



St Anthony's Parish



St Bernard's Parish

67-75 EXFORD ROAD, MELTON SOUTH, 3338.
P.O BOX 2152 MELTON SOUTH 3338
TEL: 9747 9692 FAX: 9746 0422

61 LERDERBERG STREET, BACCHUS MARSH 3340
TEL: 5367 2069
OUR LADY HELP OF CHRISTIANS, KOROBET
309 MYRNIONG-KOROBET ROAD 3341

PALM SUNDAY OF THE PASSION OF THE LORD

Year A

5th April 2020

PARISH PRIEST: Fr Fabian Smith

ASSISTANT PRIEST: Fr Lucas Kyaw Myint

ST ANTHONY'S PARISH

Parish Secretary: Lesley Morffew

Admin Assistant: Judy Johnson

Parish Office closed until further notice

Father Fabian 0403 435 471

Father Lucas 0478 768 141

Email: meltonsouth@cam.org.au

Website: stanthonysmeltonsouth.wordpress.com

St Anthony's School Principal: Damien Schuster

Wilson Road, Melton South 3338

Phone: 8099 7800

Email: principal@sameltonsth.catholic.edu.au

Website: www.sameltonsth.catholic.edu.au

Catholic Regional College - Melton (Years 7-12)

Principal: Marlene Jorgensen **Phone:** 8099 6000

Website: www.crcmelton.com.au

ST BERNARD'S PARISH

Parish Secretary: Dolores Turcsan

Admin Assistant: Judy Johnson

Sacramental Coordinator/ Bookkeeper: Naim Chdid

Parish Office closed until further notice

Father Fabian 0403 435 471

Father Lucas 0478 768 141

Email: bacchusmarsh@cam.org.au

Website: http://pol.org.au/bacchusmarsh/Home.aspx

St Bernard's School Principal: Emilio Scalzo

19a Gisborne Rd, Bacchus Marsh VIC 3340

Phone: (03) 5366 5800

Email: principal@sbbacchusmarsh.catholic.edu.au

Website: www.sbbacchusmarsh.catholic.edu.au

ST ANTHONY'S PASTORAL COUNCIL

Sue Alexander	0400 171 843
Lillian Christian - Vice Chair	0400 441 257
Stephen Fernandes	0439 743 533
Amy Honrade	03 9747 0078
Natalie Howard - Chair	0410 478 046
Villy Julita	0403 751 343
Rose Ma'ae	0431 386 473
Kim Nguyen	0431 035 980

EX-OFFICIO:

Fr Fabian Smith PP, Fr Lucas Kyaw Myint,
and Damien Schuster Council Secretary: Judy Johnson

ST BERNARD'S PASTORAL COUNCIL

Cathy Belcher - Vice Chair	0431 082 886
Shane Cook - School Advisory Board	0419 999 052
Peter Farren	0418 594 501
Moir Ross	0400 675 056
Aaron Russell	0401 927 502
John Thorne - Secretary	5310 6692
James Waters - Chair	0403 822 795

EX-OFFICIO:

Fr Fabian Smith PP, Fr Lucas Kyaw Myint,
and Emilio Scalzo

CHILD SAFETY OFFICERS

Coordinator: Godwin Barton (0425 734 449)

Officers: Aloysious Dacunha, Karina Dunne & Lorraine Tellis

**If you would like to receive the sacrament of Reconciliation / Anointing of the Sick please call
Father Fabian 0403 435 471 & Father Lucas 0478 768 141**

Please contact Judy Johnson for any Parish news you would like published in the Newsletter

Email: judyparishnews@gmail.com

PARISH NOTICE

Dear Parish Council Members and Parishioners of St Anthony's, Melton South and St Bernard's Bacchus Marsh,

At this challenging time, with our churches closed, I am mindful that I cannot speak to you all personally. It is important though, that the following message is shared to allow accurate information to be presented.

I have been notified that Fr Alexander Athanas sac has been charged with a criminal offence. The offence is not child related.

It is, however, a serious offence and the matter is being dealt with by Victoria Police.

Fr Alexander has been stood down from active ministry in the parishes and has returned to his Provincial House.

I urge that if anyone has matters that should be raised formally to please contact the Archdiocesan Professional Standards Unit on (03) 9926 5621; (03) 9926 5630, or Victoria Police. I am also available for your pastoral needs so please do not hesitate to contact me should this information distress you in anyway.

The care of our people is of utmost importance. Please know that I am praying for each of you at this time.

May the Peace of Christ be with you

Fr Fabian

Parish Priest

PARISH EVENTS & NOTICES

MASSES AVAILABLE ON LIVE STREAMING

Masses are now being live streamed from the St Anthony's Parish. You can watch Masses by going to the website: stanthonyofpadua.com.au. Click the link for Live Masses. The Masses are coming through the St Anthony's Facebook page— St Anthony of Padua Catholic Church Melton South (you will need to have a Facebook account to be able to view the Masses).

MASS TIMES—LIVE STREAMING FROM ST ANTHONY'S CHURCH

Monday-Saturday 5.30pm-6.00pm Adoration/Rosary/Benediction
Sunday- 9.30am

EASTER SERVICES-LIVE STREAMING FROM ST ANTHONY'S CHURCH

Holy Thursday 9th April 6.00pm Mass of the Lord's Supper
Followed by 1 hour adoration at the Altar of Repose
Concluding with night Prayer

Good Friday 10th April 10.30am Stations of the Cross
2.30pm Preparation for the Passion of Our Lord
3.00pm Celebration of the Passion of Our Lord

Easter Vigil 11th April 6.00pm

Easter Sunday 9.30am

DEATH ANNIVERSARIES/RECENT DEATHS & THE SICK

The list of our sick Parishioners and the Death Anniversaries will be placed on the Altar for every Mass, at both Parishes. If you know of anyone who is ill and you would like to add their name to the sick list or if you have recently lost a loved one and would like to add their name to be mentioned at the Mass that is being live streamed please send a text or leave a message for Judy Johnson 0414 007 009 or email judyparishnews@gmail.com.

HOLY WEEK LITURGY PACKS

All the readings for Holy Week are in packs available at the car park entrance at the St Anthony's Parish and outside the entrance of the St Bernard's Presbytery. If you are out shopping for food or going to work you can call by and collect one. Please ensure you collect the correct pack .

Pack 1—For Parishioners who have no access to internet connection .

Pack 2- For Parishioners who have access to the internet and Facebook.

Pack 3- Children's Easter activities

All of the above packs will be on the website stanthonyofpadua.com.au

SPREAD THE NEWS

Parishioners please inform other Parishioners who have no access to internet and Facebook so they can collect a pack for "Holy Week at Home.' Thank you.

PALMS

Palms will be blessed on Palm Sunday and will be available for collection after the suspension of Church services has ended.

HOLY WATER

Sufficient Holy water will be blessed at the Easter Vigil and will be available for collection after the suspension of Church services has ended.

Dearest Jesus, Judas betrayed You for thirty pieces of silver. Please forgive us when we have placed money or possessions or power ahead of You. Please lead us and guide us so that we never betray You again by sins of greed and pride.

Source: The Catholic Scholar



WORSHIP NEWS

ALL VOLUNTEERS IN OUR PARISH MUST HAVE A CURRENT WORKING WITH CHILDREN CHECK

ST ANTHONY'S

ST ANTHONY'S PASTORAL CARE

We pray for those whose death anniversaries occur at this time:

Marie Dromey, Dean Komanycki, John Mercieca, Jane Spiteri & Oli Oli Tomasi Tullau

Please pray for the Sick:

Jean Barnett, Nickolia & Klara Butkovic, Maria Caruana, Mary Caruana, Liza Fernandes, Judy Layton, Peter Manicaro, Reg Marslen, Kevin Michael, Veronica Michael, Wanda Novak, John Osborne, Peter Poole, Irene Rahilly, Catherine Roberts, Peter Roberts, Pat Roberts, Charlie Spiteri, Dolores Turcsan, Clint Abela Wadge, & John Xuereb and all those who have requested our prayers.

(PLEASE LET US KNOW WHEN YOUR LOVED ONE IS NO LONGER REQUIRED ON THIS LIST)

ST BERNARD'S MINISTRIES

ST BERNARD'S PASTORAL CARE

FAITH ON FIRE PRAYER GROUP

Every fortnight on Thursday at 7.00pm. We pray the Rosary, Stations of the cross, Divine Mercy chaplet and do a Bible reading and discussion.

Next meeting **To be advised**

We pray for those whose death anniversaries occur at this time:

Irene & Br Brendon Gaynor, Myrna Jones Dan & Sheila Whelan

Please pray for the Sick:

Noah Barlow, Chaiel Balcombe, Michael Barrett, Peter Bennett, Steven Braszel, Kevin Bridges, Tina Bower, John Canty, Fred Capuano, Gary Ching, Josephine Cilia, Robyn Cola, Ted Cooling, Marianne Cuskelly, Lindsay & Kathleen Dally, Judy Delahey, Jack DeLuca, Allison Evans, Helen Evans, Justin Fernandez, Pasquale Gagliarbi, Mario Galea, Cynthia Goodyear, Gwen Green, Joe Gristi, Adam Hillier, Elle Hillman, Kiahni Holamotutama, Alicia Holborn, Chaiel Jackson, Matthew Jansen, David Johnson, David Kasprzak, Michael Larkin, Marie Maloney, Patricia Marechal, Debbie Marshall, Jordanis Mary Pauline McDonald, Ian McKechnie, Marcus Meno, Paul Mullin, Arthur Pape, Michael Paterson, Georgia Peacock, Bev Pickett, Mitchell Prendergast, Peter Roberts, Ken Shaw, Terry Sims, Marian Smith, Elizabeth Stehmann, Susan Trist, Dolores Turcsan, Stephen Van Eede, John Van Orsouw, Angela Vicum, Louis Vogels, Mary Wadeson, Barry Walsh, Mary Walsh, Cath Wheelahan, Jayne Wilkins, Patricia Yazbek, & Betty Young.

(PLEASE LET US KNOW WHEN YOUR LOVED ONE IS NO LONGER REQUIRED ON THIS LIST)

FATIMA STATUE

These families are praying together for the mission of the Parish:

Group 1: **John & Rose Ma'ae** **0431 386 473**

Group 2: **Carolyn Cruz** **0401 875 410**

Group 3: **John & Pauline Osborn** **9743 1437**



NEO-CONSTANTINOPOLITAN 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,

[bow during the next line]

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 WORD

GOSPEL Matthew 21:1-11 (Year A)

A reading from the holy Gospel according to Matthew.

"Blessed is he who comes in the name of the Lord"

When they drew near to Jerusalem
and came to Bethphage, to the Mount of Olives,
Jesus sent two disciples, saying to them,
'Go into the village opposite you,
and immediately you will find an ass tied,
and a colt with her;
untie them and bring them to me.
If anyone says anything to you, you shall say,
"The Lord has need of them,"
and he will send them immediately'.
This took place to fulfil
what was spoken by the prophet, saying,
'Tell the daughter of Zion,
Behold, your king is coming to you,
humble and mounted on an ass,
and on a colt, the foal of an ass'.
The disciples went and did as Jesus had directed them;
they brought the ass and the colt,
and put their garments on them, and he sat thereon.
Most of the crowd spread their garments on the road,
and others cut branches from the trees
and spread them on the road.
And the crowds that went before him
and that followed him shouted,
'Hosanna to the Son of David!
Blessed is he who comes in the name of the Lord!
Hosanna in the highest!'
And when he entered Jerusalem
all the city was stirred, saying, 'Who is this?'
And the crowds said,
'This is the prophet Jesus from Nazareth of Galilee'.
The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

FIRST READING Isaiah 50:4-7

A reading from the prophet Isaiah

I did not cover my face against insult and I know I will not be ashamed.

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 21

Comm: My God, my God, why have you abandoned me?

All: My God, my God, why have you abandoned me?

All who see me deride me.
They curl their lips, they toss their heads.
'He trusted in the Lord, let him save him;
let him release him if this is his friend.'

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.

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!

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.'

All: My God, my God, why have you abandoned me?

SECOND READING Philippians 2:6-11

A reading from the letter of St Paul to the Philippians

He humbled himself to become like us and God raised him on 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.
The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Praise to you, Lord Jesus Christ, king of endless glory!
Christ became obedient for us even to death,
dying on the cross.
Therefore God raised him on high
and gave him a name above all other names.
Praise to you, Lord Jesus Christ, king of endless glory!

GOSPEL

Matthew 26:14 - 27:66

The passion of our Lord Jesus Christ according to Matthew

(N. Narrator, J. Jesus, O. Other single speaker, C. Crowd or more than one other speaker.)

N One of the Twelve, the man called Judas Iscariot, went to the chief priests and said:

O What are you prepared to give me if I hand him over to you?

N They paid him thirty silver pieces, and from that moment he looked for an opportunity to betray him.
Now on the first day of Unleavened Bread the disciples came to Jesus to say,

C Where do you want us to make the preparations for you to eat the passover?

N He replied:

J Go to so-and-so in the city and say to him, 'The Master says: My time is near. It is at your house that I am keeping
Passover with my disciples'.

N The disciples did what Jesus told them and prepared the Passover. When the evening came he was at table with the
twelve disciples. And while they were eating he said:

J I tell you solemnly, one of you is about to betray me.

N They were greatly distressed and started asking him in turn,

C Not I, Lord, surely?

N He answered:

J Someone who has dipped his hand into the dish with me, will betray me. 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 Judas, who was to betray him, asked in his turn,

O Not I, Rabbi, surely?

N Jesus answered:

J They are your own words.

N Now as they were eating, Jesus took some bread, and when he had said the blessing he broke it and gave it to the
disciples and said:

J Take it and eat; this is my body.

N Then he took a cup, and when he had returned thanks he gave it to them saying:

J Drink all of you from this, for this is my blood, the blood of the covenant, which is to be poured out for many for the
forgiveness of sins. From now on, I tell you, I shall not drink wine until the day I drink the new wine with you in the
kingdom of my Father.

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

J You will all lose faith in me this night, for the scripture says: I shall strike the shepherd and the sheep of the flock will be
scattered. But after my resurrection I shall go before you to Galilee.

N At this, Peter said:

O Though all lose faith in you, I will never lose faith.

N Jesus answered him,

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

N Peter said to him,

O Even if I have to die with you, I will never disown you.

N And all the disciples said the same.

Then Jesus came with them to a small estate called Gethsemane; and he said to his disciples,

J Stay here while I go over there to pray.

N He took Peter and the two sons of Zebedee with him. And sadness came over him, and great distress. Then he said to
them:

J My soul is sorrowful to the point of death. Wait here and keep awake with me.

N And going on a little further he fell on his face and prayed:

J My Father, if it is possible let this cup pass me by. Nevertheless, let it be as you, not I, would have it.

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

J So you had not the strength to keep awake with me 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, a second time, he went away and prayed:

J My father, if this cup cannot pass by without my drinking it, your will be done!

N And he came again back and found them sleeping, their eyes were so heavy. Leaving them there, he went away again
and prayed for the third time, repeating the same words. Then he came back to the disciples and said to them,

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

N He was still speaking when Judas, one of the Twelve, appeared, and with him a large number of men armed with swords and clubs, sent by the chief priests and elders of the people. Now the traitor had arranged a sign with them. He had said:

O 'The one I kiss, he is the man. Take him in charge.'

N So he went straight up to Jesus and said:

O Greetings, Rabbi,

N and kissed him. Jesus said to him,

J My friend, do what you are here for.

N Then they came forward, seized Jesus and took him in charge. At that, one of the followers of Jesus grasped his sword and drew it; he struck out at the high priest's servant, and cut off his ear. Jesus then said:

J Put your sword back, for all who draw the sword will die by the sword. Or do you think that I cannot appeal to my Father who would promptly send more than twelve legions of angels to my defence? But then, how would the scriptures be fulfilled that say this is the way it must be?

N It was at this time that Jesus said to the crowds:

J Am I a brigand, that you had to set out to capture me with swords and clubs? I sat teaching in the Temple day after day and you never laid hands on me.

N Now all this happened to fulfil the prophecies in scripture. Then all the disciples deserted him and ran away. The men who had arrested Jesus led him off to Caiaphas the high priest, where the scribes and the elders were assembled. Peter followed him at a distance, and when he reached the high priest's palace, he went in and sat down with the attendants to see what the end would be.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus, however false, on which they might pass the death-sentence. But they could not find any, though several lying witnesses came forward. Eventually two stepped forward and made a statement,

O This man said: 'I have power to destroy the Temple of God and in three days build it up',

N The high priest then stood up and said to him:

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

N But Jesus was silent. And the high priest said to him:

O I put you on oath by the living God to tell us if you are the Christ, the Son of God.

N Jesus answered:

J The words are your own. Moreover, I tell you that from this time onward you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.

N At this, the high priest tore his clothes and said:

O He has blasphemed. What need of witnesses have we now? There! You have just heard the blasphemy. What is your opinion?

N They answered:

C He deserves to die.

N Then they spat in his face and hit him with their fists; others said as they struck him:

C Play the prophet, Christ! Who hit you then?

N Meanwhile Peter was sitting outside in the courtyard, and a servant-girl came up to him and said:

O You too were with Jesus the Galilean.

N But he denied it in front of them all, saying:

O I do not know what you are talking about.

N When he went out to the gateway another servant-girl saw him and said to the people there:

O This man was with Jesus the Nazarene.

N And again, with an oath, he denied it,

O I do not know the man.

N A little later the bystanders came up and said to Peter:

C You are one of them for sure! Why, your accent gives you away.

N Then he started calling down curses on himself and swearing:

O I do not know the man.

N At that moment the cock crew, and Peter remembered what Jesus had said, 'Before the cock crows you will have disowned me three times.' And he went outside and wept bitterly. When morning came, all the chief priests and the elders of the people met in council to bring about the death of Jesus. They had him bound, and led him away to hand him over to Pilate, the governor. When he found

that Jesus had been condemned, Judas his betrayer was filled with remorse and took the thirty pieces of silver back to the chief priests and elders, saying:

O I have sinned. I have betrayed innocent blood.

N They replied:

C What is that to us? That is your concern.

N And flinging down the silver pieces in the sanctuary he made off, and went and hanged himself. The chief priests picked up the silver pieces and said:

C It is against the Law to put this into the treasury; it is blood money.

N So they discussed the matter and bought the potter's field with it as a graveyard for foreigners, and this is why the field is called the Field of Blood today. The words of the prophet Jeremiah were then fulfilled: And they took the thirty silver pieces, the sum at which the precious One was priced by children of Israel, and they gave them for the potter's field, just as the Lord directed me.

Jesus, then, was brought before the governor, and the governor put to him this question:

O Are you the king of the Jews?

N Jesus replied:

J It is you who say it.

N But when he was accused by the chief priests and the elders he refused to answer at all. Pilate then said to him:

O Do you not hear how many charges they have brought against you?

N But to the governor's complete amazement, he offered no reply to any of the charges.

At festival time it was the governor's practice to release a prisoner for the people, anyone they chose. Now there was at that time a notorious prisoner whose name was Barabbas. So when the crowd gathered, Pilate said to them,

O Which do you want me to release for you: Barabbas or Jesus who is called Christ?

N For Pilate knew it was out of jealousy that they had handed him over. Now as he was seated in the chair of judgement, his wife sent him a message,

O Have nothing to do with that man; I have been upset all day by a dream I had about him.

N The chief priests and the elders, however, had persuaded the crowd to demand the release of Barabbas and the execution of Jesus. So when the governor spoke and asked them:

O Which of the two do you want me to release for you?

N They said:

C Barabbas.

N Pilate said to them:

O What am I to do with Jesus who is called Christ?

N They all said:

C Let him be crucified!

N Pilate asked:

O Why? What harm has he done?

N But they shouted all the louder,

C Let him be crucified!

N Then Pilate saw that he was making no impression, that in fact a riot was imminent. So he took some water, washed his hands in front of the crowd and said:

O I am innocent of this man's blood. It is your concern.

N And the people, to a man, shouted back:

C His blood be on us and on our children!

N Then he released Barabbas for them. He ordered Jesus to be first scourged and then handed over to be crucified.

The governor's soldiers took Jesus with them into the Praetorium and collected the whole cohort round him. Then they stripped him and made him wear a scarlet cloak, and having twisted some thorns into a crown they put this on his head and placed a reed in his right hand. To make fun of him they knelt to him saying:

C Hail, king of the Jews!

N And they spat on him and took the reed and struck him on the head with it. And when they had finished making fun of him, they took off the cloak and dressed him in his own clothes and led him away to crucify him.

On their way out, they came across a man from Cyrene, Simon by name, and enlisted him to carry his cross. When they had reached a place called Golgotha, that is, the place of the skull, they gave him wine to drink. When they had finished crucifying him they shared out his clothing by casting lots, and then sat down and stayed there keeping guard over him. Above his head was placed the charge against him; it read: 'This is Jesus, the King of the Jews'. At the same time two robbers were crucified with him, one on the right and one on the left.

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

C So you would destroy the Temple and rebuild it in three days! Then save yourself! If you are God's son, come down from the cross!

N The chief priests with the scribes and elders mocked him in the same way, saying:

C He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He put his trust in God; now let God rescue him if he wants him. For he did say, 'I am the son of God'.

N Even the robbers who were crucified with him taunted him in the same way.

From the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice:

J Eli, Eli, lama sabachthani?

N That is: 'My God, my God, why have you deserted me?' When some of those who stood there heard this, they said:

C The man is calling on Elijah,

N and one of them quickly ran to get a sponge which he dipped in vinegar and, putting it on a reed, gave it him to drink. The rest of them said:

C Wait! See if Elijah will come to save him.

N But Jesus, again crying out in a loud voice, yielded up his spirit.

All kneel and pause a moment.

N At that, the veil of the Temple was torn in two from top to bottom; the earth quaked; the rocks were split; the tombs opened and the bodies of many holy men rose from the dead, and these, after his resurrection, came out of the tombs, entered the Holy City and appeared to a number of people,

Meanwhile the centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said:

C In truth this was a son of God.

N And many women were there, watching from a distance, the same women who had followed Jesus from Galilee and looked after him. Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

When it was evening, there came a rich man of Arimathaea called Joseph, who had himself become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered it to be handed over. So Joseph took the body, wrapped it in a clean shroud and put it in his own new tomb which he had hewn out of the rock. He then rolled a large stone across the entrance of the tomb and went away. Now Mary of Magdala and the other Mary were there, sitting opposite the sepulchre.

Next day, that is, when Preparation Day was over, the chief priests and the Pharisees went in a body to Pilate and said to him,

C Your Excellency, we recall that this imposter said, while he was still alive, 'After three days I shall rise again'. Therefore give the order to have the sepulchre kept secure until the third day, for fear his disciples come and steal him away and tell the people, 'He has risen from the dead'. This last piece of fraud would be worse than what went before.

N Pilate said to them:

O You may have your guards. Go and make all as secure as you know how.

N So they went and made the sepulchre secure, putting seals on the stone and mounting a guard.

COMMUNION ANTIPHON

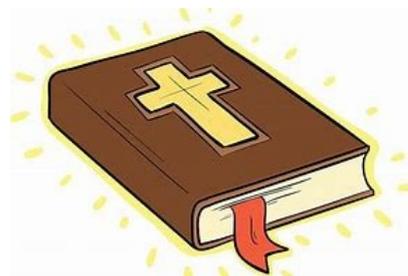
Father, if this chalice cannot pass without my drinking it,
your will be done.

NEXT WEEK'S READING

First Reading: Acts 10:34, 37-43

Second Reading: 1 Cor 5:6-8;

Gospel: Jn 20:1-9



Catholic worship and piety: Palm Sunday 2020

Seven things to know about Palm Sunday

1. The day is called both “Palm Sunday” and “Passion Sunday”. The first name comes from the fact that it commemorates Jesus’ triumphal entry into Jerusalem, when the crowd had palm branches (John 12:13).

The second name comes from the fact that the narrative of the Passion is read on this Sunday (it otherwise wouldn’t be read on a Sunday, since the next Sunday is about the Resurrection). Holy Week begins on Palm Sunday, which joins the foretelling of Christ’s regal triumph and the proclamation of the passion.

2. One of the notable features of this day is a procession before Mass. The commemoration of the entrance of the Lord into Jerusalem is celebrated with a solemn procession, in which the faithful in song and gesture imitate the Hebrew children who went to meet the Lord singing “Hosanna”.

The procession may take place only once, before the Mass which has the largest attendance, even if this should be in the evening either of Saturday or Sunday. The congregation should assemble in a secondary church or chapel or in some other suitable place distinct from the church to which the procession will move.

The palms or branches are blessed so that they can be carried in the procession. The palms should be taken home, where they will serve as a reminder of the victory of Christ that they celebrated in the procession.

It is not necessary that palm branches be used in the procession. Other forms of greenery can also be used.

The procession, commemorating Christ’s messianic entry into Jerusalem, is joyous and popular in character.

3. The faithful should be instructed as to the meaning of this celebration so that they might grasp its significance. They should be reminded that the important thing is participation at the procession, not only the obtaining of palm or olive branches. Palms or olive branches should not be kept for magical reasons. Palms and olive branches are kept in the home as a witness to faith in Jesus Christ, the messianic king, and his Paschal Victory.

4. What was Jesus doing at the Triumphal Entry?

Pope Emeritus Benedict XVI explains: “Jesus claims the right of kings, known throughout antiquity, to requisition modes of transport. The use of an animal on which no one had yet sat is a further pointer to the right of kings. Most striking, though, are the Old Testament allusions that give a deeper meaning to the whole episode. ...

“For now let us note this: Jesus is indeed making a royal claim. He wants his path and his action to be understood in terms of Old Testament promises that are fulfilled in his person. ...

“At the same time, through this anchoring of the text in Zechariah 9:9, a “Zealot” exegesis of the kingdom is excluded: Jesus is not building on violence; he is not instigating a military revolt against Rome. His power is of another kind: it is in God’s poverty, God’s peace, that he identifies the only power that can redeem (*Jesus of Nazareth*, vol. 2).

By Jimmy Akin, ncregister.com

5. The reaction of the crowd shows that they recognised him as their messianic king.

Benedict XVI notes: “The spreading out of garments likewise belongs to the tradition of Israelite kingship (cf. 2 Kings 9:13). What the disciples do is a gesture of enthronement in the tradition of the Davidic kingship, and it points to the Messianic hope that grew out of the Davidic tradition.

“The pilgrims who came to Jerusalem with Jesus are caught up in the disciples’ enthusiasm. They now spread their garments on the street along which Jesus passes.

“They pluck branches from the trees and cry out verses from Psalm 118, words of blessing from Israel’s pilgrim liturgy, which on their lips become a Messianic proclamation: “Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!” (Mark 11:9–10; cf. Ps 118:26).

6. Benedict XVI explains the word “Hosanna”: “Originally this was a word of urgent supplication, meaning something like: Come to our aid! The priests would repeat it in a monotone on the seventh day of the Feast of Tabernacles, while processing seven times around the altar of sacrifice, as an urgent prayer for rain.

“But, as the Feast of Tabernacles gradually changed from a feast of petition into one of praise, so too the cry for help turned more and more into a shout of jubilation.

“By the time of Jesus, the word had also acquired Messianic overtones. In the Hosanna acclamation, then, we find an expression of the complex emotions of the pilgrims accompanying Jesus and of his disciples: joyful praise of God at the moment of the processional entry, hope that the hour of the Messiah had arrived, and at the same time a prayer that the Davidic kingship and hence God’s kingship over Israel would be re-established.”

7. Is the same crowd that cheered Jesus’ arrival the one that demanded his crucifixion just a few days later?

Benedict XVI argues that it was not: “All three Synoptic Gospels, as well as St John, make it very clear that the scene of Messianic homage to Jesus was played out on his entry into the city and that those taking part were not the inhabitants of Jerusalem, but the crowds who accompanied Jesus and entered the Holy City with him.

“This point is made most clearly in Matthew’s account through the passage immediately following the Hosanna to Jesus, Son of David: ‘When he entered Jerusalem, all the city was stirred, saying: Who is this? And the crowds said: This is the prophet Jesus from Nazareth of Galilee’ (Matthew 21:10–11). . . .

“People had heard of the prophet from Nazareth, but he did not appear to have any importance for Jerusalem, and the people there did not know him.

“The crowd that paid homage to Jesus at the gateway to the city was not the same crowd that later demanded his crucifixion.”