

Diary dates for April and May 2010

1 st April	10.30 Maundy Thursday
2 nd April	11.00 Good Friday
4 ^h April	11.00 Easter Day
11 th April	12.00 AGM
18 th April	11.00 Confirmation Service
21 st April	11.00 Julian Meeting George Dobinson
13 th May	10.00 Ascension Day
	10.30 Council Meeting
19 th May	11.00 Julian Meeting George Dobinson
23 rd May	11.00 Pentecost

Prayer of the month

Almighty Father,
look with mercy on this your family
for whom our Lord Jesus Christ
was content to be betrayed
and given up into the hands of sinners
and to suffer death on the cross;
who is alive and glorified
with you and the Holy Spirit
one God, now and forever

Collect for Good Friday

Prayer Focus

We remember those to be confirmed here on 18th April by our Bishop, Dr Geoffrey Rowell. Let us reflect too on where we are on our Christian journey.

Newsletter - April 2010 St Bartholomew's Church, Dinard



Services

Sunday 11.00 Holy Communion (with hymns)
Thursday 10.00 Holy Communion (said)

A warm welcome to all who worship with us.
During the service there is a Sunday School.
After the service coffee is served.

Priest-in-charge: The Revd Gareth Randall

For further information concerning baptisms,
marriages or funerals:

 02 99 46 77 00

e-mail : gareth.randall@nordnet.fr

Website : www.stbarts-dinard.org.uk



April, 2010

Dear Friends,

Cross

Whether or not you wear a cross or a crucifix is your choice. If you are an employee of British Airways and you are expected to wear a uniform, then perhaps wearing a cross is not an option outside your clothes but you could still wear one under your uniform next to your skin. I do. I don't need to display a symbol of my faith to express my faith. Better someone should notice the quality of my Christianity by the way I act than by what I wear.

That said, as a priest I do wear a clerical shirt in the street to show I am a priest when I am out and about on priestly business but I tend not to wear one to go shopping at Intermarché or Super U. I do wear the robes appropriate to our church when conducting our services. Outward signs can reflect inner reality so it's a question of judgement but the cross is not and should not be simply a fashion accessory.

That said, a cross, particularly in the form of a crucifix, is and should be disturbing. The cross is an instrument of a painful execution. Nailed to the cross is a naked man who for decency's sake is suitably covered up. Both are an outward sign of our faith: that we believe the cross is a bridge between us and God and that the image of a man dying on a cross is an image of God's love for us: that he loves us enough to die for us.

So God's love is transformational and that is the challenge of the cross and the crucifix. People should be disturbed by sight of so powerful a symbol because it embodies the power of God to turn round lives – as such it is both dangerous and disturbing in more than one sense of the word.

Father Gareth

- **John Davey** For all your Home and Garden maintenance needs, including everything from Decorating and Repairs to Computer Problems and Websites, contact John on 06 35 12 91 28 or info@setandsquare.com or visit www.setandsquare.com/services.
- **Martin Saxton (TILEMART)** Qualified & Experienced Tyler & Plasterer. All aspects of house maintenance. French Registered. SIRET No: 518 890 801. Quality Work at Competitive Prices. Fully recommended by satisfied clients. Contact: Tel: 02 96 51 44 13 Mob: 06 31 01 17 69 Email: saxtonmartin@gmail.com
- **Accommodation available:** 2 bedroom house for rental nr. Dolo, Jugon les Lacs - 20 mins from Dinan. Large living-dining area with kitchen; stairs to bedrooms with shower and WC; patio to the front with garden at the rear. Available now on long or short lets. For details: contact **Elaine Dunstan** 02 96 83 39 35 /06 83 51 98 57 Email elainedunstan@yahoo.fr
- **Castles, Mountains, Swimming, Riding, Rafting, Walking, Paragliding! & bags of sunshine.** Enjoy a stay in the **OLD FORGE, Le Vivier**, one of the original houses in this small wine growing village in the foothills of the Pyrenees. Ground floor: enclosed courtyard & the old forge sitting rm
1st floor: séjour (kitchen, s/rm, dining), small balcony with views over village to countryside, 2 bedrooms, bathroom with bath/shower
2nd floor: 3 bedrooms, playroom, bathroom with shower
Sleeps maximum 9 but ground + 1st floor ideal for 2/4 people
See www.vidalhall.co.uk the old forge. Ring **Mark** on 02 96 88 16 34 & quote St Barts Newsletter for special prices.
- **Deadline** for submission of material for the May Newsletter is **midday on Thursday 6th May**
- **Church Finances for February**
Income: 1756€ Expenditure: 2376€

➤ **Readings in church**

April 4 Easter Day

Acts 10 v34 - 43 Psalm 118 v14 -24 p.1250
1 Corinthians 15 v19 - 26 Luke 24 v1 – 12

April 11 Low Sunday

Acts 5 v27 - 32 Psalm 150 p.1289
Revelation 1 v4 - 8 John 20 v19 – end

April 18 Easter 3

Acts 9 v1 – 6 Psalm 30 p.1127
Revelation 5 v11 - end John 21 v1 – 19

April 25 St Mark

Acts 9 v36 - end Psalm 23 p.1120
Revelation 7 v9 – end Mark 13 v5 – 13

Sybil Fagg

➤ **Garden Party - 7th August**

A meeting was held earlier this month to plan this year's Garden Party which aims to provide an enjoyable occasion, publicity for St Barts and to raise money for our church. Volunteers are needed to set up and run stalls and sideshows and to help set up, clear up and with car parking. If you can help please complete a form from the back of the church or contact Helen Morgan: 02 99 73 80 14 or dmorgan16@aol.com. The next meeting is Sunday 18th April after the service.

➤ **Notices**

- **Congratulations** to the Revd John Gay on his appointment as rector to the benefice of Itchingfield with Slinfold in the diocese of Chichester
- **May Newsletter** will appear next month on **Sunday 9th May** owing to staff holidays!
- Tournebride Monthly Lunch 3rd April** 14€ for an aperitif, a four course meal, wine and coffee at the Relais de Tournebride. Mike Baber: 02 99 73 56 06 / annebaber5050@aol.com

Notes from the Council

27th March, 2007

At our Council Meeting, we were sad to hear from Julian Thompson, our Church Warden, that he is proposing to stand down from office from our AGM on 11th April. We are necessarily conscious of all he has done over the decades to restore St Bartholomew's to the vibrant community we must have been before the Second World War. We owe Julian and his late wife, Audrey, our thanks which words themselves seem inadequate to frame. Nonetheless, there will be an article in the May Newsletter where there will be a greater opportunity to express our real gratitude to him.

Bill Hughes our Deputy Church Warden, has kindly agreed to be nominated as Julian's successor and Doreen Collier, who has for many years doubled as Church Warden and Treasurer, is relinquishing the post of Treasurer in favour of the Assistant Treasurer, David Morgan.

Future events such as the Flower Festival, Garden Party, and concerts by visiting choirs were considered.

The new service booklets in English and in English/French to be introduced in Advent were circulated to give council members the opportunity to consider the changes made with the introduction of contemporary language. Fundamentally, the service is the same form as the one at present but with the substitution of 'you' and 'your' for 'thee', 'thou' and 'thy'; the Lord's Prayer will remain in the traditional form. Our traditional language service will be the norm on a Thursday.

The Revd Alan Charters, my predecessor, has kindly sent us 16 copies of his book, 'Anglicans in Brittany', a history of St Bartholomew's (10 € each now available from me or from the back of the church).

Father Gareth

Stewardship Campaign

It's been 2 years now since the launch of our Stewardship Campaign to help raise money to develop the work of our church. Thank you to all those whose giving makes this a reality.

Poem of the month

The fourth in a series exploring the nature of the incarnation through the humanity of Jesus Christ, the Son of God, is a set of four on the Crucifixion

*'Some began to spit on him,
to blindfold him and to strike him'*

Mark 14 v65

If we can feel pleasure, we can feel pain.
Made in the Image of God, like Him,
We are conscious, awake and aware.
From Thursday night to Friday afternoon,
Jesus is hit and hurt and humiliated
As much as he can be in the time.
Arrested, marched back to the High Priest,
He was questioned at night and found guilty.
Angry at his perceived blasphemy,
They hit him, spit at him
And cover his eyes as unfit to see.
Later, he will be undressed and dressed up,
Mocked, beaten, made to carry his cross.
And finally, nailed to a cross, left to die.
Not an easy death, not a good way to die.
In agony, his body will fail him,
And he will know what pain means.

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Brief Encounter revisited

The following e mail was received by Chris Rowland in response to the review of the film in our February Newsletter.

Last winter, we went to Morecambe for a weekend break and the weather was typical for November . . . wind and rain and very cold. On the Sunday morning before we started for home, we went the short distance to the next town up the coast, Carnforth, where the external shots for the film "A Brief Encounter" were done. On the centre platform of Carnforth station, there is a museum to the film plus a railway museum as Carnforth was apparently quite an important railway junction during the last war. It was still a wet, windy and cold morning and in the lovely warm and comfortable waiting room the film was being continually played. Pam said that she would like to stay in the warm and watch the film while I took in the railway museum. When I returned to the waiting room to collect Pam, yours truly was warm and cosy and . . . fast asleep . . . and the final credits were running at the end of the film. Pam had lasted at least the first five minutes before succumbing to the warmth and comfort of the waiting room. We had a pleasant journey home to North Wales.

Chris Rowland

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Quotation of the Month

At the Clergy Pastoral Conference in Cologne last year, Bishop Geoffrey quoted a former Bishop of Sheffield who asked a group of Sixth Formers where they thought Jesus was between Good Friday when he died and Easter Day when he rose from the dead. One girl student replied: 'He was in the deepest hell, looking for his friend, Judas.'

Film Review of the month
'La Rafle' – Roselyne Bosch 2010

I don't watch TV but fortunately Ronald Frankel does and an e mail from him last month alerted me to the general release of 'La Rafle' ("The Round-up") which I might otherwise have missed.

'La Rafle' is a terrible film, terrible in the sense it deals with a terrible event in French history that is not talked about: the rounding-up on 26th July 1942 of French Jews who were incarcerated in Le Vélodrome D'Hiver and who were ultimately deported to the death camps in Poland. What is terrible is that many of those Jews were French nationals and that those doing the rounding up were themselves French. It is not comfortable viewing.

How much reality can you show? There was violence; there was cruelty; there was hunger and thirst; there was dirt and insanitary conditions; there was sickness and death. But there was a 'happy ending' with two of the principal boys surviving their ordeal.

Some of the French characters behave shamefully; a French nurse gives unsparingly of herself. The film is not about apportioning blame but about recognising guilt. It is not for me to point an accusing finger but simply for me to ask that we recognise that we all potentially share such guilt because we are all capable of giving shape to real evil whether that evil is embodied in anti-Semitism or in any other of its myriad manifestations.

What makes such a terrible film worth watching is not the tears inevitably shed but the thought that an admission of wrong-doing can be the door to forgiveness and reconciliation.

Gareth Randall



'They divided his clothes among themselves'
Mark 15 v24

Humiliation is just part of the punishment:
To strip a prisoner of his clothes strips him of his dignity,
His sense of self, his self-worth removed with what he wore.
For a Jew to be seen naked is a serious source of shame
Not only for himself but for those who should honour him.
Noah, drunk and naked, was seen by his son, Ham;
Shem and Japheth averted their eyes to cover him up.
Private parts should be just that - something out of sight.
Jesus is being exposed to unkind eyes in the glare of daylight,
Hoisted up on a cross for all to see, degraded, shamed.
Adam and Eve in a time of innocence had walked in Eden
Without any thought they were naked or in need of clothes;
Only with sin and the knowledge of what is right and wrong
Comes the need to cover up, modestly to mask our sex.
Look! Jesus, the only man ever to be born without sin,
Is put on show, naked, an unintended parallel with Adam.
He was naked and exposed to the real weight of sin.
In another culture and in another time,
A naked man may convey the perfection of our form.
See - the perfect man, bloody and sweating out his life.
Naked Christ was born; naked he died - forlorn.



'Those who passed by derided him'
Matthew 27 v39

Abuse is another part of his punishment:
To beat a victim up with words, spiteful words,
Any words sharp enough to wound him,
Calling into question who he is,
What people may consider him to be.
Tone is all. Heavy, mocking sarcasm,
Hateful enough to weigh him down,
To make him lose the will to live.
If they hit him hard enough, he might respond,
Shout and rage and rail at them. They'd love it
If they could provoke a last response from him,
Satisfied with just how much they'd hurt him.
But his mouth is shut and his tongue unmoved.
He will not speak; he will not answer them.
The Word of God is silent on the cross:
It's not a time for anger but for love.



Grace of the month

The fifth of a baker's dozen from a former chaplain:

The blessings God sends
Are good food and good friends
At every congenial meeting.
So, thanks to the Lord:
May we never get bored
With so much congenial eating.

The Revd Donald Pankhurst

One of the mysteries of living in France – why should a Catholic country not respect Good Friday when Protestant Switzerland and England do?

For the children these were only tiny coloured eggs with liqueur in them – no huge chocolate Cadbury Dairy Milk with chocolate buttons inside them. There were very expensive black chocolate eggs in the specialist shops but not many people bought those. When KINDER chocolate eggs started appearing in the supermarkets then the parents would hide them in the garden – never in the house unless they lived in a flat. They would say to the children the night before that they must be good otherwise the “bells” would not come. Then the next morning the children would rush out into the garden to see if “les cloches étaient passées.” That is why you often see chocolate bells in sweet shops.

For Easter lunch there would always be a leg of lamb (the most expensive joint in France) stuffed with garlic and very underdone. I always asked for the “entame” which nobody wanted as it was so well cooked. The lamb was invariably served with “flageolets” – they are the sort of baked beans which are greenish and of course not cooked in tomato sauce. Sometimes there would be green beans as well but no potatoes. No mint sauce of course so I would always grow mint in a pot so as to have some to hand. The desert was never anything special – just a “tarte aux pommes” from the patisserie.

Anne Payan



Surplus Centimes

Please continue to bring them to church and ‘pop’ them into the tronc in the wall by the main door. They will be donated to charity.

Doreen Collier

Easter in France

*After her fascinating article on Christmas in France, Anne Payan
has written the following on Pâques:*

My mother-in-law who was a very devout Catholic (she went to mass every morning before breakfast) always used to say she must 'faire ses Pâques' on Easter Day and 'faire son Chemin de Croix' on Good Friday. In those days as most people in France always went to church at Easter and took communion, for them 'faire ses Pâques' meant first going to confession usually on Maundy Thursday or Easter Eve. (Even today, I was amazed to see at St Enogat how many opportunities the priests in Dinard proposed for hearing individual confessions just before Easter).

The Chemin de Croix was always at 3.00p.m on Good Friday and took $\frac{3}{4}$ of an hour. The priest would lead the faithful round the 14 Stations of the Cross stopping at each one for a prayer or maybe just reading the appropriate Gospel. I must admit that in those days I did not really understand much. What amazed me most was that Good Friday was not a Public Holiday so that all the men went to work as usual. My mother-in-law explained to me that most employers allowed their staff an hour off if they wished to make their Chemin de Croix. School holidays were usually Holy Week and Easter Week as they are in England so the children were on holiday but then when the ski-resorts started developing in the Sixties and Seventies, the Government decided to stagger the holidays in February and at Easter to enable the ski-resorts to have at least 2 months full booked so that this year the Parisians will not be on holiday at Easter. The result was that when I was teaching at the Lycée, I was usually teaching all day Good Friday and only had Easter Monday off. Pierre who worked for a Swiss Insurance Company had Good Friday off just as we do in England.

***'Jesus cried again with a loud voice
and breathed his last'
Matthew 27 v50***

And so he died.

His heart was stopped by the strain
Of pumping blood round his body;
His lungs could not draw in air
As his legs buckled in the heat.

And so he died.

He died that we might live;
Paying the price for our bad-choosing,
Settling the cost of our wrong-doing,
His purity outweighing our sinning.

And so he died.

Finished, he lets go of life;
Mortal, he points us to life;
One of us shows all of us
Death, the way to new life.

And so he died.

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The Hat

Elizabeth Hannay was to go to the Palace to receive her M.B.E. from the Queen. Having tea with Elizabeth, I asked her what she was going to wear and she obliged by popping on a wonderful dress: ankle length, bottle-green velvet with long sleeves and a stand-up collar. I expressed my admiration then asked about a hat (in those days, she had lovely long, white hair). She insisted that she was not going to buy one so I went home, looked in my hat box and found two suitable hats. I returned to Elizabeth's; she admired them; then she asked if she could take both hats to London where she would make a final choice of which to wear. So off she went and, on her return, gave me them both back. Putting them away, I thought, 'Well, I've never had the honour of being presented to the Queen at the Palace but at least my hat has!'

Ida Beau

French Proverb of the Month

This month's proverb from 'Almanach du Marin Breton 2008' may seem to be a virtue to Aristotle:

Le courage, c'est l'art d'avoir peur sans que cela paraisse

Last month's might be paraphrased as follows:

Happiness is to be found where you place it

Long Hair

The following joke was forwarded by John Marshall:

Having passed his test, a teenage boy asked his dad when he could use the family car. His dad replied as soon as he improved his school-grades, spent more time reading his Bible and got his hair cut. A month later the boy's grades had improved; he was reading his Bible; but his hair was still long. When asked about his hair, the boy simply replied that reading the Bible had shown him that Samson, Moses and John the Baptist all had long hair and probably so did Jesus. His dad agreed but pointed out they walked everywhere they went.

Appearances can be deceptive

It's surprising how we judge people, often unjustly, on first appearance. When Joyce, Chris and I ran the fish and chip shop in Paramé, we had French Bikers every year. The first time they arrived was about 11.00a.m., an hour before we opened. They asked for something to eat before carrying on to Le Mans. They were riding top-of-the-range motorbikes such as Harley Davidsons but they looked a hard lot in their leathers. We viewed them with trepidation but they weren't out-for-trouble. They politely, asked for burgers and coffee which they ate quietly on the terrace and when they'd finished, they brought their plates and cups back, thanking us for opening up early.

Another time, a group of English bikers turned up: big lads, a tough lot in their leathers, not the sort to argue with. Just after they arrived, Chris came in. Straight away, it was big smiles all round – they were friends of our son from England! At around 6'4", the biggest, toughest-looking bloke was a real surprise. I reckoned he could sink ten pints and still want more but he ordered a salad sandwich and a cup of tea! It turned out he was a veggie and tea-total!

One evening, when Joyce and I still lived in England, we went to a local with friends. We were in the Lounge Bar when a group of young Liverpudlians arrived. The room went very quiet because these Scousers didn't look that friendly! Then I recognised one of the lads as a former student of mine from the Tech. He never noticed me so I walked up to one of the girls, pointed to my ex-student and said sharply, 'He looks a real thug!'. The girls were not amused but the boy was. He gave me a broad grin and said, "Hello Sir, nice to see you" and immediately everyone relaxed, smiles all round.

Appearances can be deceptive: let's not be put off by what we first see.

Bill Hughes

So, as you can see, there was nothing legal about Jesus' trials. Even in those days, it was illegal to ill treat or whip a prisoner who had been sentenced to death. Would we act any differently today or do we crucify Jesus by our inhumanity or careless attitude to the needs and feelings of others?

Pauline Eyre



Saint of the Month
Richard of Chichester 1197-1253

Born at Droitwyche, son of a prosperous yeoman farmer, he and his brother were orphaned at an early age. An incompetent guardian wasted their inheritance and Richard had to work hard to restore the family property which he handed on to his brother. He went to Oxford to study canon law and probably studied in Paris and Bologna. Having acquired a doctorate, he became Chancellor of Oxford in 1235. His tutor, Edmund of Abingdon, became Archbishop of Canterbury and asked Richard to become his Chancellor. Following disagreements with Henry III, the Archbishop was forced into exile in France and Richard went with him. After the Archbishop's death in 1240, Richard studied at the Dominican house in Orleans and was ordained priest in 1243. In 1244, he was appointed Bishop of Chichester but the king would not recognise the Pope's choice, locking him out of the bishop's residence and pocketing the revenues. Richard accepted shelter with a village priest and spent the next two years walking barefoot through his diocese, preaching to fishermen and farmers and correcting abuses. Eventually the king was pressurised into recognising Richard as bishop, but he continued to live as before. He caught a fever and died in 1253.

Jackie Twinn, Reader, St Barnabas Church, Colchester

Some thoughts on the last hours of Jesus

After the Last Supper, Jesus left the Upper Room and went with eleven disciples to the Garden of Gethsemane on the Mount of Olives.

It is hard to imagine how Jesus must have felt that night. His humanity shrank from such suffering. He knew that in dying he would bear the weight of the sins of the world. In his aloneness and fear, he begged his disciples to stay awake and pray with him. This is one of the very few personal requests that Jesus made – but the disciples were not able to stay awake – so Jesus faced his death alone.

Scholars believe Jesus' arrest took place between 10.30 and 11.00p.m.. St John tells of an informal questioning before Annas, the father-in-law of the High Priest, Caiaphas. As the charge against Jesus was blasphemy, he was asked about his teaching. Jesus replied by referring to his open public ministry. At this point, he was hit hard by one of the Jewish Temple guard; then he was taken before the Great Sanhedrin to be questioned.

The Sanhedrin had seventy members plus the High Priest as President. Other members of the court or council were chief priests, prominent Sadducees, scribes and some members of the Pharisaic party. The Sanhedrin dealt with all religious and minor civil offences. At this time, however, they could not pass the death sentence – only Pilate, the Roman Governor, could do that.

According to the Sanhedrin's constitutional rules, it was illegal to hold any kind of trial at night; or on the eve of a feast. Capital trials had to begin and end in daylight and had to last at least two days if the prisoner was likely to be found guilty. Sentence could not be carried out on same day as the trial. If witnesses disagreed that put an end to the trial. False witnesses were liable to the punishment that the accused

would have received. The prisoner could not be condemned on his own admission. So, as you can see there was nothing legal about this night-time 'trial' of Jesus.

In an effort to give the night-time questioning the cloak of legality, the Sanhedrin held another 'trial' very early on Friday morning around 4.30a.m. so that it could be claimed Jesus' questioning had lasted two days. The Jewish day began at sunset on Thursday; the Roman day at midnight!

Jesus was condemned to death on the charge of blasphemy but the charge was changed to a civil one so that Pilate as the representative of Roman law and justice would pass the death sentence.

It is curious to note that Pilate was up and waiting outside the Praetorium so early that morning. This trial took place outside the building so that the priests would not be defiled, made unclean, by entering a Gentile building. It was only a few hours before the beginning of the Feast of the Passover so the priests would need to be in the Temple to pray and to sacrifice the Passover lamb so they had no intention of entering a Roman building.

The charges against Jesus were that he was Christ, the King of the Jews. These amount to treason. Pilate as a Roman magistrate realised that Jesus was innocent. He refused at first to condemn him and told the priests to deal with him according to Jewish law.

St Luke says that Pilate tried to involve Herod Antipas, the Tetrarch of Galilee, in Jerusalem for Passover. Antipas could not take the matter of sentencing Jesus to death out of Pilate's hands but he could share the responsibility for the decision. Antipas questioned Jesus hoping that he would give a demonstration of his ability to perform miracles. When this did not happen and Jesus remained silent, Herod Antipas's

soldiers violently abused Jesus and sent him back to Pilate.

Once more, Pilate told members of the Sanhedrin that neither he nor Herod could find a crime deserving death. Instead, he offered to release Jesus as a good will gesture because it was the Feast of Passover and for good measure, he would have Jesus whipped (39 lashes). The priests had their 'rent-a-mob' ready to shout for the release of Barabbas (a son of the father) and to demand that Jesus (the Son of the Father) should be crucified. St John says that the chief priests then used their trump card: 'If you let this man go, you are not Caesar's friend.' This amounts to blackmail.

The Jewish historian, Josephus, who lived and worked at the time, says that Pilate had been warned by the Emperor that he would be dismissed and exiled if he caused any more complaints. 'Pilate had secretly conveyed to Jerusalem the images of Caesar (probably the Eagles standards of a Legion). When day dawned this put the Jews in a frenzy . . . their laws had been trampled on.' (Jewish War Book II p126)

Josephus then goes on to say, 'Pilate stirred up further trouble by taking and using the sacred Temple treasure known as Corban to construct an aqueduct thirty five miles long. This roused the Jewish people to fury . . . Pilate had foreseen there would be a disturbance when he next visited Jerusalem, so he ordered his soldiers to mix with the mob, wearing civilian clothing over their armour, and with orders not to draw their swords but to use clubs on any who were obstreperous. Pilate gave the signal and the Jews were cudgelled so that many died from the blows and many as they fled were trampled to death. The fate of those who perished horrified the crowd into silence' (Jewish War Book II p127)

Despite the fact that Pilate's wife had warned him to have no part in sentencing Jesus because of her dream, he released Barabbas had Jesus whipped and then handed him over to be crucified.