

PALM SUNDAY – 13 APRIL 2025



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.

READINGS AND REFLECTIONS

Today's liturgy begins by remembering Jesus' triumphant entry into Jerusalem. We read the story from Luke 19 and then the reading of the Passion of the Lord begins in Luke 22. In Luke as in all the gospels, there is a great deal of material in between Jesus' entry into Jerusalem and the Last Supper and crucifixion. This material shows the growing conflict about Jesus and his message which ultimately leads to the cross. The liturgy however brings these events together, making a shocking transition from palm to passion, from "Hosanna!" to "Crucify him!".

The Liturgy of the Word today serves as an overture to the solemn celebration of the Paschal Mystery over the days of the Easter Triduum. Like the overture to a musical or opera, the different themes are woven together. We hear of the Last Supper and we celebrate Eucharist. We focus on the passion and death of Christ in the extended gospel story. We recognise elements of exaltation not only in the entry into Jerusalem but also in the enduring presence of the risen Lord in the Eucharist. The whole Paschal Mystery is expressed concisely in Paul's hymn from his letter to the Philippians.

A reading from the prophet Isaiah 50:4–7

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.

First Reading

The book of the prophet Isaiah contains four oracles known collectively as the Servant Songs. They are addressed to the exiles in Babylon. The servant is a mysterious figure – perhaps an individual or maybe the people of God collectively – who is called to a mission which provokes hostility and causes suffering but which ultimately advances the cause of salvation.

Jesus advocated a leadership of service and came to see his own messianic role in terms of the suffering servant. The gospels use the songs to speak of Christ. The fourth and most powerful of the Servant Songs will be read on Good Friday. Today and each day this week, part of one of these songs is read.

In this passage from the third song, the disciple speaks God's word and makes no resistance when he is tormented on account of it. He knows that God comes to his help.

The reading should be presented with the calm and solemn dignity of the Suffering Servant himself.

Responsorial Psalm Ps 21:8–9, 17–20, 23–24

R. My God, my God,
why have you abandoned 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 if this is his friend.' **R.**
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.**
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.**
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.**

Responsorial Psalm

Like Isaiah's Servant Songs, some of the psalms also foreshadow the passion narratives, none more so than Psalm 21/22. The unforgettable opening words of this psalm (used as the response) are heard in Jesus' anguished cry on the cross: *My God, my God, why have you abandoned me?*

The psalm speaks of derision and mockery, the physical wounding of hands and feet, and the dispersal of clothing. It is clear that this psalm has shaped the telling of the story of the Passion of Christ in the gospels. We cannot hear it without recognising Christ.

Jesus' last words in Luke's account of the crucifixion – *Father, into your hands I commit my spirit* – express a trust in God's care. Perhaps this is a reflection of the more positive ending to the psalm: *Lord, my strength, make haste to help me.*

The cantor/reader should present the text of this psalm with pathos to suit the sentiment.

A reading from the letter of St Paul to the Philippians 2:6–11

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 passion of our Lord Jesus Christ according to Luke 23:1–49 (Short Form)

The elders of the people and the chief priests
and scribes rose, and they brought Jesus before
Pilate.

They began their accusation by saying, 'We
found this man inciting our people to revolt,
opposing payment of tribute to Caesar, and
claiming to be Christ, a king.' Pilate put to him
this question, 'Are you the king of the Jews?' 'It is
you who say it' he replied. Pilate then said to the
chief priests and the crowd, 'I find no case
against this man.' But they persisted, '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.' 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 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.

Second Reading

Kenosis is a Greek word meaning 'emptying'. It is
one way of understanding the mystery of the
incarnation. It is not about ruling with power, but
rather an emptying in self-giving love and service
of the world.

It is beautifully expressed in this hymn which Paul
quotes for the Philippians. The Son of God
became a servant, took on human flesh; and was
humbler yet, accepting even death on a cross as
he obediently followed the will of God.

The central 'hinge' affirmation is that after his
abasement, God raised him on high. This is the
centre point of the proclamation. It is followed by
acclamations of homage and worship at Christ's
exaltation.

This finely-crafted hymn expresses beautifully the
whole of the Paschal Mystery of Jesus' death and
resurrection. Readers should take their time to
enable the listeners to savour each phrase.

The NRSV (given at the end of the book) uses
inclusive language.

Gospel

The full account of the Passion of the Lord is read
on Good Friday from the Gospel of John. On
Passion Sunday, it is read from one of the other
three gospels, this year from Luke. A substantial
portion is given today as the 'short form' (about
half of the full version). Unless it really is
impossible, the full version should be used – it is
an important introduction to the Easter Triduum.

The gospel account on Good Friday is normally
read in three parts: Narrator/Christ/Other
Voices. This is an option for today's gospel too.
However, to differentiate it from Good Friday's
reading, there might be better options. For
example, sometimes the text is divided into four
sections (Last Supper, agony in the garden, the
trial, the crucifixion). Each section is given to a
different reader and the parts are separated by
silence and a sung response. Consider the options.

The three synoptic gospels are in general
agreement about the events leading up to Jesus'
death, but each has its own particular emphases.
Here are some points made by Jesuit scripture
scholar Brendan Byrne in his commentary on Luke's
gospel. (*The Hospitality of God: A Reading of
Luke's Gospel*. Sydney: St Paul's, 2000, 184-85)

- In common with the other evangelists, Luke wishes
to show "that the suffering and death of the
Messiah was something that 'had' to happen

Pilate then summoned the chief priests and the leading men and the people. 'You brought this man before me' he said 'as a political agitator. Now I have gone into the matter myself in your presence and found no case against the man in respect of all the charges you bring 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.' But as one man they howled, 'Away with him! Give us Barabbas!' (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, 'Crucify him! Crucify him!' And for the third time he spoke to them, 'Why? What harm has this man done? I have found no case against him that deserves death, so I shall have him punished and then let him go.' 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, '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?' 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 two criminals also, one on the right, the other on the left. Jesus said, 'Father forgive them; they do not know what they are doing.' Then they cast lots to share out his clothing.

The people stayed there watching him. As for the leaders, they jeered at him. 'He saved others,' they said 'let him save himself if he is the Christ of God, the Chosen One.' The soldiers mocked him too and when they approached to

according to the plan of God announced in the Scriptures."

- He focusses "more simply and cleanly on the nature of the messiahship Jesus represents," not that imagined by either Jewish or Roman authorities, but one "of a different kind, a more transcendent vision of salvation."

- "In the account of Jesus' passion no less than elsewhere in his total project (Luke-Acts), Luke strives to promote a sense of Christian identity that can live at peace within the hegemony of Rome."

- "The main antagonists of Jesus in the Lukan passion are the chief priests, the scribes, and the elders of the people. . . [But] beneath the struggle a deeper context is engaged. The authorities are simply the tools of Satan."

- "Correspondingly, Jesus is open throughout his passion to the presence of the Father. . . From time to time the evangelist lifts the veil between the earthly and the heavenly realm to show Jesus in communion with the Father. In agreement with this, Luke stresses the freedom and control of Jesus."

- "What Luke brings out are certain aspects of the meaning of Jesus' death: that he died in the freedom of love, a human love enacting the divine love that drove his entire mission; that his death brought forgiveness; that attending it were all the qualities – healing, assurance, peace – that had been features of his ministry as a whole."

Given the importance of this narrative and its length, it is most important that, however it is presented, it should engage and hold the attention of the assembly. Those who proclaim it should practise reading it aloud several times so that it can be read effectively. There is drama in the dialogue and the action which should be exploited. But melodrama should be avoided in a solemn liturgical proclamation.

offer him vinegar they said, 'If you are the king of the Jews, save yourself.' Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. '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,' he said 'remember me when you come into your kingdom.'

'Indeed, I promise you,' he replied 'today you will be with me in paradise.'

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, 'Father, into your hands I commit my spirit.' With these words he breathed his last.

(All kneel and pause a moment.)

When the centurion saw what had taken place, he gave praise to God and said, 'This was a great and good man.' 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.

CONCLUDING PRAYER

Prayer over the People (Palm Sunday)

Look, we pray, O Lord, on this your family,
for whom our Lord Jesus Christ
did not hesitate to be delivered into the hands of the wicked
and submit to the agony of the Cross.
Who lives and reigns for ever and ever.
Amen.

And may the blessing of almighty God,
the Father, and the Son, and the Holy Spirit,
come down on us and remain with us for ever.
Amen.

(From the Prayer over the People for Palm Sunday, Roman Missal p. 313)

An alternative translation of the scripture readings is given here from the New Revised Standard Version (NRSV). This may be particularly useful for those in parishes which use the NRSV Lectionary.

PALM SUNDAY

FIRST READING (NRSV)

A reading from the book of the prophet Isaiah 50:4-7

The servant of the Lord said:

“The Lord God has given me the tongue of a teacher,
that I may know how to sustain the weary with a word.

Morning by morning he wakens—

wakens my ear to listen as those who are taught.

“The Lord God has opened my ear,

and I was not rebellious,

I did not turn backward.

“I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face from insult and spitting.

“The Lord God helps me;

therefore I have not been disgraced;

therefore I have set my face like flint,

and I know that I shall not be put to shame”.

RESPONSORIAL PSALM (NRSV)

Psalm 22.7-8, 16-17, 18-19, 22-23 (R.1)

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

All who see me mock at me;

they make mouths at me, they shake their heads;

“Commit your cause to the Lord; let him deliver;

let him rescue the one in whom he delights!” **R.**

For dogs are all around me;

a company of evildoers encircles me.

My hands and feet have shrivelled;

I can count all my bones. **R.**

divide my clothes among themselves,

and for my clothing they cast lots.

But you, O Lord, do not be far away!

O my help, come quickly to my aid! **R.**

I will tell of your name to my brothers and sisters;

in the midst of the congregation I will praise you:

You who fear the Lord, praise him!

All you offspring of Jacob, glorify him;

stand in awe of him, all you offspring of Israel! **R.**

SECOND READING (NRSV)

A reading from the letter of Paul to the Philippians 2:6–11

Let the same mind be in you that was in Christ Jesus,
who, though he was in the form of God,
did not regard equality with God as something to be exploited,
but emptied himself, taking the form of a slave,
being born in human likeness.
And being found in human form,
he humbled himself
and became obedient to the point of death,
even death on a cross.

Therefore God highly exalted him
and gave him the name that is above every name,
so that at the name of Jesus every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess that Jesus Christ is Lord,
to the glory of God the Father.

GOSPEL (NRSV)

The Passion of our Lord Jesus Christ according to Luke 22:14 – 23:56

[When the hour came,
Jesus took his place at the table, and the apostles with him.
He said to them,
“I have eagerly desired to eat this Passover with you
before I suffer;
for I tell you, I will not eat it
until it is fulfilled in the kingdom of God.”

Then he took a cup,
and after giving thanks he said,
“Take this and divide it among yourselves;
for I tell you that from now on
I will not drink of the fruit of the vine
until the kingdom of God comes.”

Then Jesus took a loaf of bread,
and when he had given thanks,
he broke it and gave it to them, saying,
“This is my body, which is given for you.
Do this in remembrance of me.”
And he did the same with the cup after supper, saying,
“This cup that is poured out for you is the new covenant in my blood.

But see, the one who betrays me is with me,
and his hand is on the table.
For the Son of Man is going as it has been determined,
but woe to that one by whom he is betrayed!”
Then they began to ask one another,
which one of them it could be who would do this.

A dispute also arose among them
as to which one of them was to be regarded as the greatest.

But Jesus said to them,
“The kings of the Gentiles lord it over them;
and those in authority over them are called benefactors.

But not so with you;
rather the greatest among you must become like the youngest,
and the leader like one who serves.

For who is greater,
the one who is at the table or the one who serves?
Is it not the one at the table?
But I am among you as one who serves.

“You are those who have stood by me in my trials;
and I confer on you,
just as my Father has conferred on me, a kingdom,
so that you may eat and drink at my table in my kingdom,
and you will sit on thrones judging the twelve tribes of Israel.

“Simon, Simon, listen!
Satan has demanded to sift all of you like wheat,
but I have prayed for you that your own faith may not fail;
and you, when once you have turned back,
strengthen your brothers.”

And Peter said to Jesus,
“Lord, I am ready to go with you to prison and to death!”
Jesus said, “I tell you, Peter, the cock will not crow this day,
until you have denied three times that you know me.”

Jesus said to them,
“When I sent you out without a purse, bag, or sandals,
did you lack anything?”
The apostles said, “No, not a thing.”
Jesus said to them,
“But now, the one who has a purse must take it,
and likewise a bag.
And the one who has no sword must sell his cloak and buy one.
For I tell you, this scripture must be fulfilled in me,
‘And he was counted among the lawless’;
and indeed what is written about me is being fulfilled.”

The apostles said, “Lord, look, here are two swords.”
Jesus replied, “It is enough.”

Jesus came out and went, as was his custom, to the Mount of Olives;
and the disciples followed him.
When he reached the place, he said to his disciples,
“Pray that you may not come into the time of trial.”

Then Jesus withdrew from them about a stone’s throw,
knelt down, and prayed,
“Father, if you are willing, remove this cup from me;
yet, not my will but yours be done.”

Then an angel from heaven appeared to Jesus
and gave him strength.
In his anguish he prayed more earnestly,
and his sweat became like great drops of blood falling down on the ground.

When Jesus got up from prayer,
he came to the disciples and found them sleeping
because of grief, and he said to them,
“Why are you sleeping?
Get up and pray that you may not come into the time of trial.”

While Jesus was still speaking, suddenly a crowd came,
and the one called Judas, one of the twelve, was leading them.
He approached Jesus to kiss him;
but Jesus said to him,
“Judas, is it with a kiss that you are betraying the Son of Man?”

When those who were around Jesus saw what was coming,
they asked,
“Lord, should we strike with the sword?”
Then one of the disciples struck the slave of the high priest
and cut off his right ear.
But Jesus said, ‘No more of this!’
And Jesus touched the slave’s ear and healed him.

Then Jesus said to the chief priests, the officers of the temple police,
and the elders who had come for him,
‘Have you come out with swords and clubs as if I were a bandit?
When I was with you day after day in the temple,
you did not lay hands on me.
But this is your hour, and the power of darkness!’

Then they seized Jesus and led him away,
bringing him into the high priest’s house.
But Peter was following at a distance.

When they had kindled a fire in the middle of the courtyard
and sat down together, Peter sat among them.
Then a servant girl, seeing him in the firelight,
stared at him and said, “This man also was with him.”

But Peter denied it, saying, “Woman, I do not know him.”
A little later someone else, on seeing him, said,
“You also are one of them.”
But Peter said, “Man, I am not!”
Then about an hour later still another kept insisting,
“Surely this man also was with him; for he is a Galilean.”
But Peter said, “Man, I do not know what you are talking about!”
At that moment, while he was still speaking, the cock crowed.
The Lord turned and looked at Peter.
Then Peter remembered the word of the Lord,
how he had said to him,
“Before the cock crows today, you will deny me three times.”
And Peter went out and wept bitterly.

Now the men who were holding Jesus began to mock him
and beat him;
they also blindfolded him and kept asking him,
“Prophesy! Who is it that struck you?”
They kept heaping many other insults on him.]

When day came, the assembly of the elders of the people,
both chief priests and scribes, gathered together,
and they brought Jesus to their council.
They said, “If you are the Messiah, tell us.”

Jesus replied, "If I tell you, you will not believe;
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."
All of them asked, "Are you, then, the Son of God?"
Jesus said to them, "You say that I am."
Then they said, "What further testimony do we need?
We have heard it ourselves from his own lips!"

Then the assembly rose as a body
and brought Jesus before Pilate.
They began to accuse him, saying,
"We found this man perverting our nation,
forbidding us to pay taxes to the emperor,
and saying that he himself is the Messiah, a king."

Then Pilate asked Jesus, "Are you the king of the Jews?"
He answered, "You say so."
Then Pilate said to the chief priests and the crowds,
"I find no basis for an accusation against this man."
But they were insistent and said,
"He stirs up the people by teaching throughout all Judea,
from Galilee where he began even to this place."
When Pilate heard this,
he asked whether the man was a Galilean.
And when he learned that he was under Herod's jurisdiction,
he sent him off to Herod,
who was himself in Jerusalem at that time.

When Herod saw Jesus, he was very glad,
for he had been wanting to see him for a long time,
because he had heard about him
and was hoping to see Jesus perform some sign.
Herod questioned him at some length,
but Jesus gave him no answer.

The chief priests and the scribes stood by,
vehemently accusing him.
Even Herod with his soldiers treated him with contempt and mocked him;
then he put an elegant robe on him,
and sent him back to Pilate.
That same day Herod and Pilate became friends with each other;
before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people,
and said to them,
"You brought me this man as one who was perverting the people;
and here I have examined him in your presence
and have not found this man guilty of any of your charges against him.
Neither has Herod, for he sent him back to us.
Indeed, he has done nothing to deserve death.
I will therefore have him flogged and release him."

Now Pilate was obliged to release someone for them at the festival.
Then they all shouted out together,
"Away with this fellow! Release Barabbas for us."
(This was a man who had been put in prison for an insurrection
that had taken place in the city, and for murder.)
Pilate, wanting to release Jesus, addressed them again;
but they kept shouting, "Crucify, crucify him!"

A third time he said to them, "Why, what evil has he done?
I have found in him no ground for the sentence of death;
I will therefore have him flogged and then release him."

But they kept urgently demanding with loud shouts
that he should be crucified;
and their voices prevailed.
So Pilate gave his verdict that their demand should be granted.
He released the man they asked for,
the one who had been put in prison for insurrection and murder,
and he handed Jesus over as they wished.

As they led Jesus away, they seized a man, Simon of Cyrene,
who was coming from the country,
and they laid the cross on him,
and made him carry it behind Jesus.

A great number of the people followed him,
and among them were women
who were beating their breasts and wailing for him.
But Jesus turned to them and said,
"Daughters of Jerusalem, do not weep for me,
but weep for yourselves and for your children.
For the days are surely coming when they will say,
'Blessed are the barren, and the wombs that never bore,
and the breasts that never nursed.'
Then they will begin to say to the mountains, 'Fall on us,'
and to the hills, 'Cover us.'

For if they do this when the wood is green,
what will happen when it is dry?"

Two others also, who were criminals,
were led away to be put to death with Jesus.
When they came to the place that is called The Skull,
they crucified Jesus there with the criminals,
one on his right and one on his left.

Then Jesus said, "Father, forgive them;
for they do not know what they are doing."
And they cast lots to divide his clothing.

And the people stood by, watching;
but the leaders scoffed at him, saying,
"He saved others;
let him save himself
if he is the Messiah of God, his chosen one!"

The soldiers also mocked Jesus, coming up and offering him sour wine,
and saying, "If you are the King of the Jews, save yourself."
There was also an inscription over him,
"This is the King of the Jews."

One of the criminals who were hanged there
kept deriding him and saying,
"Are you not the Messiah? Save yourself and us!"
But the other criminal rebuked the first, saying,
"Do you not fear God,
since you are under the same sentence of condemnation?
And we indeed have been condemned justly,
for we are getting what we deserve for our deeds,
but this man has done nothing wrong."

Then he said,
“Jesus, remember me when you come into your kingdom.”
Jesus replied,
“Truly I tell you, today you will be with me in Paradise.”

It was now about noon,
and darkness came over the whole land
until three in the afternoon,
while the sun’s light failed;
and the curtain of the temple was torn in two.
Then Jesus, crying with a loud voice, said,
“Father, into your hands I commend my spirit.”
Having said this, he breathed his last.

All may kneel for a period of silence.

When the centurion saw what had taken place,
he praised God and said, “Certainly this man was innocent.”
And when all the crowds who had gathered there for this spectacle
saw what had taken place,
they returned home, beating their breasts.

But all his acquaintances,
including the women who had followed him from Galilee,
stood at a distance, watching these things.

[Now there was a good and righteous man named Joseph,
who, though a member of the council,
had not agreed to their plan and action.
He came from the Jewish town of Arimathea,
and he was waiting expectantly for the kingdom of God.
This man went to Pilate and asked for the body of Jesus.
Then he took it down, wrapped it in a linen cloth,
and laid it in a rock-hewn tomb
where no one had ever been laid.

It was the day of Preparation, and the sabbath was beginning.
The women who had come with Jesus from Galilee followed,
and they saw the tomb and how his body was laid.
Then they returned, and prepared spices and ointments.
On the sabbath these women rested according to the commandment.]

[Short Form: omit text in brackets.]