppressive rule resulted in the catastrophic destruction of the Temple. After the loss of independence, after years of oppressive rule, the people of Israel longed for a messiah, a messiah who could establish God’s kingdom in Israel, to make happen what had been prophesied long ago. And their hopes were about to be fulfilled. After Jesus had ministered in Galilee for three years, now Israel was to be restored.

Mark wants us to know that this was no incidental event, no haphazard moment. Jesus was putting into effect the prophecy of Zechariah, for that is the passage quoted in Mark 11. He was provoking the authorities by acting out the prophecy of God’s anointed king – “Lo, your king comes to you, triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey ... His dominion shall be from sea to sea and from the River to the ends of the earth.” And in fulfilment of another prophecy regarding that restoration, the people spread their cloaks on the donkey and on the street. The longed-for king.

So here we are. Mark’s racy narrative has brought us to this point. The prophecies of Israel have brought us to this point. The actions of Jesus’s closest friends have brought us to this point. We are on the cusp of the restoration of just rule, about to fulfil Israel’s longed for freedom, the break-through. He rides the royal donkey, he goes through the gate, the cloaks are laid and then, and then, says Mark ...

“He entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.”

He looked around at everything and went home. Is that the best you can do, Mark?

Imagine the scene. The donkey has been returned. The crowd has dispersed. And Jesus? Well, Jesus melts back into the Passover crowd, walks around the temple, maybe looks for food, decides its late, and walks a couple of kilometres back to Bethany. An odd anticlimax.

John Calvin was so worried by this disappointment that he suggested Mark had made an editing mistake. Mark meant to put in the throwing out of the money changers but inserted it in the wrong place.

But what if it wasn’t a mistake? Maybe walking around, looking around the temple, this important, valued place, prompts him to think about what his plan is for the next day. Perhaps he wants to sleep on it, to be sure it is what God is calling him to and not an extension of his own bravado fed by the adulation of the crowd. Or perhaps he is wondering about the emptiness of hosannas sung for a king who fits expectations. The reign of God Jesus has in mind is very different from what the crowd expected. Or perhaps, walking around the Temple, he noticed what was going on, and he knew that what was needed was cleansing from within rather than rule from without. Even in the most holy of places, he saw injustice and exclusion. So he walks back to Bethany, to the home of Martha and Mary, to the haven. Take some time, consider, wonder, prepare.

According to Mark, the following day, probably Monday, Jesus drives out the money changers from the Temple, saying “it is written that my house shall be a house of prayer for all nations, but you have made it into a den of robbers” (Mark 11:17).

That incident is the last straw for the religious authorities, finally provoking them to act. So it was that Jesus’ survey of the scene, his “looking around at everything” was a provocative, prophetic and dangerous looking, it became the prelude to the cross and resurrection.

Looking around. When a rich man comes to Jesus and asks, “What must I do to inherit eternal life,” Mark notes that Jesus, “looking at him, loved him and said, ‘You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven.’ On the heels of that encounter, Jesus “looked around and said to his disciples, “It is easier for a camel to go through the eye of a needle, than for someone who is rich to enter the kingdom of God.” When the disciples asked, “Then who can be saved?”

again Jesus “looked at them and said, ‘For mortals it is impossible, but not for God; for God all things are possible.’”

Looking around. Pausing to see what is there. In a prophetic frame, looking around led Jesus to the most courageous, loving and sacrificial act of his life. For our sake.

## Hymn

(tune: Eventide) CH4 393 -Dietrich Bonhoeffer

1 We turn to God when we are sorely  
pressed;  
we pray for help, and ask for peace and  
bread;  
we seek release from illness, guilt, and  
death:  
all people do, in faith or unbelief.

2 We turn to God when he is sorely  
pressed,  
and find him poor, scorned, without  
roof and bread,  
bowed under weight of weakness, sin,  
and death:  
faith stands by God in his dark hour of  
grief.

3 God turns to us when we are sorely  
pressed,  
and feeds our souls and bodies with his  
bread;  
for one and all Christ gives himself in  
death:  
through his forgiveness sin will find  
relief.

## Offertory Prayer

### Prayer for others and the Lord's Prayer

*Anglican prayer book*

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 forever. Amen.

E tō mātou Matua i te rangi  
Kia tapu tōu Ingoa.  
Kia tae mai tōu rangatiratanga.  
Kia meatia tāu e pai ai  
ki runga ki te whenua,  
kia rite anō ki tō te rangi.  
Hōmai ki a mātou āiane  
he taro mā mātou mō tēnei rā.  
Murua ō mātou hara,  
Me mātou hoki e muru nei  
i ō te hunga e hara ana ki a mātou.  
Āua hoki mātou e kawea kia  
whakawaia;  
Engari whakaorangia mātou i te kino:  
Nōu hoki te rangatiratanga, te kaha,  
me te korōria, Āke āke āke. Āmine.

# We welcome chaplains from the Otago Corrections Facility

## Hymn

1 My song is love unknown,  
my Saviour's love to me,  
love to the loveless shown, that they  
might lovely be.  
Oh, who am I, that for my sake  
my Lord should take frail flesh, and die?

2 He came from his blest throne,  
salvation to bestow:  
but people scorned, and none the  
longed-for Christ would know.  
But O my Friend, my Friend indeed,  
who at my need his life did spend!

(tune: Love Unknown) CH4 399 - Samuel Crossman

3 Sometimes they strew his way,  
and his sweet praises sing;  
resounding all the day hosannas to  
their King.  
Then 'Crucify!' is all their breath,  
and for his death they thirst and cry.

4 Here might I stay and sing:  
no story so divine;  
never was love, dear King, never was  
grief like thine!  
This is my Friend, in whose sweet praise  
I all my days could gladly spend.

## Benediction

Music for our leaving "Elegy" George Thalban- Ball

played by Grace Togneri

### Serving today

Minister - Kerry Enright (0274675542)  
Associate Minister - Jordan Redding  
Organist and Choir Director - Karen Knudson  
Reader - Alison Tait  
Prayer for others - Janet Wishart

*In relation to your monetary offering, you may:*

- *Make regular automatic payments (which are tax deductible) - contact Helen Thew at [plannedgiving@knoxchurch.net](mailto:plannedgiving@knoxchurch.net)*
- *Give online to the Church's bank account at 03 0903 0016425 00 - our charity number for tax rebate purposes is #CC52318*