

Passion (Palm) Sunday (b) 24th March 2024

Introduction

*leader: Greet the people and name the Sunday of the Year (see above)
Acknowledge visitors and welcome them.
Remind everyone that there will be refreshments ? ? ? ?
Announce the theme of the liturgy (see next)*

Theme – the beginning of the first Holy Week

*leader: The story of the 'first Holy Week' events in Jerusalem,
climax our Lenten journey as followers of Jesus.
These events are central to deepening our commitment.
Of all the stories of Holy Week
that offer newness and hope,
the story of Jesus' suffering and death
in the gospel passages from Mark (Passion Sunday)
and John (Good Friday)
climax the Lenten readings about 'outsiders'.
Jesus' faith-filled actions – more than any other person's –
have the capacity to gain life and give life
when the old world offers no life!*

(Announce the gathering at the entrance for the traditional blessing of Palms)

THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

The Prologue *(near the entrance of the Church)*

*leader: Friends, for five weeks of Lent we have been preparing
for the celebration of Jesus Christ's Passover mystery.
We begin by remembering Christ's entry into Jerusalem.
His triumphant entry into his own city, began his saving work.*

Greeting

*presider: Ki te ingoa o te Matua, ✠ o te Tamaiti, o te Wairua Tapu:
Grace, mercy and peace from God the Father and Christ Jesus our Lord,
be with you all:*

*all: **And with your spirit.***

*leader: Let us pray:
O God, increase our faith and listen to our prayers.
Today we honour Christ by carrying these branches.
May we honour You every day by living always in him,
who reigns with You now and always:*

*all: **Amen.***

Blessing of Branches

*presider: Almighty and eternal God, bless + these branches [palms]
and make them holy; and grant that we who joyfully accompany Christ
the King today may by his grace arrive one day in the new and eternal
Jerusalem, where he lives and reigns for ever and ever:*

*all: **Amen***

Prologue Reading:

leader: A demonstration takes place outside the city of Jerusalem, 'close to the Mount of Olives', and brings to the surface the tragic misunderstanding between the 'people', who believe in the near coming of the kingdom of their father David; and Jesus alone among his own.

*reader: **Mark 11 : 1 – 10***

Opening Prayer

*leader: (Kia inoi tatou: ...) Almighty ever-loving 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, now and always:*

*all: **Amen.***

Procession of the palms (*During the procession Psalm ? can be sung:*)

LITURGY OF THE WORD

Introduction to the first reading: (*Isaiah 50 : 4 – 7*)

leader: It is the Lord God who could counter the power of the Babylonian empire. The power of the new Word from the Lord based on the memory of God's powerful and subversive Word in the past. Isaiah now is the mouthpiece of that new Word. Isaiah is the agent of change the Babylonian empire had not reckoned on!

Introduction to the second reading: (*Philippians 2 : 6 – 11*)

leader: For Paul, Jesus' death and resurrection, extend the tradition of life in the shape of death and power in the form of suffering – found in the poetry of Isaiah's Servant Songs and in the psalmist's laments.

Gospel Acclamation:

*all: 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!*

Introduction to the gospel reading: (*Mark 14 : 1 – 15 : 47*)

leader: Jesus' work in Galilee had no sooner begun than Mark tells the reader that Pharisees and Herodians plotted to destroy Him. Three times Jesus had predicted his own violent death. Each time his disciples didn't understand. Ignorance of Jesus' power to transform with God's power-for-life-giving comes to a climax when Jesus arrives in Jerusalem – when he declares the

temple to be a house of prayer for all the nations. That declaration, according to Mark, led the religious powers-that-be (the priests and scribes) to plot to destroy him.

Homily Notes (presider)

- *In the beginning of Mark's gospel, John the Baptist was 'handed over' to king Herod (Mk.1:14). Underpressure, the king yielded to allowing the prophet to be killed (Mk.6:26). When Herod addressed a question about who Jesus might be, the king recalled John's violent death - "It is John whose head I cut off; he has risen from the dead" (Mk.6:16 NJB).*
- *The ultimate act of prophetic criticising is embodied in Jesus' death. His death announces the end of the world that promotes death. He takes death into his own person. His work in Galilee had no sooner begun that Mark tells the reader that Pharisees and Herodians plotted to destroy him (Mk.3:6).*
- *Three times Jesus predicts his own violent death (Mk.3:6). Three times Jesus predicts his own violent death (Mk.8:31, 9:31 & 10:33-34); yet each time his disciples didn't understand. This criticism and ignorance of Jesus' power to transform with God's power for life-giving, comes to a climax when Jesus arrives at Jerusalem and purified the Temple. He declares the temple to be 'a house of prayer for all the nations.' According to Mark that declaration led the religious powers-that-be to plot to destroy Him (Mk.11:17-18).*
- *Into this threat came a woman with insight, who admired Jesus for what he was, and prepared him for His death. According to Mark the incident occurred two days before the Jewish Passover while Jesus was dining at the home of Simon, a former leper. The woman came in and poured a jar of expensive ointment on Jesus' head. Some who were present said it was wasting resources better given to support the poor (Mk.14:4b-5).*
- *In Hebrew tradition (1 Kg.1) the priests by an action similar to this woman's, recognised the king as the Lord God's instrument on Earth. The angry indignation of the male onlookers contrasts with the woman's action. Rather than being wasteful the woman acts in a priestly way. She recognises the Messiah preparing for his 'hour'. Jesus said to the onlookers: "Leave her alone..., what she has done for me is a good work; wherever throughout all the world, the gospel is proclaimed, what she has done will be told as well, in remembrance of her" (vv.6-9 NJB).*
- *Jesus refers to his 'exodus' - "You ewill not always have Me" (v.14b). Jesus' 'body' whose absence is anticipated, will be replaced by the practice of disciples giving bread to the poor (Mk.6:32ff & 8:1-9). The unnamed woman's attitude of having and giving contrasts with the trading mentality - selling/profit-making mentality of the male onlookers.*

- *Jesus implies that the poor will always be the responsibility and focus of a disciples' outlook and generosity (Mk.14.71). The woman's act recognises Jesus as Messiah while he is there! Her act links the 'exodus' of the Messiah who must suffer and die with the messianic practice of his disciples. True disciples of the Christ will continue the "body of Christ" by their giving bread to the poor in the absence of Christ. Later Jesus states that one of the Twelve (his innermost circle of followers) will "hand him over" for money (v.18).*
- *For Mark's readers Peter and Judas are both betrayers. But the examples are opposed: one betrayal is unforgivable, the other is not! When Jesus left the supper room to go with his disciples to the Mount of Olives, he had come to terms with the necessity that he would suffer and die in order for the realm of God to come. In Mark's view the Twelve had not accepted this reality and Jesus predicts they "all will be scattered" (Mk. 14:27). Peter denies this only to be told that he will be particularly unfaithful, denying Jesus three times! Mark begins the story of Jesus' passion on this gloomy note.*
- *In Mark's account there is only the memory of the unnamed woman's priestly action of preparing Jesus' body, 'for burial' (Mk.14:3-9) and after the crucifixion, the comment of an onlooking Roman centurion (v.39). The woman's action and soldier's comment, recognise Jesus as the true one to bring about the reigning of God. This contrasts sharply with the lack of insight of Judas and Peter and the religious and political leadership. So the liberator of all, comes to his 'hour'.*

Creed / Statement of Faith

Intercessions – Holy Week [following Sun 24th March 2024]*invitation to pray:*

leader: *Friends, as the Easter solemnities draw near, let us pray earnestly to the Lord that we who are baptised, and the whole world, may enter more fully the mystery of Christ's death and resurrection:*

1: *For the Christian people, that during this season we may be nourished more richly by every word that comes from the mouth of God:*

- (pause) - *God of Renewel, hear us:*

all: **God of Renewel, hear us.**

2: *That nations in need, may receive assistance and that peace and stability may reign throughout the world: - (pause) - God of Peace-makers, hear us:*

all: **God of Peace-makers, hear us.**

3: *That our Lenten self-denial may inspire us to reach out in love to those who need our help: - (pause) – God of humble service, hear us:*

all: **God of humble service, hear us.**

4: *That all who are afflicted and in distress may receive the comfort of divine grace, as Jesus did in his time of suffering:*

- (pause) – *Father of the Poor and Suffering, hear us:*

all: **Father of the Poor and Suffering, hear us.**

5: *For the sick: we pray for:*

(Maungaturoto) **Trevor Brljevich, Lulu & Tony Ruiterman, Bill Lewis, Beverly Simons, Bob & Julia Bland, Adolph Layec, Jeremy McCroskerery, . . .**

(Mangawhai) **Petronella ter Veer, Matteo Gray, Pamela Downes, Phillip Cotching, Petronella Brom & family, Lorna Boccock, Veronica Grigg, Geraldine Choromanski, Judy Perry, Roselle & Owen McGrane, Iain Butler, Francis Cahill, Richard Henry, Frank Woodside, Bill Warren,**

(Wellsford) **Dallas Colville, Rita McCurran, Wilma Jansen, Lucille Jenneker, Gerard McCurran, Kiri Walton, Lagi Sands, Tim Emberson, Iris Barrow,**

Bless them for they share in Christ's passion through their suffering:

- (pause) – *God of Healing, hear us:*

all: **God of Healing, hear us.**

6: *For those who have died: in the conflict zones in our world, . . .*

For Veronica Butler, And those whose anniversaries occur about now:

Charles Wenzlich, Mavis Joseph, Katerina Kinkella, Ike Harrop, Bob

Ohlson, And for the victims of the mosque shootings 5 years ago,

May they be welcomed into the community of saints and martyrs to share in the joy of heaven: - (pause) – God the Merciful One, hear us:

all: **God the Merciful One, hear us:**

Concluding Prayer:

leader: *O God, You know that Your people's lives are subject to need and hardship. Grant the desires of those who pray to You, and hear the prayers of those who believe in You. We ask this through Jesus Christ:*

all: **Amen**

LITURGY OF THE EUCHARIST**Prayer over the Gifts**

*presider: (Kia inoi tatou: ...) Lord,
through the passion of Your only-begotten Son
draw near to us with Your forgiveness,
that we who can merit nothing of ourselves
may through the unique sacrifice of Christ
experience the healing power of Your mercy.
Grant this through Jesus Christ our Lord:*

*all: **Amen***

Preface

presider: The Lord be with you.

*all: **And also with you.***

presider: Lift up your hearts.

*all: **We lift them up to the Lord.***

presider: Let us give thanks to the Lord our God.

*all: **It is right to give our thanks and praise.***

*presider: It is truly right and just,
our duty and our salvation,
always and everywhere to give You thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.
Though he was sinless, he suffered willingly for sinners;
though innocent, he accepted condemnation to save the guilty.
By his dying he washed away our sins;
by rising again from the dead
he won justification for us all.
And so, with all the angels and saints,
we sing the joyful hymn of Your praise:*

*all: **Holy holy holy!***

EUCHARISTIC PRAYER III**Memorial Acclamation**

(the Eucharistic Prayer ends with the great 'AMEN')

Introduction to the Lord's Prayer

either

*leader: With trust in God, who nourishes us in the hour of need,
let us pray as Jesus taught us:*

or

leader: Let us pray for the coming of God's realm as Jesus taught us.

or

*leader: The Father has forgiven us, let us forgive our neighbour from the heart
as we say:*

all: **Our Father, . . .**

presider: *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 freed from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.*

all: **For the kingdom, the power and the glory are Yours,
now and for ever. Amen.**

Sign of Peace

presider: *Lord Jesus Christ, you said to your apostles:
'Peace I leave with you, my peace I give to you'.
Look not on our sins, but on the faith of your Church
and grant us the peace and unity of your Realm,
where you live, now and always:*

all: **Amen.**

presider: *The peace of the Lord be with you:*

all: **And with your spirit.**

leader: *Let us offer each other a sign of peace:*

Lamb of God

all: **Lamb of God, You take away the sins of the world,
have mercy on us (x2)
Lamb of God, You take away the sins of the world,
grant us peace.**

presider: *Lord Jesus Christ, Son of the living God,
who by the will of the Father
and the work of the Holy Spirit,
through your death gave life to the world;
free us by this your most holy Body and Blood
from all our sins and from every evil:
keep us always faithful to your commandments
and never let us be parted from you.*

all: **Amen**

either

presider: *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.*

or

presider: *This is the bread come down from heaven; whoever eats this bread
will never die. This is the cup of eternal life; whoever drinks of it will
live forever:*

all: **Lord, I am not worthy that You should enter under my roof,
but only say the Word and my soul shall be healed.**

Holy Communion

*presider: Ko te Tinana o te Karaiti:
(Ko nga Toto o te Karaiti:)*

Prayer after Communion

*leader: (Kia inoi tatou: ...) Lord,
You have fed us with this holy food
and, through the death of Your Son,
have inspired us to hope for what our faith promises;
lead us by his resurrection
to the haven we so earnestly desire.
We ask this through Jesus Christ our Lord:*

*all: **Amen.**
(an opportunity for announcements/notices etc. ...)*

Dismissal

*leader: Look, we pray, O Lord, on this Your family
for whom Your Son Jesus Christ did not hesitate
to be delivered into the hands of the wicked
and submit to the agony of the Cross;
who lives and reigns for ever and ever:*

*all: **Amen.***

*leader: May God, the Father of mercies,
who has given us an example of love
in the Passion of his Only Begotten Son,
grant that, by serving God and our neighbour
we may lay hold of the wondrous gift
of his blessing:*

*all: **Amen.***

*leader: So that we may receive the reward
of everlasting life from him,
through whose Earthly Death we believe
that we escape eternal death:*

*all: **Amen.***

*leader: And by following the example
of his self-abandonment,
may we possess a share in his resurrection:*

*all: **Amen.***

The Blessing

*presider: Kia whakapaingia koutou e te Atua kaha rawa,
e te Matua, e te Tamaiti ✠ e te Wairua Tapu.*

*all: **Amene***

leader: The Mass has ended, go in peace.

*all: **Thanks be to God.***