

Date: <b>12th Apr/13th Apr 2025</b>		<b>Palm Sunday of the Passion of the Lord</b>			
Mass Time:	<b>Acolyte</b>	<b>First Reading &amp; Responsorial Psalm</b>	<b>Second Reading &amp; Prayer of the Faithful</b>	<b>Readers of the Passion of our Lord</b>	<b>Music</b>
Vigil: 5:00 PM	Ed Junis	Tanya Baldwin	Timothy Baldwin	N: Felix Kobus O: Anne Maureen Scarff C: Wilhelmina de Raadt	Chris Wilson
8:00 AM	Marek Grus	Loida Derbyshire	Ros Comfort	N: Kim Crawford O: Georgia Cook C: Vicky Walker	-
9:30 AM	John Belfanti	Anne Ellis	Matt Aldous	N: Peta Sparkes O: Steve Bishop C: Matt Aldous	Streeters
Date: <b>17th Apr 2025</b>		<b>Holy Thursday</b>			
Mass Time:	<b>Acolyte</b>	<b>First Reading &amp; Responsorial Psalm</b>	<b>Second Reading &amp; Prayer of the Faithful</b>		<b>Music</b>
7:00 PM	1. Marek Grus 2. Phil Saville	Kim Crawford	Domhnall MacCormac		Chris Wilson & STA Choir
Date: <b>18th Apr 2025</b>		<b>Good Friday, Stations of the Cross</b>			
Mass Time:	<b>Acolyte</b>	<b>First Reading &amp; Responsorial Psalm</b>	<b>Second Reading &amp; Prayer of the Faithful</b>	<b>Readers of the Passion of our Lord</b>	<b>Music</b>
10:00 AM	Ian Miles	-	-	-	-
Mass Time:		<b>First Reading &amp; Responsorial Psalm</b>	<b>Second Reading</b>	<b>Readers of the Passion of our Lord</b>	<b>Music</b>
3:00 PM	1. Marek Grus 2. Ed Junis	Ros Comfort	Phil Saville	N: Deacon Alan Skofic O: Tanya Baldwin C: Timothy Baldwin	Andrew Wilson & Chris Wilson
<b>The Solemn Intercessions:</b> Deacon Alan Skofic					
Date: <b>19th Apr 2025</b>		<b>Easter Vigil</b>			
Mass Time:	<b>Acolyte</b>	<b>First Reading</b>	<b>Second Reading</b>	<b>Obligatory Readings</b>	<b>Music</b>
7:00 PM	1. Randall Noney 2. Bernard Ellis	a) Margaret Smith	b) Domhnall MacCormac	c) Wilhelmina de Raadt d) Ros Comfort	Chris Wilson & STA Choir
<b>Epistle Reading:</b> e) Anne Maureen Scarff					
Date: <b>20th Apr 2025</b>		<b>Sunday of the Resurrection of the Lord</b>			
Mass Time:	<b>Acolyte</b>	<b>First Reading &amp; Responsorial Psalm</b>	<b>Second Reading &amp; Prayer of the Faithful</b>		<b>Music</b>
8:00 AM	Ian Miles	Mary Morris	Vicky Walker		-
9:30 AM	Phil Saville	Lisa Vaughn	Margaret Hickey		The Streeters
<b>Morning Tea:</b> Passionist Family Group					

N: Narrator  
O: Other Single Speaker  
C: Crowd or more than one other Speaker

RECONCILIATION SCHEDULE:

15th April, Holy Tuesday 6:00 pm—8:00 pm (Adoration included) and  
18th April, Good Friday 11:00 am—12:00 pm

Helper: Minnie Harb

Thank you to all who volunteer to be a part of our Holy Week Liturgical Celebration!



St Thomas Aquinas Parish

168 Hawkesbury Road, Springwood, NSW, 2777  
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**Parish Email:** email: [springwood@parracatholic.org](mailto:springwood@parracatholic.org)  
**Parish Website:** [www.stachurchspringwood.org.au](http://www.stachurchspringwood.org.au)  
**Parish Facebook Page:** St Thomas Aquinas Catholic Community Springwood  
**Parish Administrator:** Rev Christopher del Rosario (E: [christopher.del-rosario@parracatholic.org](mailto:christopher.del-rosario@parracatholic.org))  
**Parish Pastoral Council:** Email suggestions to [springwoodparishpc@gmail.com](mailto:springwoodparishpc@gmail.com)  
**Parish Office Hours:** Tuesday to Friday 8.30 am - 3.30 pm

**Weekend Masses:** Saturday Vigil Mass 5:00 pm, Sunday 8:00 am and 9:30 am  
**Weekday Mass:** Monday - Saturday 9:30 am  
**Adoration:** Monday - Saturday from 8:15 am - 9:15 am  
**First Friday Adoration:** Every first Friday of the month 5:30 pm  
**Reconciliation:** Saturday after 9:30 am Mass and 4:00-5:00 pm before the Vigil Mass  
**Children's Liturgy:** 3rd Sunday of every month, 9:30 am  
**Baptisms:** 2nd and 4th Sundays of every month - 11:00 am and by appointment  
**Weddings:** By appointment  
**Funerals:** Please Contact the Parish Office

We respect the Darug people and their elders both past and present, as the traditional custodians of this land on which we celebrate the Eucharist.



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We Have Been This Way Before (Gospel Reflection by Fr Euan Marley O.P.)

In Exodus 14:19 we read, 'Then the angel of God who went before the camp of Israel moved and went behind them; and the pillar of cloud moved from before them and stood behind them.' What is happening is that the Egyptian army is pursuing the Israelites into the desert, and God, who has been ahead of them – in appearance at any rate – moves behind them. This is to show that he is protecting the Israelites as they pass through the Red Sea. The journey of Israel has begun, and for most of the journey God is seen to be ahead of them, leading them to the promised land. I wonder if the people of Israel ever felt they had truly finished that journey. As they followed Christ into Jerusalem, perhaps some thought that this was the true completion of the journey.

Their history had spoken more of loss than gain. The sons of Jacob went to Egypt because of famine. First the northern kingdom of Israel, and then the kingdom of Judah had gone into exile. They returned, but then the Greeks and the Romans came. Had they really reached the land of God's promise? Many Jews still lived apart from that land, some had forgotten their Hebrew tongue and read their scriptures in Greek. Others had lost their Jewish identity almost entirely. Did they think they were following the Messiah into Jerusalem, the promise of God finally fulfilled? They followed behind him, as they had followed behind the cloud by day, and the fire by night. Whatever they believed about Jesus, surely this was the last stage, the true homecoming.

In the New Testament, we follow behind Jesus, using the same word as in the Greek version of Exodus. He is never behind us, he does not protect us in that way. We follow him in hope, and do not fear what may be behind us, or we shouldn't. In the 23rd Psalm, there is a line, 'Surely goodness and kindness will follow me, all the days of my life.' That is a less comforting verse than it may seem. The Hebrew word for 'follow', actually means to pursue, or chase after. Remember that the psalmist is walking through the valley of the shadow of death. In the darkness, we may feel afraid, and in fact run from God's goodness and kindness. Yet the psalm ends, 'in the Lord's own house I shall dwell forever.'

The journey into Jerusalem is not the last stage of the journey of Our Lord. We follow him, into and through Jerusalem. We pass through Jerusalem into the world and we are always behind him, and he is always before us. But we fear the journey. It is no happenstance that the Saviour ascends to heaven, having taken the disciples out of Jerusalem. They return to Jerusalem, because they need to wait for the coming of the Holy Spirit, but the dispersal of the Church happens more because of persecution than an eagerness to carry the good news to the world.

So the journey continues, through all the highways and byways of the world, until the end of time. Yet the journey began when Jesus set his face hard for Jerusalem (Luke 9:51), and after the triumphant entry, the crucial stage of the journey, the journey to the place of his death begins. Every year we make that journey. In the account of St Luke, Simon of Cyrene receives the cross at the beginning. It is placed on him, to carry behind Jesus. That word, 'behind' again. This is the journey we make every year in this Holy Week, or in our meditations, or when we say the Rosary, or sometimes we just live something like his passion. We journey through our pain and suffering, sometimes into exile. We need to repeat the journey of Christ to the cross often, to help us in these hard journeys through life. We will walk through suffering of many kinds in our lives, yet if we make that last hard part of the journey with Christ in our prayer, as we do in this Holy Week, even if he seems far ahead and out of sight, we may be sure that we walk in his footprints, and this will be our consolation. Say to yourself in times of suffering, in those days when we walk through darkness and horror, 'I have walked this way before.' One day we will come to the last stage of our journey, still following him, as we make our way to Paradise.





Entrance Antiphon [Cf John 12: 1, 12-13; Ps 23: 9-10](#)

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!

First Reading [Isaiah 50:4-7](#)

A reading from the prophet Isaiah

*I did not cover my face against insult and I know I will not be ashamed.*

The Lord has given me  
a disciple's tongue.  
So that I may know how to reply to the wearied  
he provides me with speech.  
Each morning he wakes me to hear,  
to listen like a disciple.  
The Lord has opened my ear.  
For my part, I made no resistance,  
neither did I turn away.  
I offered my back to those who struck me,  
my cheeks to those who tore at my beard;  
I did not cover my face  
against insult and spittle.  
The Lord comes to my help,  
so that I am untouched by the insults.  
So, too, I set my face like flint;  
I know I shall not be shamed.

The word of the Lord.

Thanks be to God.

Responsorial Psalm [Ps 21:8-9, 17-20, 23-24, R. v.2](#)

(R.) My God, my God, why have you abandoned me?

1. 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 if this is his friend.' (R.)
2. Many dogs have surrounded me,  
a band of the wicked beset me.  
They tear holes in my hands and my feet.  
I can count every one of my bones. (R.)
3. They divide my clothing among them.  
They cast lots for my robe.  
O Lord, do not leave me alone,  
my strength, make haste to help me! (R.)
4. I will tell of your name to my brethren  
and praise you where they are assembled.  
'You who fear the Lord give him praise;  
all sons of Jacob, give him glory.  
Revere him, Israel's sons.' (R.)

Second Reading [Philippians 2:6-11](#)

A reading from the letter of St Paul to the Philippians

*He humbled himself to become like us and God raised him on high.*

His state was divine,  
yet Christ Jesus did not cling  
to his equality with God  
but emptied himself  
to assume the condition of a slave,  
and became as men are,  
and being as all men are,  
he was humbler yet,  
even to accepting death,  
death on a cross.  
But God raised him high  
and gave him the name  
which is above all other names  
so that all beings  
in the heavens, on earth and in the underworld,  
should bend the knee at the name of Jesus  
and that every tongue should acclaim  
Jesus Christ as Lord,  
to the glory of God the Father.

The word of the Lord.

Thanks be to God.

Gospel Acclamation [Philippians 2:8-9](#)

Praise to you, Lord Jesus Christ, king of endless glory!  
Christ became obedient for us even to death  
dying on the cross.  
Therefore God raised him on high  
and gave him a name above all other names.  
Praise to you, Lord Jesus Christ, king of endless glory!



**Recently Deceased:** Tara Lee; Rhonda Haynes, Valentine Shchepotkin; **Commemorative Deceased:** Jozef Nokek  
**Sick:** Peter Avery, Ishbel MacArthur, Michelle Thomas, Colleen Baker, John Hunia, Eva Fitzgerald, Philip Coggan, James Connor, Richard Ford, Julie Somerville, Fr Bob Bossini, Dane San Pedro, Marama Watson and all Private Intentions. *Due to the strict privacy laws, names of the deceased and sick can only be included in the Bulletin with the express permission of the immediate family. Thank you.*

PARISH AND DIOCESAN NEWS

FINANCIALLY SUPPORTING OUR PARISH AND ITS WORKS:

- Please support our Parish and its projects.
- **Direct Debit:** Please contact the Parish Office for more details.
  - **Direct Deposit:** Details are as follows:  
Bank Account Name: Springwood; BSB: 067-950  
Bank Account Number: 00000560  
Reference: Your name in full.

**FIRST COLLECTION: This goes to the Board of Management.** The fund supports the living expenses of the priests within our Diocese.

**SECOND COLLECTION: This goes to our Parish of St Thomas Aquinas**—directly funding operational costs, pastoral activities and various programs that enrich our community.

**MASS OFFERING ENVELOPES** are also available which can be used to express your ongoing generosity and support. Thank you.

**WE ARE NOW ON INSTAGRAM:** For all the latest information and updates about our parish, please follow our page @stthomasquinas\_springwoodnsw



As Project Compassion 2025 draws to a close for another year, we want to extend our heartfelt gratitude for your generous support throughout this Lenten Season.

This year, we shared the inspiring stories of 3 individuals whose lives have been transformed through your compassion and generosity.

*But the work isn't done yet.* There is still time to donate! Together, we can *Unite Against Poverty* and help transform lives this Lent.



**Please donate today.**

You can support Project Compassion 2025 through the donation boxes, envelopes or by scanning the QR code above.

**Or online at:** [caritas.org.au/project-compassion](https://caritas.org.au/project-compassion)  
**Or by calling:** 1800 024 413

**GOOD FRIDAY HOLY LAND COLLECTION:** The annual collection for the support of the church in the Holy Land will take place on **Good Friday, April 18th**. This collection promotes the missionary work of the Church in the Holy Land by providing welfare assistance to local Christians in areas such as health, education, employment, housing. Parishes, and orphanages. It is also used to maintain over 70 churches and shrines associated with the life of Jesus. Due to the ongoing war, the Church and people of the Holy Land are still struggling with reduced income due to fewer pilgrims and lower church attendance around the world.

For donations, please use envelopes provided or this can be made by direct transfer to:

Name of Bank: Commonwealth Bank of Australia, Waverley NSW  
Name of Account: Holy Land Commissariat BSB / Account Number: 062 267 / 1001 4847. Please notify the details of your electronic transfer to [admin@franciscans.org.au](mailto:admin@franciscans.org.au) if you require a receipt. Thank you.

**STA PARISH OFFICE EASTER CLOSURE:** Our Parish Office will be closed from **Easter Monday 21st April to Monday 28th April 2025** and will re-open on **Tuesday 29th April 2025**. Adoration and Masses will continue as normal during this period.

St Thomas Aquinas Parish  
2025 Confirmation Sacramental Program

Children in Year 5 and older in 2025, who have not yet received Confirmation but have received Reconciliation and Holy Communion are invited to attend.

The Sacrament of Confirmation will take place through a parish-based process. This means that you will do the preparation with your child, but we help you through a process of guided reflection on a weekly basis by meetings in the church.

**Parent ONLY Sessions:**  
**Wednesday, 30<sup>th</sup> April at 7.00pm**, St Thomas Aquinas Church  
**Wednesday 7<sup>th</sup> May at 7.00pm**, St Thomas Aquinas Church

**Children and Parent Sessions:**  
**Saturday 17<sup>th</sup> May at 11.00am**, St Thomas Aquinas Church  
**Saturday 24<sup>th</sup> May at 11.00am**, STA Church (and practice)  
**Confirmation will take place on Wednesday 28th May at 6:30pm, St Thomas Aquinas Church**

Enrolment form is available at the back of the church, parish office and our website. This must be return to the parish office prior to the first Parent Information Meeting. For more information, visit our website: [www.stachurchspringwood.org.au](http://www.stachurchspringwood.org.au)

**FORMATION SESSION ON 'SYNODALITY IN THE HEALTHCARE MINISTRY OF THE CHURCH':**  
The Diocesan Healthcare Ministries Formation community will be hosting a Formation session on 'Synodality in the Healthcare Ministry of the Church' at St. Thomas Aquinas Parish, Springwood on **Saturday 12<sup>th</sup> April 2025, from 10:00 a.m. to 1:00 p.m.** People involved in the Pastoral Care of the Sick, Aged Care, Lay Chaplains, Healthcare Professionals as well as students interested in pursuing a career in healthcare are particularly encouraged to attend this formation meeting. *Enquiries to michael.tan@parracatholic.org*



**ST THOMAS AQUINAS READING GROUP:** Dr. Angus Brook, Scholar of Philosophy at the University of Notre Dame Australia is looking to start a reading group exploring the works of our Patron St. Thomas Aquinas. This is a perfect opportunity to explore the incredible works of our patron and to deepen one's formation. Sessions will be held in the Parish Meeting Room on beginning **Sunday 4 May at 3pm**. If you are interested please inform the Parish Office.

**ST COLUMBA'S COLLEGE CANTEEN ASSISTANTS POSITION VACANT:** Monday to Friday or job share or part time; 7.30am to 2.30pm; During School Term (permanent part time role)  
Duties: Food prep, cooking, receiving and unpacking stock, serving students and staff  
Requirements: Working With Children Check  
Please contact: [admin@totalcanteensolutions.com.au](mailto:admin@totalcanteensolutions.com.au)

Gospel : <a href="#">Luke 22: 14-23:56</a> (continuation)	
Jesus:	Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. For the days will surely come when people will say, ‘Happy are those who are barren, the wombs that have never borne, the breasts that have never suckled!’ Then they will begin to say to the mountains, ‘Fall on us!; to the hills, ‘Cover us!’ For if men use the green wood like this, what will happen when it is dry?
Narrator:	Now with him they were also leading out two other criminals to be executed. When they reached the place called The Skull, they crucified him there and the criminals also, one on the right, the other on the left. Jesus said,
Jesus:	Father, forgive them; they do not know what they are doing.
Narrator:	Then they cast lots to share out his clothing. The people stayed there watching him. As for the leaders, they jeered at him, saying,
Crowd:	He saved others; let him save himself if he is the Christ of God, the Chosen One
Narrator:	The soldiers mocked him too, and when they approached to offer him vinegar they said,
Crowd:	If you are the king of the Jews, save yourself.
Narrator:	Above him there was an inscription: ‘This is the King of the Jews.’ One of the criminals hanging there abused him, saying,
Other:	Are you not the Christ? Save yourself and us as well.
Narrator:	But the other spoke up and rebuked him,
Other	Have you no fear of God at all? You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus, remember me when you come into your kingdom.
Narrator:	He replied
Jesus:	Indeed, I promise you, today you will be with me in paradise.
Narrator:	It was now about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said,
Jesus:	Father, into your hands I commit my spirit.
Narrator:	With these words he breathed his last.
ALL KNEEL AND PAUSE A MOMENT.	
Narrator:	When the centurion saw what had taken place, he gave praise to God and said,
Other:	This was a great and good man.
Narrator:	And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts. All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen. Then a member of the council arrived, an upright and virtuous man named Joseph. He had not consented to what the others had planned and carried out. He came from Arimathaea, a Jewish town, and he lived in the hope of seeing the kingdom of God. This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid. It was Preparation Day and the sabbath was imminent. Meanwhile the women who had come from Galilee with Jesus were following behind. They took note of the tomb and of the position of the body. Then they returned and prepared spices and ointments. And on the sabbath day they rested, as the law required.
Communion Antiphon <a href="#">Matthew 26:42</a> Father, if this chalice cannot pass without my drinking it, your will be done.	

Gospel: <a href="#">Luke 22: 14-23:56</a>	
Narrator:	The Passion of Our Lord Jesus Christ according to Luke.
Narrator:	When the hour came Jesus took his place at table, and the apostles with him. And he said to them,
Jesus:	I have longed to eat this Passover with you before I suffer; because, I tell you, I shall not eat it again until it is fulfilled in the kingdom of God.
Narrator:	Then, taking a cup, he gave thanks and said,
Jesus:	Take this and share it among you, because from now on, I tell you, I shall not drink wine until the kingdom of God comes.
Narrator:	Then he took some bread, and when he had given thanks, broke it and gave it to them, saying,
Jesus:	This is my body which will be given for you; do this as a memorial of me.
Narrator:	He did the same with the cup after supper, and said,
Jesus:	This cup is the new covenant in my blood which will be poured out for you. And yet, here with me on the table is the hand of the man who betrays me. The Son of Man does indeed go to his fate even as it has been decreed, but alas for that man by whom he is betrayed!
Narrator:	And they began to ask one another which of them it could be who was to do this thing. A dispute arose also between them about which should be reckoned the greatest, but he said to them,
Jesus:	Among pagans it is the kings who lord it over them, and those who have authority over them are given the title Benefactor. This must not happen with you. No; the greatest among you must behave as if he were the youngest, the leader as if he were the one who serves. For who is the greater: the one at table or the one who serves? The one at table, surely? Yet here I am among you as one who serves! You are the men who have stood by me faithfully in my trials; and now I confer a kingdom on you, just as my Father conferred one on me: you will eat and drink at my table in my kingdom, and you will sit on thrones to judge the twelve tribes of Israel. Simon, Simon! Satan, you must know, has got his wish to sift you all like wheat; but I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you in your turn must strengthen your brothers.
Narrator:	He answered,
Other:	Lord, I would be ready to go to prison with you, and to death.
Narrator:	Jesus replied,
Jesus:	I tell you, Peter, by the time the cock crows today you will have denied three times that you know me.
Narrator:	He said to them,
Jesus:	When I sent you out without purse or haversack or sandals, were you short of anything?
Narrator:	They answered,
Crowd:	No.
Narrator:	He said to them,
Jesus:	But now if you have a purse, take it: if you have a haversack, do the same; if you have no sword, sell your cloak and buy one, because I tell you these words of scripture have to be fulfilled in me: He let himself be taken for a criminal. Yes, what scripture says about me is even now reaching its fulfilment.
Narrator:	They said,



Gospel : <a href="#">Luke 22: 14-23:56</a> (continuation)	
Crowd:	Lord, there are two swords here now.
Narrator:	He said to them,
Jesus:	That is enough!
Narrator:	He then left the upper room to make his way as usual to the Mount of Olives, with the disciples following. When they reached the place he said to them,
Jesus:	Pray not to be put to the test.
Narrator:	Then he withdrew from them, about a stone’s throw away, and knelt down and prayed, saying,
Jesus:	Father, if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine.
Narrator:	Then an angel appeared to him coming from heaven to give him strength. In his anguish he prayed even more earnestly, and his sweat fell to the ground like great drops of blood. When he rose from prayer he went to the disciples and found them sleeping for sheer grief. He said to them,
Jesus:	Why are you asleep? Get up and pray not to be put to the test.
Narrator:	He was still speaking when a number of men appeared, and at the head of them the man called Judas, one of the Twelve, who went up to Jesus to kiss him. Jesus said,
Jesus:	Judas, are you betraying the Son of Man with a kiss?
Narrator:	His followers, seeing what was happening, said,
Crowd:	Lord, shall we use our swords?
Narrator:	And one of them struck out at the high priest’s servant, and cut off his right ear. But at this Jesus spoke,
Jesus:	Leave off! That will do!
Narrator:	And touching the man’s ear he healed him. Then Jesus spoke to the chief priests and captains of the Temple guard and elders who had come for him. He said,
Jesus:	Am I a brigand that you had to set out with swords and clubs? When I was among you in the Temple day after day you never moved to lay hands on me. But this is your hour; this is the reign of darkness.
Narrator:	They seized him then and led him away, and they took him to the high priest’s house. Peter followed at a distance. They had lit a fire in the middle of the courtyard and Peter sat down among them, and as he was sitting there by the blaze a servant-girl saw him, peered at him and said,
Other:	This person was with him too.
Narrator:	But he denied it, saying,
Other:	Woman, I do not know him.
Narrator:	Shortly afterwards, someone else saw him and said,
Other:	You are another of them.
Narrator:	But Peter replied,
Other:	I am not, my friend.
Narrator:	About an hour later another man insisted, saying,
Other:	This fellow was certainly with him. Why, he is a Galilean.
Narrator:	Peter said,
Other:	My friend, I do not know what you are talking about.
Narrator:	At that instant, while he was still speaking, the cock crew, and the Lord turned and looked straight at Peter, and Peter remembered what the Lord had said to him, “Before the cock crows today, you will have disowned me three times”. And he went outside and wept bitterly. Meanwhile the men who guarded Jesus
Crowd:	Play the prophet. Who hit you then?
Narrator:	And they continued heaping insults on him. When day broke there was a meeting of the elders of the people, attended by the chief priests and scribes. He was brought before their council, and they said to
Crowd:	If you are the Christ, tell us.

Gospel : <a href="#">Luke 22: 14-23:56</a> (continuation)	
Narrator:	He replied
Jesus:	If I tell you, you will not believe me, and if I question you, you will not answer. But from now on, the Son of Man will be seated at the right hand of the Power of God.
Narrator:	Then they all said,
Crowd:	So you. are the Son of God then?
Narrator:	He answered,
Jesus:	It is you who say I am.
Narrator:	They said,
Crowd:	What need of witnesses have we now? We have heard it for ourselves from his own lips.
Narrator:	The whole assembly then rose, and they brought him before Pilate. They began their accusation by saying,
Crowd:	We found this man inciting our people to revolt, opposing payment of tribute to Caesar, and claiming to be Christ, a king.
Narrator:	Pilate put to him this question,
Other:	Are you the king of the Jews?
Narrator:	He replied,
Jesus:	It is you who say it.
Narrator:	Pilate then said to the chief priests and the crowd,
Other:	I find no case against this man.
Narrator:	But they persisted,
Crowd:	He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here.
Narrator:	When Pilate heard this, he asked if the man were a Galilean; and finding that he came under Herod’s jurisdiction he passed him over to Herod who was also in Jerusalem at that time. Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day. Pilate then summoned the chief priests and the leading men and the people. He said,
Other:	You brought this man before me as a political agitator. Now I have gone into the matter myself in your presence and found no case against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, so I shall have him flogged and then let him go.
Narrator:	But as one man they howled,
Crowd:	Away with him! Give us Barabbas!
Narrator:	This man had been thrown into prison for causing a riot in the city and for murder. Pilate was anxious to set Jesus free and addressed them again, but they shouted back.
Crowd:	Crucify him! Crucify him!
Narrator:	And for the third time he spoke to them,
Other:	Why? What harm has this man done? I have found no case against him that deserves death, so I shall have him punished and let him go.
Narrator:	But they kept on shouting at the top of their voices, demanding that he should be crucified, and their shouts were growing louder. Pilate then gave his verdict: their demand was to be granted. He released the man they asked for, who had been imprisoned for rioting and murder, and handed Jesus over to them to deal with as they pleased. As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus. Large numbers of people followed him, and of women too who mourned and lamented for him. But Jesus turned to them and said,