



**Palm Sunday of the
Lord's Passion
March 29, 2015**

Sunday Liturgy Guide for the Church of the Poor in the Spirit of the New Evangelization

The Church of the Poor, through the Basic Ecclesial Communities, relives Jesus' triumphant entry to Jerusalem by sharing in the sufferings and struggles of the poor.

As we celebrate Palm Sunday and relive the triumphant entry of Jesus into Jerusalem and his succeeding passion and death, let us continue to reflect on the context of our faith, as articulated by the PCP-II. As we do so, we ask ourselves whether we are ready to recognize the triumphant entry of Jesus into our lives as a people. What is his kingship that we must share as we love God and serve His people? Listen to what PCP-II has to say:

“C.4 A Priestly, Prophetic and Kingly People

c) A Kingly People

The people of God has received from Christ the power to overcome the reign of sin. By serving Christ in others we can bring our brethren to the Lord Jesus to serve whom is to reign. Whenever Christians order creation to the praise of God, and make the world a place more worthy of the children of God, whenever by our work we improve the world and permeate it with the values of Christ, whenever we are able to overcome sin in ourselves and in the environment and allow the grace of God to break through into the world, then we exercise our share in the kingship of Christ. To be king is to minister, to serve.”

So, Catholics and Christians, whom are you serving now? In what sense is your kind of service perpetuating patronage and servitude, oppression and exploitation, injustice and violence? Can you opt for the opposite: dignity and equality, solidarity and self-giving, justice and peace? ■

Introductory Rites

P: In the name of the Father, and of the Son, and of the Holy Spirit.

C: *Amen*

P: The Lord be with you.

C: *And with your spirit.*

Introduction and Welcome

P: Dear brothers and sisters, since the beginning of Lent until now we have prepared our hearts by penance and charitable works of justice and compassion. 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 his footsteps, so that, being made by his grace partakers of the Cross, we may have a share also in his Resurrection and in his life.

Let us pray: 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 forever and ever.

(The priest then sprinkles the branches with holy water without saying anything.)

Gospel Reading:

P: The Lord be with you.

C: *And with your Spirit.*

P: A reading from the Holy Gospel according to John (John 12:12-16)

C: *Glory be to you, O Lord.*

“When the great crowd that had come to the feast heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him, and cried out: “Hosanna! “Blessed is he who comes in the name of the Lord, the king of Israel.” Jesus found an ass and sat upon it, as is written: Fear no more, O daughter Zion; see, your king comes, seated upon an ass's colt. His disciples did not understand this at first, but when Jesus had been glorified they remembered that these things were written about him and that they had done this for him.”

P: The Gospel of the Lord.

C: *Praise be to you, O Lord Jesus Christ.*

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

(Procession to the Church begins.)

Commentary on John 12:12-16

John's version of Jesus' triumphant entry to Jerusalem. The people's action welcoming him as king is linked to an earlier act of Jesus: they were attracted by Jesus' resurrecting the dead Lazarus, for Jesus is the fountain of life. Jesus is free and completely in control of the situation: he did not need anyone to find him an ass to ride on. The disciples couldn't understand the enthusiasm and proclamation of the people and the freedom and audacity of Jesus. Only later, after the resurrection would they comprehend what this was all about.

(In the Church, the Mass starts with the Collect.)

Collect

P: Let us pray: By your help, we beseech

P: Let us pray: Almighty ever-living God, who as an example of humility for the human race to follow caused our Savior

to take flesh and submit to the Cross, graciously grant that we may heed his lesson of patient suffering and so merit a share in his Resurrection. Who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever.
C: Amen.

LITURGY OF THE WORD

First Reading: Is 50:4-7

L: A reading from the Prophet Isaiah

The Lord GOD has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back. I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting. The Lord GOD is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame.

L: The Word of the Lord.

C: Thanks be to God.

Commentary on Is 50:4-7:

This is the third song of the Suffering Servant. It speaks particularly of the Suffering Servant as being formed by God so that he could articulate the mind of God to the lowly. But this is strange: filled with the word of God and trained to proclaim it, yet when arrested and tortured, he opened not his mouth, he did not complain. Confident was he that God would vindicate him. Before his oppressors and torturers, he would not betray the cause of the poor and the weary by his vengeful rebellion and loud complaints. Yahweh has taken his side: with the victim he would execute the quiet underground plan of liberation.

Responsorial Psalm: Ps 22:8-9, 17-18, 19-20, 23-24

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

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

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

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

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

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

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

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

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

Commentary on Ps 22

This is an individual psalm of lament, of three parts: (a) lamentation, vv. 2-22; (b) thanksgiving, vv. 23-27, and (c) hymn to the Lord, the king of all, vv. 28-32. The lamentation part articulates the depth of the psalmist's sadness and extent of victimization. He feels so alone and abandoned that he raises the question: My God, my God, why have you abandoned me? This question expresses extreme

solitude that leads to death; and the “why” that seeks justice through a judicial process. But the psalmist also realizes that his help radically is in the Lord. That is why he expresses, in his dire torment and slow death, such an enormous absolute trust, gratitude and praise to God as his only savior. The history of his people’s struggle has proved this so.

Second Reading: Phil 2:6-11

L: The second reading is taken from the Letter to the Philippians

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Phil 2:6-11

This is one of the most moving hymns that Paul, or the author, has used in order to describe the profound solidarity of the divine Jesus with the depth of the human condition. Written in prison for the Christian community of a prime city dedicated to the father of the Greek conqueror Alexander the Great and now a useful and powerful hub of the Roman Empire, a crossroad that connects Europe and Asia, the letter is written with full tenderness along the themes of Jesus’ humiliation and exaltation. This

theme is developed within the dynamic framework of Jesus’ descent into the emptiness and nothingness of the human condition, only to ascend into the glory of God the Father, adored and hallowed by everyone and all of creation. This divine solidarity with the human condition is so audacious and so tender, made possible by the incarnation of one who has pre-existed equally with the Father. Yet he has disregarded his equality with God, and preferred instead to empty himself, becoming totally poor with humanity, in total obedience to the will of the Father. It is his total solidarity with the masses, being thoroughly with the masses, and being the poorest servant of the poor that has led him to death, even death on the cross. It is that extreme emptiness and death on the cross that define his exaltation by the supreme and sovereign act of God: his resurrection. Now he is Lord, his name is proclaimed above every name: the Suffering Servant is now identified as Lord Yahweh from of old – Jesus Christ in the new time. So, we too must walk our way of the Cross – the true incarnation is in solidarity with masses, with the poor in their struggle to retake the shared identity of divinity, in humility, suffering and death, even on the cross – in total obedience to the will of the Father. For a Christian, and for Paul’s followers, there is no other way to the exaltation/resurrection but the cross of the incarnation, of emptiness, of solidarity and struggle with the human condition!

P: The Passion of Our Lord Jesus Christ according to Mark (Mark 14:1—15:47)

L: The Passover and the Feast of Unleavened Bread were to take place in two days’ time. So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death.

They said,

C: *“Not during the festival, for fear that there may be a riot among the people.”*

L: When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head. There were some who were indignant.

C: *“Why has there been this waste of perfumed oil? It could have been sold for more than three hundred days’ wages and the money given to the poor.”*

L: They were infuriated with her. Jesus said,

P: “Let her alone. Why do you make trouble for her? She has done a good thing for me. The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her.”

L: Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over. On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him,

C: *“Where do you want us to go and prepare for you to eat the Passover?”*

L: He sent two of his disciples and said to them,

P: “Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?”’ Then he will show you a large upper room furnished and ready. Make the preparations for us

there.”

L: The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover. When it was evening, he came with the Twelve. And as they reclined at table and were eating, Jesus said,

P: “Amen, I say to you, one of you will betray me, one who is eating with me.”

L: They began to be distressed and to say to him, one by one,

C: *“Surely it is not I?”*

L: He said to them,

P: “One of the Twelve, the one who dips with me into the dish. For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.”

L: While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said,

P: “Take it; this is my body.”

L: Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them,

P: “This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.”

L: Then, after singing a hymn, they went out to the Mount of Olives. Then Jesus said to them,

P: “All of you will have your faith shaken, for it is written: I will strike the shepherd, and the sheep will be dispersed. But after I have been raised up, I shall go before you to Galilee.”

L: Peter said to him,

C: *“Even though all should have their faith shaken, mine will not be.”*

L: Then Jesus said to him,

P: “Amen, I say to you, this very night before the cock crows twice you will deny me three times.”

L: But he vehemently replied,
C: *“Even though I should have to die with you, I will not deny you.”*
L: And they all spoke similarly. Then they came to a place named Gethsemane, and he said to his disciples,
P: *“Sit here while I pray.”*
L: He took with him Peter, James, and John, and began to be troubled and distressed. Then he said to them,
P: *“My soul is sorrowful even to death. Remain here and keep watch.”*
L: He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said,
P: *“Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will.”*
L: When he returned he found them asleep. He said to Peter,
P: *“Simon, are you asleep? Could you not keep watch for one hour? Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak.”*
L: Withdrawing again, he prayed, saying the same thing. Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. He returned a third time and said to them,
P: *“Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. Get up, let us go. See, my betrayer is at hand.”*
L: Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying,

C: *“The man I shall kiss is the one; arrest him and lead him away securely.”*
L: He came and immediately went over to him and said,
C: *“Rabbi.”*
L: And he kissed him. At this they laid hands on him and arrested him. One of the bystanders drew his sword, struck the high priest’s servant, and cut off his ear. Jesus said to them in reply,
P: *“Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the Scriptures may be fulfilled.”*
L: And they all left him and fled. Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked. They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. Peter followed him at a distance into the high priest’s courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging,
C: *“We heard him say, ‘I will destroy this temple made with hands and within three days I will build another not made with hands.’”*
L: Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying,
C: *“Have you no answer? What are these men testifying against you?”*
L: But he was silent and answered nothing. Again the high priest asked him and said to him,

C: *“Are you the Christ, the son of the Blessed One?”*

L: Then Jesus answered,

P: *“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.’”*

L: At that the high priest tore his garments and said,

C: *“What further need have we of witnesses? You have heard the blasphemy. What do you think?”*

L: They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him,

C: *“Prophesy!”*

L: And the guards greeted him with blows. While Peter was below in the courtyard, one of the high priest’s maids came along. Seeing Peter warming himself, she looked intently at him and said,

C: *“You too were with the Nazarene, Jesus.”*

L: But he denied it saying,

C: *“I neither know nor understand what you are talking about.”*

L: So he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders,

C: *“This man is one of them.”*

L: Once again he denied it. A little later the bystanders said to Peter once more,

C: *“Surely you are one of them; for you too are a Galilean.”*

L: He began to curse and to swear,

C: *“I do not know this man about whom you are talking.”*

L: And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him,

P: *“Before the cock crows twice you will deny me three times.”*

L: He broke down and wept. As soon

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

C: *“Are you the king of the Jews?”*

L: He said to him in reply,

P: *“You say so.”*

L: The chief priests accused him of many things. Again Pilate questioned him,

C: *“Have you no answer? See how many things they accuse you of.”*

L: Jesus gave him no further answer, so that Pilate was amazed. Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as he was accustomed. Pilate answered,

C: *“Do you want me to release to you the king of the Jews?”*

L: For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply,

C: *“Then what do you want me to do with the man you call the king of the Jews?”*

L: They shouted again,

C: *“Crucify him.”*

L: Pilate said to them,

C: *“Why? What evil has he done?”*

L: They only shouted the louder,

C: *“Crucify him.”*

L: So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified. The soldiers led him away inside the palace, that is, the praetorium, and assembled the

whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with,

C: Hail, King of the Jews!

L: and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him. They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. They brought him to the place of Golgotha — which is translated Place of the Skull. They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled him, shaking their heads and saying,

C: "Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross."

L: Likewise the chief priests, with the scribes, mocked him among themselves and said,

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

L: Those who were crucified with him also kept abusing him. At noon darkness came over the whole land until three in the afternoon. And at

three o'clock Jesus cried out in a loud voice,

P: "Eloi, Eloi, lema sabachthani?"

L: which is translated,

P: "My God, my God, why have you forsaken me?"

L: Some of the bystanders who heard it said,

C: "Look, he is calling Elijah."

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

C: "Wait, let us see if Elijah comes to take him down."

L: Jesus gave a loud cry and breathed his last.

(Here all kneel and pause for a short time.)

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

C: "Truly this man was the Son of God!"

L: There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem. When it was already evening, since it was the day of preparation, the day before the sabbath, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to

Joseph. Having bought a linen cloth, he took him down, wrapped him in the linen cloth, and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Jesus watched where he was laid.

Commentary on Mark 14:1—15:47

On a Wednesday the plot to kill Jesus (11:18) was finally set into motion. Thus began the definitive road of his suffering death and resurrection. By fatal reversal, what the leaders feared would happen: Jesus abandoned by the people and killed during the festivities. A contrast: the hatred of the leaders towards Jesus versus the woman's love for Jesus like a perfume reaching up to heaven and Jesus' anointing signifying his total self-giving. Between the announcement of Jesus' death and the woman's dedication to him was Jesus' total solidarity with the poor in his self-giving: the poor cannot be served nor bought by money alone. Their liberation is wrought in a service that suffers, dies and lives again in forever. The generosity of the woman and Jesus' total fidelity to the poor contrasted with Judas' betrayal of intimate friendship and solidarity. It was in the Eucharistic meal that the height of hypocrisy was achieved: the betrayal of Judas sold the innocent man while this innocent man would give himself freely for the salvation-liberation of humanity. At Gethsemane, the disciples were found unprepared for the events that were going to take place. After a deep sadness and fear, Jesus came out confident and free to live his hour! Pilate and his troops entered

into a conspiracy of death with the Jewish leadership. But Mark wanted to emphasize the greater role and responsibility of the high priests who manipulated the people to exact the price of Jesus' death. Jesus' total silence contrasted with the noise of his accusers and the vacillating behavior of the people. It would be broken only by his cries to the Father. Finally, the cross of Jesus: a sign of scandalous impotence to the rich and the powerful, but the most profound sign of pure love of self-giving and liberation. By the rending of the temple, the barrier that prevented humanity to see the face of God was broken: the end of a religion that manipulated God, enslaved people with the law and led humanity to death! Mark then emphasized the role of women: silent women who braved to be there at a distance as Jesus died, while the men fled in total cowardice and self-preservation; the women who would provide the link between the Cross and the Resurrection, between the disciples who abandoned Jesus in his suffering and death and the disciples whom Jesus would reunite in his Resurrection; the women who knew the tomb of Jesus; the women who would know where to find him again.

Join Fr. Ben Alforque, MSC of the Missionaries of the Sacred Heart in **GOSPEL BREAK**, a short yet entertaining and insightful discussion of this Sunday's Gospel on YouTube. Visit gospelbreak.wordpress.com. Or scan this QR code with your Smartphone or tablet.



Homily: The Church of the Poor, through the Basic Ecclesial Communities, relives Jesus' triumphant entry to Jerusalem by sharing in the sufferings and struggles of the poor.

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/ Call/ Challenge
<p>The Church of the Poor, through the Basic Ecclesial Communities, relives Jesus' triumphant entry to Jerusalem by sharing in the sufferings and struggles of the poor.</p>	<p>Name the different sectors in your community. Identify their problems and dreams as sectors of society. Identify their movements that seek to solve their problems and attain their dreams? Are there attempts to silence them? How?</p>	<p>“The people of God has received from Christ the power to overcome the reign of sin.” “End a religion that manipulates God, enslaves people with the law and leads humanity to death.”</p>

Profession of Faith

A: 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, 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.

Prayers of the Faithful:

P: Dear sisters and brothers, let us humbly ask God now to help us share in the Kingship of Jesus in our time and so re-live his Passion and Death with the poor among us. For every prayer let our response be: Lord, we pray, hear us.

R: Lord, we pray, hear us.

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to proclaim the self-emptying of Jesus and his exaltation by taking up the cause of the poor for their liberation, dignity and divinity by

herself being poor. Let us pray to the Lord.

R: Lord, we pray, hear us.

L: For our Holy Father, Pope Francis, for the bishops, priests, deacons, for those in consecrated life and for all those who are entrusted with the care and administration of the church as People of God: that they may continue to re-live the life of the Suffering Servant by a lifestyle of simplicity and poverty, committed unselfish service and radical obedience to the will of the Father. Let us pray to the Lord.

R: Lord, we pray, hear us.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may share the Kingship of Jesus that serves by protecting the environment and ecology against the exploitation by capitalist greed, government corruption and social blindness and apathy. Let us pray to the Lord.

R: Lord, we pray, hear us.

L: For all of us: that we may be strengthened in our resolve to follow Jesus in his Passion and Death by accompanying the poor and the weak in their quest for a better life, in spite of the betrayal and pains that we may reap from those who swore to protect them. Let us pray to the Lord.

R: Lord, we pray, hear us.

L: For our beloved dead: that in the forgiveness of their sins, they may find eternal rest in the heart of our Lord and Savior Jesus Christ. Let us pray to the Lord.

R: Lord, we pray, hear us.

L: For our special intentions, in the silence of our hearts. *(pause)*... Let us pray to the Lord.

R: Lord, we pray, hear us.

P: Lord, we know that our struggle for social change through holiness and justice can be heavy and lonesome. Unite our human efforts always with the kingship your Suffering Servant Son, and so lead us to the attainment of the joy of new life in the Resurrection. We ask this through Christ our Lord.

R: *Amen*

LITURGY OF THE EUCHARIST

Preparation of the Altar and the Gifts

P: Blessed are you, Lord God of all creation,

C: *Blessed be God forever.*

P: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

C: *May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.*

Prayer over the Offerings

P: Through the Passion of your Only Begotten Son, O Lord, may our reconciliation with you be near at hand, so that, though we do not merit it by our own deeds, yet by his sacrifice made once for all, we may feel already the effects of your mercy. Through Christ our Lord.

C: *Amen.*

Prayer of the Eucharist

P: The Lord be with you.

C: *And with your spirit.*

P: Lift up your hearts.

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

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

C: *It is right and just.*

P: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For, though innocent, he suffered willingly for sinners and accepted unjust condemnation to save the guilty. His Death has washed away our sins, and his Resurrection has purchased our justification.

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

A: 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.

Acclamation

P: The mystery of faith.

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

(Concluding the Eucharistic Prayer, the priest says:)

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and

ever.

C: *Amen.*

Communion Rite

The Lord's Prayer

Doxology

C: *For yours is the kingdom, and the power, and the glory forever and ever.*

Sign of Peace

P: Lord Jesus Christ, who said to your Apostles; Peace ... Who live and reign for ever and ever.

C: *Amen.*

P: The peace of the Lord be with you always.

C: *And with your spirit.*

P: Let us offer each other the sign of peace.

Breaking of the Bread

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

Communion

P: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

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

Prayer after Communion

P: Let us pray: 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.

C: *Amen.*

Final Blessing

P: The Lord be with you.

C: *And with your spirit.*

P: Bow down for the blessing: 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 live and reigns forever and ever.

C: *Amen.*

P: And may the blessings of almighty God, + the Father, and the Son, and the Holy Spirit, come down upon you and remain with you forever.

C: *Amen.*

Dismissal

P: Go in peace, glorifying the Lord by your life.

C: *Thanks be to God.* ■

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