

St. Osmund's Catholic Church Gainford

Palm Sunday



Readings and Reflection

This gospel is read at the procession with palms before Mass:

Gospel Mark 11:1-10

Blessings on him who comes in the name of the Lord!

When they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples, and said to them, 'Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. If any one says to you, "Why are you doing this?" say, "The Lord has need of it and will send it back here immediately."' And they went away, and found a colt tied at the door out in the open street; and they untied it.

And those who stood there said to them, 'What are you doing, untying the colt?'

Palm Sunday

24th March

And they told them what Jesus had said; and they let them go.

And they brought the colt to Jesus, and threw their garments on it; and he sat upon it.

And many spread their garments on the road, and others spread leafy branches which they had cut from the fields.

And those who went before and those who followed cried out, '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!'

The following are the readings at the Mass itself:

First reading Isaiah 50:4-7

**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.

Responsorial Psalm

21(22):8-9,17-20,23-24

**My God, my God, why have you
forsaken 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.

Second reading Philippians 2:6-11

**Christ 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 Phil2:8-9

*Gospel acclamation during Lent: We
do not sing 'Alleluia' at this time. Our
acclamation will be: 'Glory and Praise to
You O Christ'. Fr Thomas will sing once
and we will repeat. Please join in.*

Glory and praise to you, O Christ!

Christ was humbler yet, even to
accepting death, death on a cross.
But God raised him high and gave him
the name which is above all names.

Glory and praise to you, O Christ!

Gospel Mark 14:1-15:47

The Passion of our Lord Jesus Christ according to Mark

Key: N. Narrator. ✠ Jesus. O. Other
single speaker. C. Crowd, or more than
one speaker.

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

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

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

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

N. and they were angry with her. But
Jesus said,

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

N. Judas Iscariot, one of the Twelve,
approached the chief priests with an
offer to hand Jesus over to them. They
were delighted to hear it, and promised

to give him money; and he looked for a
way of betraying him when the
opportunity should occur.

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

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

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

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

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

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

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

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

C. Not I, surely?

N. He said to them,

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

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

✠ Take it: this is my body.

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

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

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

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

N. Peter said,

O. Even if all lose faith, I will not.

N. And Jesus said to him,

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

N. But he repeated still more earnestly,

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

N. And they all said the same.

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

✠ Stay here while I pray.

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

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

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

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

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

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

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

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

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

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

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

O. Rabbi!

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

Then Jesus spoke:

✠ Am I a brigand, that you had to set out to capture me with swords and clubs? I was among you teaching in the Temple

day after day and you never laid hands on me. But this is to fulfil the scriptures.

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

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

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

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

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

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

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

O. Are you the Christ, the Son of the Blessed One?

N. Jesus said,

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

N. The high priest tore his robes, and said:

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

N. And they all gave their verdict: he deserved to die.

Some of them started spitting at him and, blindfolding him, began hitting him with their fists and shouting,

C. Play the prophet!

N. And the attendants rained blows on him.

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

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

N. But he denied it, saying.

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

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

O. This fellow is one of them.

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

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

N. But he started calling down curses on himself and swearing,

O. I do not know the man you speak of.

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

First thing in the morning, the chief priests together with the elders and scribes, in short the whole Sanhedrin,

had their plan ready. They had Jesus bound and took him away and handed him over to Pilate.

Pilate questioned him:

O. Are you the king of the Jews?

N. He answered,

✠ It is you who say it.

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

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

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

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

O. Do you want me to release for you the king of the Jews?

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

O. But in that case, what am I to do with the man you call king of the Jews?

N. They shouted back,

C. Crucify him!

N. Pilate asked them,

O. Why? What harm has he done?

N. But they shouted all the louder,

C. Crucify him!

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

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

C. Hail, king of the Jews!

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

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

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

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

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

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

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

N. Even those who were crucified with him taunted him.

When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice,

✠ Eloi, Eloi, lama sabachthani?

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

C. Listen, he is calling on Elijah.

N. Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink, saying:

O. Wait and see if Elijah will come to take him down.

N. But Jesus gave a loud cry and breathed his last.

All kneel and pause for a moment.

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

O. In truth this man was a son of God.

N. There were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger and Joset, and Salome. These used to follow him and look after him when he was in Galilee. And there were many other women there who had come up to Jerusalem with him.

It was now evening, and since it was Preparation Day (that is, the vigil of the sabbath), there came Joseph of Arimathaea, a prominent member of the Council, who himself lived in the hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. Pilate, astonished that he

should have died so soon, summoned the centurion and enquired if he was already dead. Having been assured of this by the centurion, he granted the corpse to Joseph who bought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance to the tomb. Mary of Magdala and Mary the mother of Joset were watching and took note of where he was laid.

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Feast Days this week

Thursday 28th March: Maundy

Thursday

Friday 29th March: Good Friday

Saturday 30th March: Holy Saturday

Easter services

As in previous years, the main services for the Triduum are going to be celebrated jointly with Barnard Castle and the Ordinariate, this year they take place at Barnard Castle. Any singers who would be willing to join a gathered choir, please let Fr. Thomas know.

Thursday 28 March – Maundy Thursday
11am, S. Mary's Cathedral, Newcastle – Chrism
Mass 7pm

S. Mary's, Barnard Castle – Mass of the Lord's Supper (followed by the watch until midnight)

Friday 29 March – Good Friday
11am, S. Mary's Church of England Church/
village green – Churches Together in Gainford
service

3pm, **S. Mary's, Barnard Castle – Good Friday liturgy**

6pm, S. Osmund's – Stations of the Cross
Saturday 30 March – Holy Saturday
8.30pm, S. Mary's Barnard Castle – Easter Vigil

Sunday 31 March – Easter Day
9.30am, S. Osmund's – Easter Day Mass

In the Catholic tradition, a Homily, interprets the readings, shining a light on the present and asking each one of us what we must change in our lives, from today. The challenge is not so much about recounting the history or retelling the story, but living the gospel.

Mark's Account

Each of the four Evangelists give an account of the Passion, but each tells the story with his own particular style and emphasis. The account read this year is written by Mark, Saint Peter's helper and companion in Rome, and it shows the stark human abandonment of Jesus. The behaviour of the disciples is portrayed negatively. In the garden they fall asleep three times while Jesus prayed. Judas betrayed him, while Peter with a curse denied any knowledge of him. All flee. Jesus' only words from the cross were: "My God, my God, why have you forsaken me." Even these plaintive words were met with derision. Yet, as Jesus breathes his last, God acts to confirm his Son. The veil of the temple was rent in two, and a Roman Centurion confesses: "Truly this was God's son."

There are moments in the lives of most Christians when they need desperately to cry out with Jesus: "My God, my God, why have you forsaken me", only to find, as Jesus did, that God is listening, and can reverse tragedy. It is above all a comfort to those who find it hard to bear the cross to know that it wasn't easy for God's own son, either.

In Luke's account, Jesus is less anguished by his own fate than by his concern for others. He heals the slave's ear at the time of the arrest; on the road to Calvary he worries about the fate of the women; he forgives those who crucified him; and he promises paradise to the penitent thief. The crucifixion becomes the occasion of divine forgiveness and care, and Jesus dies tranquilly praying: "Father, into your hands I commend my spirit." St. John, on the other hand, describes the passion of Jesus as his calm, almost royal return into the presence of his Father.

It is important that some see our Lord's head bowed in dejection, while others observe his arms outstretched in forgiveness, and still others perceive, in the title on the cross, the proclamation of a reigning king. All these accounts combine together to give us food for thought and prayer.

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Entering into Palm Sunday

The account of the Passion is a vivid story with a variety of characters and much action. To enter into the passage we can read the story slowly and see if we can identify with different characters in the story. Also any one scene within the story can provide us with much food for reflection and prayer. Keep in mind that one of the aims in reflecting on the passage is to discover the GOOD NEWS the story has for us. Here are just a few general pointers for prayer. (Kieran O'Mahony)

1. *The identity of Jesus is revealed as the Messiah and the Son of God, not with a display of human power, but as one who*

was prepared to suffer unto death to show us how our God loves us. How does the Passion story speak to you as a revelation of how God loves you?

2. *Jesus gives us an example of patient endurance and faithfulness in suffering. Suffering is something we all encounter. It is not something that anyone likes but sometimes we cope with it better than others. What have you found helps you to cope better with suffering?*
3. *As you read through the narrative of the Passion where do you find yourself resonating with a character in the action? Is there any message there for you that is lifegiving?*

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