



Passion Sunday

Veritas Hymnal No 85

1. All glory praise and honour, to you redeemer King.
For whom the children's voices made glad
Hosannas ring.
You are the King of Israel, and David's Royal Son.
Who in the Lord's name comes to us,
the King and blessed one.
2. The company of angels are praising you on high:
And mortal men and all things created make reply.
The people of the Hebrews with palms before
you went:
Our praise and prayer and anthems before you
we present.

Commemoration of the Lord's entry into Jerusalem

The priest introduces the ceremony:

Dear brothers and sisters, since the beginning of Lent until now we have prepared our hearts by penance and charitable works. Today we gather together to herald with the whole Church the beginning of the celebration of our Lord's Paschal Mystery, that is to say, of his Passion and Resurrection. For it was to accomplish this mystery that he entered his own city of Jerusalem. Therefore, with all faith and devotion, let us commemorate the Lord's entry into the city for our salvation, following in his footsteps, so that, being made by his grace partakers of the Cross, we may have a share also in his Resurrection and in his life.

The Palms are then blessed.

Let us pray.

Almighty ever-living God, sanctify ✠ these branches with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever. Amen.



Gospel

Mark 11: 1 - 10

The Lord be with you.

And with your spirit.

A reading from the holy Gospel according to Mark.

Glory to you, O Lord.

When they were approaching Jerusalem, in sight of Bethphage and Bethany, close by the Mount of Olives, Jesus sent two of his disciples and said to them, 'Go off to the village facing you, and as soon as you enter it you will find a tethered colt that no one has yet ridden. Untie it and bring it here. If anyone says to you, "What are you doing?"' say, "The Master needs it and will send it back here directly." They went off and found a colt tethered near a door in the open street. As they untied it, some men standing there said, 'What are you doing, untying that colt?' They gave the answer Jesus had told them, and the men let them go. Then they took the colt to Jesus and threw their cloaks on its back, and he sat on it. Many people spread their cloaks on the road, others greenery which they had cut in the fields. And those who went in front and those who followed were all shouting, 'Hosanna! Blessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David! Hosanna in the highest heavens!'

The Gospel of the Lord.

Praise to you Lord Jesus Christ.

Dear brothers and sisters, like the crowds who acclaimed Jesus in Jerusalem, let us go forth in peace.



1. Ever blessed our Saviour who comes in the name of the Lord, God most high.
Son of David, you come to give light to your people,
Hosanna, Hosanna, Hosanna in the highest.
2. Benedictus qui venit in nomine domini.
Benedictus qui venit in nomine domini.
Hosanna, Hosanna, Hosanna in excelsis.

After the procession the priest goes to the chair and says the Opening Prayer. If the procession and blessing of palms do not take place, the following antiphon is said or an entrance hymn may be sung.

Entrance Antiphon

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!

Invitation to Sorrow

Lord Jesus, you have shown us the way to the Father:
Lord have mercy. **Lord have mercy.**
Lord Jesus, you have given us the consolation of the truth:
Christ have mercy. **Christ have mercy.**
Lord Jesus, you are the Good Shepherd, leading us into everlasting life:
Lord have mercy. **Lord have mercy.**
May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

Opening Prayer

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.

Liturgy of the Word

FIRST READING

Isaiah 50: 4-7

A reading from the prophet Isaiah.

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. My God, my God, why have you forsaken 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

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

Praise to you, O Christ, king of eternal glory! Christ 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 names. Praise to you, O Christ, king of eternal glory!

Gospel

Mark 14: 1 - 15:47 (or ►◀ 15:1-39)

The passion of our Lord Jesus Christ according to Mark.

The passion may be read by lay readers, with the part of Christ, if possible, reserved to the priest. + indicates the part of Christ. N that of the narrator, S other individual voices and C the 'crowd' - the latter part may be taken by the congregation or by a part of it, e.g. the choir, or may be entrusted to the S reader.

N It was two days before the Passover and the feast of Unleavened Bread, and the chief priests and the scribes were looking for a way to arrest Jesus by some trick and have him put to death. For they said,

C It must not be during the festivities, or there will be a disturbance among the people.

N Jesus was at Bethany in the house of Simon the leper; he was at dinner when a woman came in with an alabaster jar of very costly ointment, pure nard. She broke the jar and poured the ointment on his head. Some who were there said to one another indignantly,

C Why this waste of ointment? Ointment like this could have been sold for over three hundred denarii and the money given to the poor:

N and they were angry with her. But Jesus said, + Leave her alone. Why are you upsetting her? What she has done for me is one of the good works. You have the poor with you always, and you can be kind to them whenever you wish, but you will not always have me. She has done what was in her power to do; she has anointed my body beforehand for its burial. I tell you solemnly, wherever throughout all the world the Good News is proclaimed, what she has done will be told also, in remembrance of her.

N Judas Iscariot, one of the Twelve, approached the chief priests with an offer to hand Jesus over to them. They were delighted to hear it, and promised to give him money; and he looked for a way of betraying him when the opportunity should occur.

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to him,

C Where do you want us to go and make the preparations for you to eat the Passover?

N So he sent two of his disciples, saying to them,

+ Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, 'The Master says: Where is my dining room in which I can eat the Passover with my disciples?' He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.

N The disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

When evening came he arrived with the Twelve. And while they were at table eating, Jesus said,

+ I tell you solemnly, one of you is about to betray me, one of you eating with me.

N They were distressed and asked him, one after another,

S Not I, surely?

N He said to them,

+ It is one of the Twelve, one who is dipping into the same dish with me. Yes, the Son of Man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of Man is betrayed! Better for that man if he had never been born!

N And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them, saying,

+ Take it; this is my body.

N Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them,

+ This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.

N After psalms had been sung they left for the Mount of Olives. And Jesus said to them,

+ You will all lose faith, for the scripture says: 'I shall strike the shepherd and the sheep will be scattered'. However after my resurrection I shall go before you to Galilee.

N Peter said:

S Even if all lose faith, I will not.

N And Jesus said to him,

+ I tell you solemnly, this day, this very night, before the cock crows twice, you will have disowned me three times.

N But he repeated still more earnestly,

S If I have to die with you, I will never disown you.

N And they all said the same.

They came to a small estate called Gethsemane, and Jesus said to his disciples,

+ Stay here while I pray.

N Then he took Peter and James and John with him. And a sudden fear came over him, and great distress. And he said to them,

+ My soul is sorrowful to the point of death. Wait here, and keep awake.

N And going on a little further he threw himself on the ground and prayed that, if it were possible, this hour might pass him by. He said,

+ Abba (Father)!, Everything is possible for you. Take this cup away from me. But, let it be as you, not I, would have it.

N He came back and found them sleeping and he said to Peter,

+ Simon are you asleep? Had you not the strength to keep awake one hour? You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.

N Again he went away and prayed, saying the same words. And once more he came back and found them sleeping, their eyes were so heavy; and they could find no answer for him. He came back a third time and said to them,

+ You can sleep on now and take your rest. It is all over. The hour has come. Now the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is close at hand already.

N Even while he was still speaking, Judas, one of the Twelve, came up with a number of men armed with swords and clubs, sent by the chief priests and scribes and the elders. Now the traitor had arranged a signal with them. He had said,



S 'The one I kiss, he is the man. Take him in charge, and see he is well guarded when you lead him away.'

N So when the traitor came, he went straight up to Jesus and said,

S Rabbil!

N and kissed him. The others seized him and took him in charge. Then one of the bystanders drew his sword and struck out at the high priest's servant, and cut off his ear.

Then Jesus spoke,

+ Am I a brigand that you had to set out to capture me with swords and clubs? I was among you teaching in the Temple day after day and you never laid hands on me. But this is to fulfil the scriptures.

N And they all deserted him and ran away.

A young man who followed him had nothing on but a linen cloth. They caught hold of him, but he left the cloth in their hands and ran away naked.

They led Jesus off to the high priest; And all the chief priests and the scribes and the elders assembled there. Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus on which they might pass the death-sentence. But they could not find any. Several, indeed, brought false evidence against him, but their evidence was conflicting. Some stood up and submitted this false evidence against him,

C We heard him say, 'I am going to destroy this Temple made by human hands, and in three days build another, not made by human hands.'

N But even on this point the evidence was conflicting. The high priest then stood up before the whole assembly and put this question to Jesus,

S Have you no answer to that? What is this evidence these men are bringing against you?

N But he was silent and made no answer at all. The high priest put a second question to him:

S Are you the Christ, the Son of the Blessed One?

N Jesus said,

+ I am, and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.

N The high priest tore his robes, and said,

S What need of witnesses have we now? You heard the blasphemy. What is your finding?

N And they all gave their verdict: he deserved to die. Some of them started spitting at him, and blindfolding him, began hitting him with their fists and shouting.

C Play the prophet!

N And the attendants rained blows on him.

While Peter was down below in the courtyard, one of the high priests' servant-girls came up. She saw Peter warming himself there, stared at him and said,

S You too were with Jesus, the man from Nazareth.

N But he denied it, saying,

S I do not know, I do not understand, what you are talking about.

N And he went out into the forecourt. The servant – girl saw him and again started telling the bystanders,

S This fellow is one of them.

N But again he denied it. A little later the bystanders themselves said to Peter,

C You are one of them for sure! Why, you are a Galilean.

N But he started calling curses on himself and swearing,

S I do not know the man you speak of.

N At that moment the cock crew for the second time, and Peter recalled how Jesus had said to him, 'Before the cock crows twice, you will have disowned me three times.' And he burst into tears.

► First thing in the morning, the chief priests together with the elders and scribes, in short the whole Sanhedrin, had their plan ready. They had Jesus bound and took him away and handed him over to Pilate.

Pilate questioned him,



S Are you the King of the Jews?

N He answered:

+ It is you who say it.

N And the chief priests brought many accusations against him. Pilate questioned him again,

S Have you no reply at all? See how many accusations they are bringing against you!

N But to Pilate's amazement Jesus made no further reply.

At festival time Pilate used to release a prisoner for them, anyone they asked for. Now a man called Barabbas was then in prison with the rioters who had committed murder during the uprising. When the crowd went up and began to ask Pilate the customary favour, Pilate answered them,

S Do you want me to release for you the King of Jews?

N For he realised it was out of jealousy that the chief priests had handed Jesus over. The chief priests, however, had incited the crowd to demand that he should release Barabbas for them instead. Then Pilate spoke again.

S But in that case, what am I to do with the man you call King of the Jews?

N They shouted back,

C Crucify him!

N Pilate asked them,

S Why?

What harm has he done?

N But they shouted all the louder,

C Crucify him!

N So Pilate, anxious to placate the crowd, released Barabbas for them and, having ordered Jesus to be scourged, handed him over to be crucified.

The soldiers led him away to the inner part of the palace, that is, the Praetorium, and called the whole cohort together. They dressed him up in purple, twisted some thorns into a crown and put it on him. And they began saluting him,

C Hail, king of the Jews!

N They struck his head with a reed and spat on him; and they went down on their knees to do him homage. And when they had finished making fun of him, they took off the purple and dressed him in his own clothes.

They led him out to crucify him. They enlisted a passer-by, Simon of Cyrene, father of Alexander and Rufus, who was coming in from the country, to carry his cross. They brought Jesus to the place called Golgotha, which means the place of the skull.

They offered him wine mixed with myrrh, but he refused it. Then they crucified him, and shared out his clothing, casting lots to decide what each should get. It was the third hour when they crucified him. The inscription giving the charges against him read: 'The king of the Jews.' And they crucified two robbers with him, one on his right and one on his left.



The passers-by jeered at him; they shook their heads and said:

CAha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!

NThe chief priests and the scribes mocked him among themselves in the same way. They said,

CHe saved others; he cannot save himself. Let the Christ, the King of Israel, come down from the cross now, for us to see it and believe.

NEven those who were crucified with him taunted him. When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour, Jesus cried out in a loud voice,

+ Eloi, Eloi, lama sabachthani?

NThis means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this, they said,

CListen, he is calling on Elijah.

NSomeone ran and soaked a sponge in vinegar and, putting it on a reed, gave it to him to drink, saying,

SWait and see if Elijah will come to take him down.

NBut Jesus, gave a loud cry and breathed his last.

All kneel and pause a moment.

NAnd the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he had died and he said,

SIn truth this man was a son of God. ◀

NThere were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger, and Joset, and Salome. These used to follow him and look after him when he was in Galilee. And there were many other women there who had come up to Jerusalem with him. It was now evening, and since it was Preparation Day (that is, the vigil of the sabbath), there came Joseph of Arimathaea, a prominent member of the Council, who himself lived in the hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he was already dead. Having been assured of this by the centurion, he granted the corpse to Joseph who brought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance to the tomb. Mary of Magdala and Mary the mother of Joset were watching and took note of where he was laid.



Nicene Creed

I believe in one God
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
All bow for following two lines:
and by the Holy Spirit

was incarnate of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness
of sins and I look forward to the resurrection
of the dead and the life of the world to come.
Amen.



Liturgy of the Eucharist

Preparation of the Offerings

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings

Through the Passion of your Only Begotten Son, O Lord, may our reconciliation with you be near at hand, so that, though we do not merit it by our own deeds, yet by this sacrifice made once for all, we may feel already the effects of your mercy. Through Christ our Lord.

Eucharistic Prayer 11

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.



Preface of Passion Sunday

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For through the saving Passion of your Son the whole world has received a heart to confess the infinite power of your majesty, since by the wondrous power of the Cross your judgment on the world is now revealed and the authority of Christ crucified.

And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim:

**Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

You are indeed Holy, O Lord, the fount of all holiness.

Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they may become for us the Body and + Blood of our Lord Jesus Christ. At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS DO THIS IN MEMORY OF ME.

The mystery of faith

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you. Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.

Remember, Lord, your church spread throughout the world, and bring her to the fullness of charity, together with N. our Pope and N. our Bishop and all the clergy.

Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy: welcome them into the light of your face. Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may merit to be coheirs to eternal life, and may praise and glorify you through your Son, Jesus Christ.

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.
Amen.



Communion Rite

Our Father . . .

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.
For the kingdom, the power, and the
glory are yours, now and for ever.
The peace of the Lord be with you always.
And with your spirit.

Lamb of God, you take away the sins of
the world: have mercy on us. (X2)

Lamb of God, you take away the sins of
the world: grant us peace.

Behold the Lamb of God, behold him who
takes away the sins of the world.
Blessed are those called to the supper of
the Lamb.

Lord, I am not worthy that you should
enter under my roof, but only say the
word and my soul shall be healed.

Communion Antiphon

Father, if this chalice cannot pass
without my drinking it, your will be done.

Communion Hymn

Refrain: Take and eat; take and eat:
This is my body given up for you.
Take and drink, take and drink:
This is my blood given up for you.

I am the Word that spoke and light was
made;
I am the seed that died to be reborn;
I am the bread that comes from heaven
above;
I am the vine that fills your cup with joy.

Refrain

Prayer after Communion

Nourished with these sacred gifts,
we humbly beseech you, O Lord,
that, just as through the death of your
Son you have brought us to hope for
what we believe, so by his Resurrection
you may lead us to where you call.
Through Christ our Lord.

Concluding Rite

The Lord be with you.
And with your spirit.

Prayer over the People

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.

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

Go in peace.
Thanks be to God.

Veritas Hymnal No.86

1. Hail! redeemer, King divine!
Priest and lamb, the throne is thine.
King whose reign shall never cease,
Prince of everlasting peace.

Refrain:

Angels, saints and nations sing:
Praised be Jesus Christ, our King:
Lord of life, earth, sky and sea,
King of love on Calvary.

2. Eucharistic King, what love
Draws thee daily from above,
Clad in signs of bread and wine,
Feed us, lead us, keep us thine. **R**

