



# Palm Sunday of the Lord's Passion

## PARISH NEWSLETTER

**Parish of Banogue and Croom**  
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 Croom and Banogue Parish Website:  
<https://www.croomparish.com/>  
 Diocesan Web Page: [www.limerickdiocese.org](http://www.limerickdiocese.org)  
 Link for Live Church Services:  
 Croom Parish - ChurchCamLive.ie  
 Banogue Parish - ChurchCamLive.ie  
 Croom Church Eircode: V35 R972  
 Banogue Church Eircode: V35 WN59  
 Banogue Adoration: Tuesdays 3pm – 6pm  
 Croom Hospital Mass: Sunday 8am, Thursday 11am,  
 Followed by Holy Hour. Public Welcome

Last Sundays Offertory Collection:  
 Banogue €300  
 Croom €1,100



**Chrism Mass**  
 St John's Cathedral, Wednesday 16<sup>th</sup> April at 7.00PM. This is an important Diocesan Church event with the blessing of oils and the Priests renewing their promises. All are invited to attend.

### Good Friday

A public Jubilee Year "Way of the Cross" takes place leaving St. John's Cathedral at 12 noon moving through the city to arrive at St Mary's Church of Ireland Cathedral.



### Confirmation Ceremony

We congratulate the children from Banogue and Croom schools who received the Sacrament of Confirmation during this week. We thank all those who were involved in the preparation and organisation of the ceremonies. Special thanks to Bishop John Fleming who performed the ceremonies. Also, to the sacristans and the teachers in our schools.

### St. Mary's School Handball Team

Great credit is due to the school handball team who were magnificent in competing in the National Finals last Wednesday. Thanks to James Malone their coach and to the parents for their great support. The team narrowly lost out in achieving the overall honours.



### Easter Dues Collection

The Easter Dues Collection will take place at the weekend Masses. Again, we thank you for your continuous support for the church and the priests.



### Reflection: The Cross

The cross is our most precious symbol. It is the first sign put on us in Baptism. Many people wear a cross around their neck as a protection against evil. The cross stands on top of our churches and will stand vigil over our graves. The cross is a symbol of hope and love. It is a symbol of love because it reminds us that Jesus laid down his life for us. And it is a symbol of hope because we see it in the light of Easter.

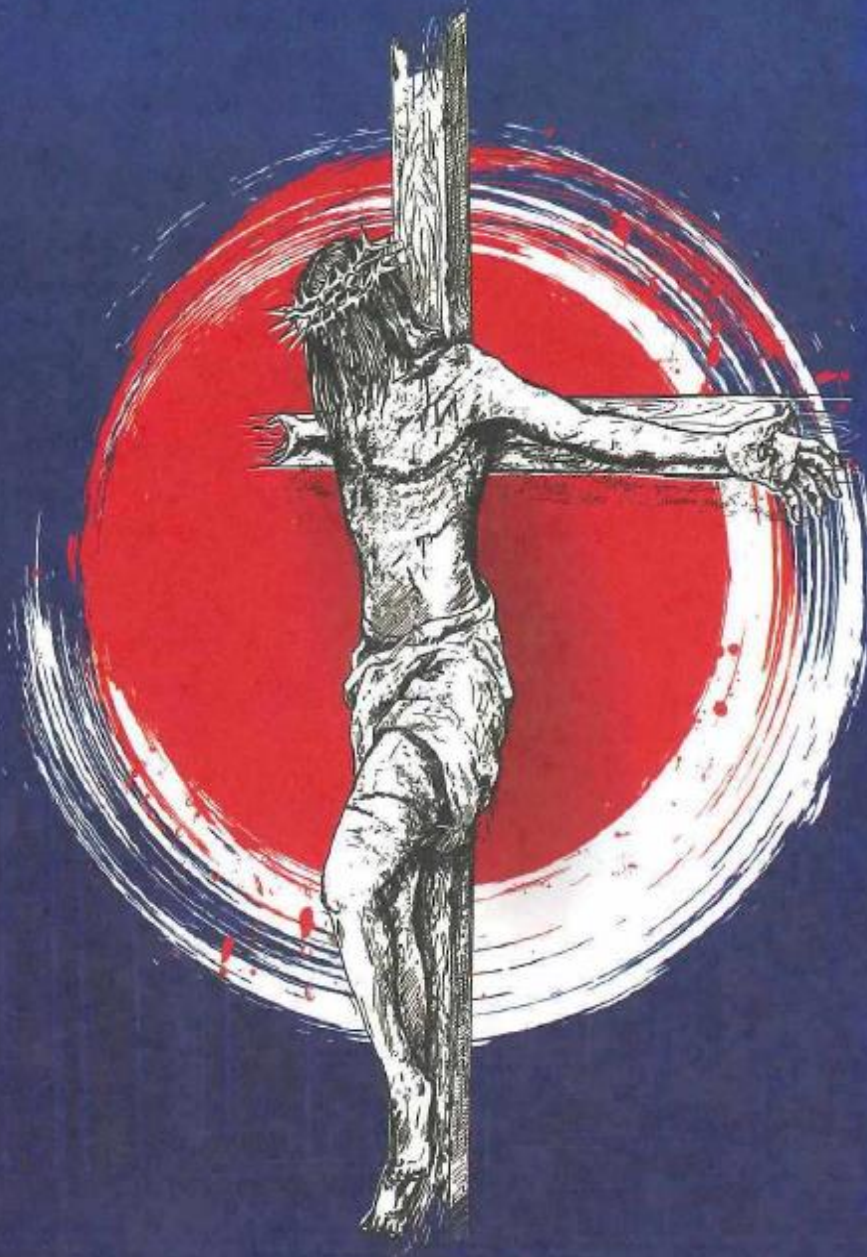
### Holy Week and Easter Ceremonies

**Holy Thursday** - Mass of The Lord's Supper Banogue 6.00PM, Croom 7.00PM  
**Good Friday** - Celebration of The Lord's Passion Croom 3.00PM, Banogue 6.00PM  
 Stations of the Cross Croom 7.00PM  
**Holy Saturday**  
 Confessions: Croom 11.30AM to 12.30PM  
 Easter Vigil Ceremony: Croom 8.00PM  
**Easter Sunday Morning**  
 Dawn Mass: Anhid Cemetery 6.15AM  
**Easter Sunday Masses:**  
 Banogue 10.00AM, Croom 11.30AM



### A Short Reflection for Holy Week

Holy week is a sacred journey that invites us to walk with Jesus through His Passion, Death and Resurrection. It is a time to pause, reflect and enter deeply into the mystery of God's love for us. As we recall Jesus' entry into Jerusalem, His Last Supper with His disciples, His agony in the garden, and His suffering on the Cross, we are reminded of the depth of His sacrifice. He endured all of this out of love for us, to redeem us and bring us back to the Father. This week calls us to examine our own lives: Where do we need to surrender to God's will? How can we love others more selflessly? What burdens do we need to lay at the foot of the Cross? But Holy Week does not end at the Cross. It culminates in the joy of Easter, the triumph of life over death, and the hope of resurrection. Let us walk this journey with faith, knowing that through Christ's sacrifice, we are offered the gift of new life. May this Holy Week deepen your relationship with Jesus and prepare your heart to celebrate the joy of His Resurrection. Amen



# PASSION SUNDAY 2025

The People's Mass – cycle C



ST PAULS

## PALM SUNDAY of the Passion of the Lord



Today begins the celebration of the Great Week – Holy Week – which will reach its high point in the final three days, the crown of the Church's liturgical year.

Today's Mass is dominated by reading of the Passion – that is the Gospel narrative of the Lord's capture, sufferings and death. The passion, death and resurrection of the Lord are a constant reminder that if we wish to share in the glory of the risen Saviour, we must first work to resemble him in humility, meekness and self-denial.

### THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

#### First Form: The Procession

*The congregation assembles at a smaller church or other suitable place other than inside the church to which the procession will go. The faithful hold branches in their hands.*

*The Priest, accompanied by other ministers, approach the place where the people are gathered. Meanwhile, the following antiphon or another appropriate chant is sung.*

**Antiphon** Mt 21:9

**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**

*Or:*  
**Hosanna filio David: benedictus qui venit in  
nomine Domini.**

**Rex Israel: Hosanna in excelsis**

*The Priest greets the people in these or similar words:*

Dear brethren (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.

*After the address, the Priest says one of the following prayers.*

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.**

*Or:*

Increase the faith of those who place their hope in you, O God, and graciously hear the prayers of those who call on you, that we, who today hold high these branches to hail Christ in his triumph, may bear fruit for you by good works accomplished in him. Who lives and reigns for ever and ever.  
**Amen.**

*He sprinkles the branches with holy water.*

Palm Sunday of the Passion of the Lord 2025

1

#### GOSPEL

The Lord be with you.

And with your spirit.

A reading from the holy Gospel according to Luke.

**Glory to you, O Lord.**

*Blessings on him who comes in the name of the Lord.* Jesus went on ahead, going up to Jerusalem. When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two disciples, saying,

'Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it and bring it here.

If any one asks you, "Why are you untying it?" you shall say this, "The Lord has need of it."

So those who were sent went away and found it as he had told them. And as they were untying the colt, its owners said to them,

'Why are you untying the colt?'

And they said,

'The Lord has need of it.'

And they brought it to Jesus, and throwing their garments on the colt they set Jesus upon it.

As he was drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying,

'Blessed is the King who comes in the name of the Lord!

Peace in heaven and glory in the highest!' And some of the Pharisees in the multitude said to him,

'Teacher, rebuke your disciples.'

He answered, 'I tell you, if these were silent, the very stones would cry out.'

The Gospel of the Lord.  
**Praise to you, Lord Jesus Christ.**

Lk 19:28-40

#### PROCESSION

*After the Gospel, an invitation may be given in these or similar words.*

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

*Or:*

Let us go forth in peace.

**In the name of Christ. Amen.**

*The Procession to the church where Mass will be celebrated then sets off in the usual way.*

*As the Procession moves forward, the following or other suitable chants in honour of Christ the King are sung by the choir and people.*

**Antiphon 1**  
**The children of the Hebrews, carrying olive branches,  
went to meet the Lord, crying out  
and saying:  
Hosanna in the highest.**

*If appropriate, this antiphon is repeated between the strophes of the following Psalm.*

#### Psalm 23

- The Lord's is the earth and its fullness, the world, and those who dwell in it. It is he who set it on the seas; on the rivers he made it firm. (Ant.)
- Who shall climb the mountain of the Lord? The clean of hands and pure of heart, whose soul is not set on vain things, † who has not sworn deceitful words. (Ant.)
- Blessings from the Lord shall he receive, and right reward from the God who saves him. Such are the people who seek him, who seek the face of the God of Jacob. (Ant.)
- O gates, lift high your heads; † grow higher, ancient doors. Let him enter, the king of glory! Who is this king of glory? The Lord, the mighty, the valiant; the Lord, the valiant in war. (Ant.)

- 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. (Ant.)

#### Antiphon 2

**The children of the Hebrews spread their garments on the road,  
crying out and saying: Hosanna to the Son of David;  
blessed is he who comes in the name of the Lord.**

*If appropriate, this antiphon is repeated between the strophes of the following Psalm.*

#### Psalm 46

- All peoples, clap your hands. Cry to God with shouts of joy! For the Lord, the Most high, is awesome, the great king over all the earth. (Ant.)
- He humbles peoples under us and nations under our feet. Our heritage he chose for us, the pride of Jacob whom he loves. God goes up with shouts of joy. The Lord goes up with trumpet blast. (Ant.)
- Sing praise for God; sing praise! Sing praise to our king; sing praise! God is king of all earth. Sing praise with all your skill. (Ant.)
- God reigns over the nations. God sits upon his holy throne. The princes of the peoples are assembled with the people of the God of Abraham. † The rulers of the earth belong to God, who is greatly exalted. (Ant.)

#### Hymn to Christ the King

*Chorus:*

**Glory and honour and praise be to you,  
Christ, King and Redeemer,  
to whom young children cried out loving  
Hosannas with joy.**

*Chorus:*

Israel's King are you, King David's magnificent offspring, you are the ruler who come blest in the name of the Lord.

**All repeat: Glory and honour ...**

*Chorus:*

Heavenly hosts on high unite in singing your praises; men and women on earth and all creation join in.

**All repeat: Glory and honour ...**

*Chorus:*

Bearing branches of palm, Hebrews came crowding to greet you; see how with prayers and hymns we come to pay you our vows.

**All repeat: Glory and honour ...**

*Chorus:*

They offered gifts of praise to you, so near to your Passion; see how we sing this song now to you reigning on high.

**All repeat: Glory and honour ...**

*Chorus:*

Those you were pleased to accept; now accept our gifts of devotion, good and merciful King, lover of all that is good.

**All repeat: Glory and honour ...**

*As the procession enters the church, there is sung the following responsory or another chant, which should speak of the Lord's entrance.*

✠ As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life.

✠ **Waving their branches of palm, they cried: Hosanna in the Highest.**

✠ When the people heard that Jesus was coming to Jerusalem, they went out to meet him.

✠ **Waving their branches ...**

*The Priest goes to the chair, says the Collect of the Mass, and then continues the Mass in the usual way.*

2

People's Mass

Palm Sunday of the Passion of the Lord 2025

3

Second Form: The Solemn Entrance

If the procession outside the church cannot take place, the entrance of the Lord is celebrated inside the church before the principal Mass.

The faithful, holding branches in their hands, gather either outside, in front of the church door, or inside the church. While the priest approaches the appointed place, the antiphon Hosanna (see page 1) or another appropriate song is sung. The blessing of branches and the proclamation of the Gospel of the Lord's entrance into Jerusalem take place (see page 2).

After the Gospel, the priests process solemnly with the ministers and the representative group of the faithful through the church to the sanctuary, while the responsory As the Lord entered (see page 3) or another appropriate song is sung. The Mass begins with the Collect (see below).

Third Form: The Simple Entrance

If the Solemn Entrance is not held, the memorial of the Lord's entrance into Jerusalem takes place by means of a Simple Entrance.

While the Priest proceeds to the altar, the Entrance Antiphon with its Psalm (see below) or another chant on the same theme is sung. The Mass continues in the usual way.

Entrance Antiphon Cf. Jn 12:1-12,13; Ps 23:9-10

Six days before the Passover, when the Lord came into the city of Jerusalem, the children ran to meet him; in their hands they carried palm branches and with a loud voice cried out:

\*Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!

O gates, lift high your heads; grow higher, ancient doors. Let him enter, the king of glory!

Who is this king of glory?

He, the Lord of hosts, he is the king of glory.

\*Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!

THE MASS

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, God, for ever and ever.

THE LITURGY OF THE WORD

FIRST READING Is 50:4-7

A reading from the prophet Isaiah. I did not cover my face against insult - I know I shall not be shamed.

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

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.'

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.

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!

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. Reverse him, Israel's sons.'

SECOND READING Ph 2:6-11

A reading from the letter of St Paul to the Philippians. He humbled himself, but God raised him high.

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

GOSPEL ACCLAMATION Ph 2:8-9

Praise to you, O Christ, King of eternal glory!

Christ is 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 Lk 22:14 - 23:56

For Shorter Form, read between N and J.

N. Narrator; J. Jesus; O. other individual voices; C. the 'crowd' - bold types.

The passion of our Lord Jesus Christ according to Luke.

N. When the hour came Jesus took his place at table, and the apostles with him. And he said to them,

J. I have longed to eat this passover with you before I suffer; because, I tell you, I shall not eat it again until it is fulfilled in the kingdom of God.

N. Then, taking a cup, he gave thanks and said,

J. Take this and share it among you, because from now on, I tell you, I shall not drink wine until the kingdom of God comes.

N. Then he took some bread, and when he had given thanks, broke it and gave it to them, saying,

J. This is my body which will be given for you; do this as a memorial of me.

N. He did the same with the cup after supper, and said,

J. This cup is the new covenant in my blood which will be poured out for you.

And yet, here with me on the table is the hand of the man who betrays me. The Son of Man does indeed go to his fate even as it has been decreed, but alas for that man by whom he is betrayed!

N. And they began to ask one another which of them it could be who was to do this thing.

A dispute arose also between them about which should be reckoned the greatest, but he said to them,

J. Among pagans it is the kings who lord it over them, and those who have authority over them are given the title Benefactor. This must not happen with you. No; the greatest among you must behave as if he were the youngest, the leader as if he were the one who serves. For who is the greater: the one at table or the one who serves? The one at table, surely? Yet here I am among you as one who serves!

You are the men who have stood by me faithfully in my trials; and now I confer a kingdom on you, just as my Father conferred one on me: you will eat and drink at my table in my kingdom, and you will sit on thrones to judge the twelve tribes of Israel.

Simon, Simon! Satan, you must know, has got his wish to sift you all like wheat; but I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you in your turn must strengthen your brothers.

N. He answered,

O. Lord, I would be ready to go to prison with you, and to death.

N. Jesus replied,

J. I tell you, Peter, by the time the cock crows today you will have denied three times that you know me.

N. He said to them,

J. When I sent you out without purse or haversack or sandals, were you short of anything?

N. They answered,

C. No.

N. He said to them,

J. But now if you have a purse, take it: if you have a haversack, do the same; if you have no sword, sell your cloak and buy one,

because I tell you these words of scripture have to be fulfilled in me: He let himself be taken for a criminal. Yes, what scripture says about me is even now reaching its fulfilment.

N. They said,

C. Lord, there are two swords here now.

N. He said to them,

J. That is enough!

N. He then left the upper room to make his way as usual to the Mount of Olives, with the disciples following. When they reached the place he said to them,

J. Pray not to be put to the test.

N. Then he withdrew from them, about a stone's throw away, and knelt down and prayed, saying,

J. Father, if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine.

N. Then an angel appeared to him coming from heaven to give him strength. In his anguish he prayed even more earnestly, and his sweat fell to the ground like great drops of blood.

When he rose from prayer he went to the disciples and found them sleeping for sheer grief. He said to them,

J. Why are you asleep? Get up and pray not to be put to the test.

N. He was still speaking when a number of men appeared, and at the head of them the man called Judas, one of the Twelve, who went up to Jesus to kiss him. Jesus said,

J. Judas, are you betraying the Son of Man with a kiss?

N. His followers, seeing what was happening, said,

C. Lord, shall we use our swords?

N. And one of them struck out at the high priest's servant, and cut off his right ear.

But at this Jesus spoke,

J. Leave off! That will do!

N. And touching the man's ear he healed him.

Then Jesus spoke to the chief priests and captains of the Temple guard and elders who had come for him. He said,

J. Am I a brigand that you had to set out with swords and clubs? When I was among you in the Temple day after day you never moved to lay hands on me. But this is your hour; this is the reign of darkness.

N. They seized him then and led him away, and they took him to the high priest's house. Peter followed at a distance. They had lit a fire in the middle of the courtyard and Peter sat down among them, and as he was sitting there by the blaze a servant-girl saw him, peered at him and said,

O. This person was with him too.

N. But he denied it, saying,

O. Woman, I do not know him.

N. Shortly afterwards, someone else saw him and said,

O. You are another of them.

N. But Peter replied,

O. I am not, my friend.

N. About an hour later, another man insisted, saying,

O. This fellow was certainly with him. Why, he is a Galilean.

N. Peter said,

O. My friend, I do not know what you are talking about.

N. At that instant, while he was still speaking, the cock crew, and the Lord turned and looked straight at Peter, and Peter remembered what the Lord had said to him, 'Before the cock crows today, you will have disowned me three times'. And he went outside and wept bitterly.

Meanwhile the men who guarded Jesus were mocking and beating him. They blindfolded him and questioned him, saying,

C. Play the prophet. Who hit you then?

N. And they continued heaping insults on him.

When day broke there was a meeting of the elders of the people, attended by the chief priests and scribes. He was brought before their council, and they said to him,

C. If you are the Christ, tell us.

N. He replied,

J. If I tell you, you will not believe me, and if I question you, you will not answer. But from now on, the Son of Man will be seated at the right hand of the Power of God.

N. Then they all said,

C. So you are the Son of God then?

N. He answered,

J. It is you who say I am.

N. They said,

C. What need of witnesses have we now? We have heard it for ourselves from his own lips.

N. The whole assembly then rose, and they brought him before Pilate.

They began their accusation by saying,

C. We found this man inciting our people to revolt, opposing payment of tribute to Caesar, and claiming to be Christ, a king.

N. Pilate put to him this question,

O. Are you the king of the Jews?

N. He replied,

J. It is you who say it.

N. Pilate then said to the chief priests and the crowd,

O. I find no case against this man.

N. But they persisted,

C. 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.

**N.** When Pilate heard this, he asked if the man were a Galilean; and finding that he came under Herod's jurisdiction he passed him over to Herod who was also in Jerusalem at that time.

Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day.

Pilate then summoned the chief priests and the leading men and the people. He said,

**O.** You brought this man before me as a political agitator. Now I have gone into the matter myself in your presence and found no case against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, so I shall have him flogged and then let him go.

**N.** But as one man they howled,

**C.** Away with him! Give us Barabbas!

**N.** 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.

**C.** Crucify him! Crucify him!

**N.** And for the third time he spoke to them,

**O.** Why? What harm has this man done? I have found no case against him that

deserves death, so I shall have him punished and let him go.

**N.** 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,

**J.** 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?

**N.** Now with him they were also leading two other criminals to be executed.

When they reached the place called The Skull, they crucified him there and the criminals also, one on the right, the other on the left. Jesus said,

**J.** Father, forgive them; they do not know what they are doing.

**N.** Then they cast lots to share out his clothing. The people stayed there watching him. As for the leaders, they jeered at him, saying,

**C.** He saved others; let him save himself if he is the Christ of God, the Chosen One.

**N.** The soldiers mocked him too, and when

they approached to offer him vinegar they said,

**C.** If you are the king of the Jews, save yourself.

**N.** Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him, saying,

**O.** Are you not the Christ? Save yourself and us as well.

**N.** But the other spoke up and rebuked him,

**O.** Have you no fear of God at all? You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus, remember me when you come into your kingdom.

**N.** He replied,

**J.** Indeed, I promise you, today you will be with me in paradise.

**N.** 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,

**J.** Father, into your hands I commit my spirit.

**N.** With these words he breathed his last.

*All kneel and pause for a moment.*

When the centurion saw what had taken place, he gave praise to God and said,

**O.** This was a great and good man.

**N.** And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts.

All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen. Then a member of the council arrived, an upright and virtuous man named Joseph. He had not consented to what the others

had planned and carried out. He came from Arimathea, a Jewish town, and he lived in the hope of seeing the kingdom of God. This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid. It was Preparation Day and the sabbath was imminent.

Meanwhile the women who had come from Galilee with Jesus were following behind. They took note of the tomb and of the position of the body.

Then they returned and prepared spices and ointments. And on the sabbath day they rested, as the law required.

### Homily

#### Profession of Faith

*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,

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.

*All the words that follow, up to and including and became man, all bow.*

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.

*The priest introduces the Prayer of the Faithful.*

### THE LITURGY OF THE EUCHARIST

#### 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.

**Amen.**

#### The Eucharistic Prayer II

*Preface: The Passion of the Lord.* 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.

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 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.

**We proclaim your Death, O Lord, and profess your Resurrection until you come again.**

*Or:*

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

*Or:*

**Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.**

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 blessed Joseph, her Spouse, 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.**

### THE COMMUNION RITE

At the Saviour's command and formed by divine teaching, we dare to say:

**Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.**

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.**

Lord Jesus Christ, who said to your Apostles:

Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will.

Who live and reign for ever and ever. **Amen.**

The peace of the Lord be with you always. **And with your spirit.**

*The priest may invite the people to exchange a sign of peace and Christian fellowship. As the priest breaks the consecrated Host, the following is sung or said:*

**Lamb of God, you take away the sins of the world, have mercy on us.**

**Lamb of God, you take away the sins of the world, have mercy on us.**

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

*Showing the Eucharist to the people, the priest says:*

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** *Mt 26:42*

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

**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,

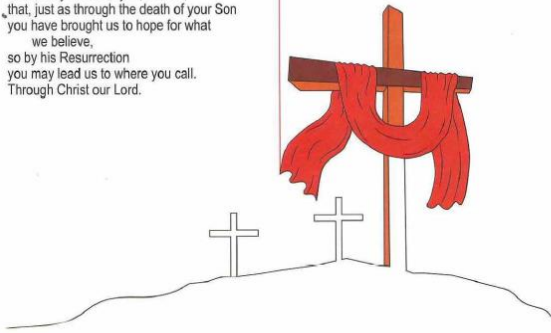
so by his Resurrection  
you may lead us to where you call.  
Through Christ our Lord.

#### THE CONCLUDING RITES

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.



## Hymns

### 1. O King of Might and Splendour *V.H. No. 10*

- O King of might and splendour,  
Creator most adored,  
This sacrifice we render,  
To thee as sov'reign Lord.  
May these our gifts be pleasing  
Unto thy majesty,  
Mankind from sin releasing,  
Who have offended thee.
- Thy body thou hast given,  
Thy blood thou hast out-poured  
That sin might be forgiven,  
O Jesus, loving Lord.  
As now with love most tender  
Thy death celebrate,  
Our lives in self-surrender  
To thee we consecrate.

### 2. Hail Redeemer King Divine *V.H. No. 86*

- Hail! Redeemer, King divine!  
Priest and lamb, the throne is thine,  
King whose reign shall never cease,  
Prince of everlasting peace.  
Angels, saints and nations sing:  
Praised be Jesus Christ, our King:  
Lord of life, earth, sky and sea,  
King of love on Calvary.
- Eucharistic King, what love  
Draws thee daily from above,  
Glad in signs of bread and wine,  
Feed us, lead us, keep us thine.
- King whose name creation thrills,  
Rule our minds, our hearts, our wills,  
Till in peace each nation rings,  
with thy praises, King of kings.

### 3. Keep in Mind *A.A. p. 65*

- Keep in mind that Jesus Christ has died for us  
and is risen from the dead.  
He is our saving Lord; he is joy for all eyes.
- If we die with the Lord, we shall live with  
the Lord.
  - If we endure with the Lord, we shall reign with  
the Lord.
  - In him all our sorrow, in him all our joy,
  - In him hope of glory, in him all our love.

### 4. Priestly People *A.A. p. 64*

- Priestly people, Kingly people, Holy people,  
God's chosen people, sing praise to the Lord.
- We sing to you, O Christ beloved Son of the  
Father,  
We give you praise, O Wisdom ever lasting  
and Word of God.
  - We sing to you, O Son born of Mary the Virgin.  
We give you praise, our brother born to heal  
us, our saving Lord.
  - We sing to you, O brightness of splendour  
and glory.  
We give you praise, O morning star announc-  
ing the coming day.
  - We sing to you, O light bringing men out  
of darkness.  
We give you praise, O guiding light who shows  
us the way to heav'n.

### 5. I Am the Bread of Life *Hosanna! No. 85*

- I am the Bread of Life.  
You who come to me shall not hunger.  
And who believe in me shall not thirst.  
No one can come to me  
unless the Father beckon.  
And I will raise you up, (2)  
and I will raise you up on the last day.
- The bread that I will give  
is my flesh for the life of the world,  
and if you eat of this bread,  
you shall live for ever, you shall live for ever.
- Unless you eat  
of the flesh of the Son of Man,  
and drink of his blood, and drink of his blood,  
you shall not have life within you.
- I am the Resurrection, I am the life.  
If you believe in me,  
even though you die,  
you shall live for ever.



Because Jesus takes upon himself the evil, the filth, the sin of the world, including the sin of all of us, and he cleanses it, he cleanses it with his blood, with the mercy and the love of God. Let us look around: how many wounds are inflicted upon humanity by evil! Wars, violence, economic conflicts that hit the weakest, greed for money that you can't take with you and have to leave. When we were small, our grandmother used to say: a shroud has no pocket. Love of power, corruption, divisions, crimes against human life and against creation! And – as each one of us knows and is aware – our personal sins: our failures in love and respect towards God, towards our neighbour and towards the whole of creation. Jesus on the Cross feels the whole weight of the evil, and with the force of God's love he conquers it, he defeats it with his resurrection. This is the good that Jesus does for us on the throne of the Cross. Christ's Cross embraced with love never leads to sadness, but to joy, to the joy of having been saved and of doing a little of what he did on the day of his death.

— Pope Francis