



29 March 2015

PALM SUNDAY / "ALAY KAPWA" SUNDAY

Year B

We Welcome Jesus in Our Lives

N.B. The priest wears RED vestments. The blessing of palms takes the place of the Penitential Rite.

Part 1: COMMEMORATION OF THE LORD'S ENTRY INTO JERUSALEM

Opening Antiphon

(To be recited only when no Entrance Hymn is sung.)

Hosanna to the Son of David; blessed is he who comes in the name of the Lord, the King of Israel. Hosanna in the highest.

The priest and the people carrying palm branches assemble in a place distinct from the church to which they will go in procession. The priest greets the congregation and addresses it using the following or similar words:

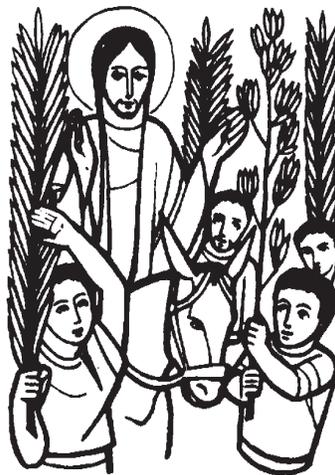
P –Dear brothers and sisters, since the beginning of Lent until now we have prepared our hearts by penance and charitable works.

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.

Let us pray!

Almighty ever-living God, sanctify (✠) these branches with your blessing, that we, who fol-



low Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever.

All—Amen!

The priest sprinkles the palm branches with holy water in silence.

Gospel *Mk 11:1-10*

P –The Lord be with you!

All—And with your spirit!

P –A proclamation from the holy Gospel according to Mark

All—Glory to you, O Lord!

When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples and said to them, "Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. If anyone should

say to you, 'Why are you doing this?' reply, 'The Master has need of it and will send it back here at once.'"

So they went off and found a colt tethered at a gate outside on the street, and they untied it. Some of the bystanders said to them, "What are you doing, untying the colt?" They answered them just as Jesus had told them to, and they permitted them to do it.

So they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. Those preceding him as well as those following kept crying out: "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come! Hosanna in the highest!"

The Gospel of the Lord!

All—Praise to you, Lord Jesus Christ!

A brief homily may be given. Before the procession starts, the celebrant may address the people in these or similar words:

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

The procession to the church begins while a suitable hymn is sung.

Part 2: THE MASS

N.B. When there is no blessing of palms, the Mass begins in the usual way, with the Penitential Act soon after the Entrance Antiphon/Hymn and the Greeting.

INTRODUCTORY RITES



Entrance Antiphon

(To be recited only when no Entrance Hymn is sung.)

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!

Collect (Opening Prayer)

P –Almighty ever-living God, who, as an example of humility for the human race to follow, caused our Savior 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.

All—Amen!

LITURGY OF THE WORD



1st Reading *Is 50:4-7*

What we are about to hear is the third Song of the Lord's Servant. Its content foreshadows the preaching mission of Jesus and the tortures inflicted on him during his passion.

R –A proclamation from the Book of the Prophet Isaiah

The Lord God has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them.

Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back.

I gave my back to those who beat me, my cheeks to

those who plucked my beard. My face I did not shield from buffets and spitting.

The Lord God is my help, therefore I am not disgraced. I have set my face like flint, knowing that I shall not be put to shame.

The Word of the Lord!

All—Thanks be to God!

Responsorial Psalm *Ps 22*

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

R. M. Velez



* All who see me scoff at me; they mock me with parted lips, they wag their heads: "He relied on the Lord; let him deliver him, let him rescue him, if He loves him." **R.**

* Indeed, many dogs surround me, a pack of evildoers closes in upon me. They have pierced my hands and my feet; I can count all my bones. **R.**

* They divide my garments among them, and for my vesture they cast lots. But you, O Lord, be not far from me; O my help, hasten to aid me! **R.**

* I will proclaim your name to my brethren; in the midst of the assembly I will praise you: "You who fear the Lord, praise him; all you descendants of Jacob, give glory to him; revere him, all you descendants of Israel!" **R.**

2nd Reading *Phil 2:6-11*

In a few, dramatic sentences, St. Paul summarizes the total self-emptying and the supreme exaltation of God's Son.

R –A proclamation from the Letter of Paul to the Philippians

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness. And found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross.

Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The Word of the Lord!

All—Thanks be to God!

Verse before the Gospel

All—(Praise to you, Lord Jesus Christ, King of endless glory!)

Christ became obedient to the point of death, even death on a cross.

Because of this, God greatly exalted him and bestowed on him the name which is above every name. (Praise to you, Lord Jesus Christ, King of endless glory!)

Gospel *Mk 15:1-39*

Throughout his passion Jesus follows the path of humility and patient endurance. His only concern is to fulfill the Father's plan of salvation.

N. B. The Passion narrative may be read by roles. When this is done, the short interventions of the Narrator such as, "He said"; "He replied," etc. should be omitted.

Characters: **J:** Jesus; **N¹:** First Narrator; **N²:** Second Narrator;

P: Pilate; **C:** Crowd, Chief priests; **S:** Soldier/Centurion

P –The Lord be with you!

All – And with your spirit!

P – The Passion of Our Lord Jesus Christ according to Mark

All –Glory to you, O Lord!

N¹ –As soon as morning came, the chief priests, with the elders and the scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him,

P –“Are you the king of the Jews?”

(**N¹** –He said to him in reply,)

J –“*You say so.*”

N² –The chief priests accused him of many things. Again Pilate questioned him,

P –“Have you no answer? See how many things they accuse you of.”

N² –Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast Pilate used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask Pilate to do for them as he was accustomed.

Pilate answered,

P –“Do you want me to release to you the king of the Jews?”

N¹ –For he knew that it was out of envy that the chief priests had handed him over.

But the chief priests stirred up the crowd to have him release Barabbas for them instead.

Pilate again said to them in reply,

P –“Then what do you want me to do with the man you call the king of the Jews?”

(**N¹** –They shouted repeatedly,)

C –“Crucify him!”

(**N¹** –Pilate said to them,)

P –“Why? What evil has he done?”

N¹ –They only shouted the louder,

C –“Crucify him!”

N² –So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus

scourged, handed him over to be crucified.

N² –The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with,

S –“Hail, King of the Jews!”

N² –and kept striking his head with a reed and spitting upon him. They knelt before him in homage.

And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

N¹ –They pressed into service a passerby, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. They brought him to the place called *Golgotha* – which is translated “Place of the Skull.”

They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take.

It was nine o’clock in the morning when they crucified him.

N² –The inscription of the charge against him read, “The King of the Jews.” With him they crucified two revolutionaries, one on his right and one on his left.

Those passing by reviled him, shaking their heads and saying,

C –“Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross!”

N¹ –Likewise the chief priests, with the scribes, mocked him among themselves and said,

C –“He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe!”

N² –Those who were crucified with him also kept abusing him.

At noon darkness came over the whole land until three in the afternoon. And at three o’clock Jesus cried out in a loud voice,

J –“*Eloi, Eloi, lema sabachthani?*”

N² –which is translated,

J –“*My God, my God, why have*

you forsaken me?”

N² –Some of the bystanders who heard it said,

C –“Look, he is calling Elijah.”

N¹ –One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying,

C –“Wait, let us see if Elijah comes to take him down.”

N¹ –Jesus gave a loud cry and breathed his last.

(*All kneel and pause for a while.*)

The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how Jesus breathed his last he said,

S –“Truly this man was the Son of God!”

The Gospel of the Lord!

All –Praise to you, Lord Jesus Christ!

Homily

Profession of Faith

(*Apostles' Creed*)

All –I believe in God . . .

Prayer of the Faithful

P –Full of trust in the Lord’s compassionate love, let us present our petitions to Him who is able to understand our difficulties and needs. Let us implore Him:

All –**Merciful Father, hear us!**

C –That all believers may always welcome the Lord Jesus with open hearts like those who welcomed him to Jerusalem, let us pray! **R.**

C –That the Holy Father, our bishop, and our priests may continue to guide and encourage us with the holiness of their lives to be faithful to Jesus, let us pray! **R.**

C –That all the members of the judiciary in our country may render justice without delay, favoritism or corruption, let us pray!**R.**

C –That the victims of legal injustices may continue their quest for justice with moral strength and be given their due, let us pray! **R.**

C –That we may realize that the suffering endured by Jesus was

also caused by our sinfulness and lack of repentance, let us pray! **R.**

C –Let us pray in silence for our personal intentions. (*Pause*)

Let us pray! **R.**

P –Lord God, sustain us in our resolve to live as Jesus taught us. As we share in his suffering, may we also come to share in his glory for ever and ever.

All–Amen!

LITURGY OF THE EUCHARIST



Preparation of the Gifts

P –Pray, brethren . . .

All– 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

P –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.

All–Amen!

Preface of Palm Sunday

P –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, through Christ our Lord.

For, though innocent, he suffered willingly for sinners and accepted unjust condemnation to save the guilty.

His Death has washed away our sins, and his Resurrection has purchased our justification.

And so, with all the Angels, we praise you, as in joyful celebration we, too, acclaim:

All– 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!

Memorial Acclamation

P –The mystery of faith!

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

COMMUNION RITE



All–Our Father . . .

P –Deliver us, Lord . . .

All–For the kingdom, the power, and the glory are yours, now and for ever.

Sign of Peace

Breaking of the Bread

All–Lamb of God . . .

Communion

P –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.

All– 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

(To be recited only when no Communion Hymn is sung.)

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

Prayer after Communion

P –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.

All–Amen!

CONCLUDING RITES



P –The Lord be with you.

All–And with your spirit!

P –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.

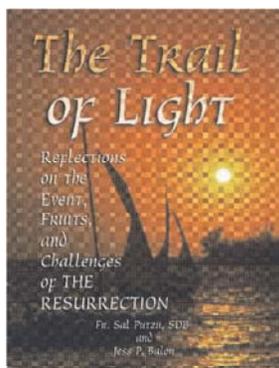
All–Amen!

P –May almighty God bless you: the Father, and the Son, and the Holy Spirit.

All–Amen!

P –Go in peace, glorifying the Lord by your life!

All–Thanks be to God!



Did you know that the Via Lucis (Trail of Light) is a favorite devotion of St. John Paul II?

The Trail of Light

A sequel to “The Way of the Cross” to help us realize the importance of the Resurrection in our spiritual life



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