



PASSION OF THE LORD - PALM SUNDAY, YEAR B

SUNDAY 24 MARCH 2024

REFLECTION By Sr Veronica Lawson rsm

Mark 11:1-10

Mark's account of Jesus' entry into Jerusalem is more restrained and less victorious in tone than the other gospel accounts. In keeping with Mark's gospel as a whole, it forms part of the relentless journey of Jesus the suffering Messiah towards Jerusalem, the place of his death. The longed-for liberation will come about in Jerusalem, through powerlessness, suffering and death rather than through the exercise of might and power.

Mark 14:1-15:47

The gospel account of the suffering and death of Jesus opens with the story of an insightful but unnamed woman who pours out healing ointment on the head of Jesus. We might reflect on the Eucharistic character of her actions of breaking and pouring and of Jesus' assurance that what she has done will be told in memory of her. She did "what she could". The story of her support for Jesus is sandwiched between two stories of opposition: an assassination plot on the part of the religious authorities, and the foreshadowing of Jesus' betrayal at the hands of a close follower. Status does not guarantee goodness or insight.

As the story unfolds, we hear that, despite his earlier instruction to "stay awake", Jesus' closest followers fall asleep when he most needs them. Worse than that, they betray, deny, and abandon him. Some Galilean women remain faithful. They have followed him and looked after him on the long journey from Galilee to Jerusalem. They become witnesses to his death and burial. These women will also discover the empty tomb and take the message of the resurrection to the male disciples. A foreign passer-by, Simon, whose sons are known to Mark's community, shoulders part of the burden. An ordinary Roman soldier realises and proclaims that Jesus is of God.

The story has come full circle: the first verse of the gospel announced the beginning of the good news of Jesus, the Christ and the Son of God. Now the reader understands what it means to make such a proclamation. The final chapter is to be celebrated next weekend. The mystery is to be lived every day of every week. As we enter into the holiest week of the liturgical year, we might consider our call to bring the power of Christ's redeeming love to those who suffer crucifixion in our own times: those enduring the ravages of war; the more-than-human Earth community affected by climate change; asylum seekers and refugees who look for justice.

For stories of hope in the face of despair, you may like to visit the Mercy Works website (mercyworks.org.au). It is all too easy to deny, betray, and abandon the suffering other. Like the woman who poured out the healing ointment on the head of Jesus, we also must do what we can.

St Patrick's Cathedral

EASTER CEREMONIES TIME TABLE

HOLY THURSDAY - MASS OF THE LORDS SUPPER

Thursday 28 March - 7.30pm (Televised C31)

(Please note NO 7.00am or 1.00pm Mass)

GOOD FRIDAY 29 March (NO 7.00am Mass)

- Stations of the Cross - 9.00am in Cathedral

- Ecumenical Stations of the Cross - 10.00am

Stations of the Cross in the city

(Beginning at St Francis Church)

- THE PASSION OF OUR LORD - 3.00pm

(Televised on C31)

(Sacrament of Reconciliation will be offered after

The Passion of our Lord)

- Tenebrae - 7.30pm

SATURDAY 30 March

-EASTER VIGIL - 7.30pm (Televised on C31)

SUNDAY 31 March

- 8.00am, 9.30am, 11.00am and 6.30pm

(11.00am Mass (Televised on C31))

MONDAY 1 April - Public Holiday 11am Mass



Project Compassion

Sunday 23 & 24 March 2024

As Project Compassion 2024 comes to an end, we want to thank you for your incredibly generous support throughout Lent.

This year, we shared with you the story of three inspiring women from across the globe, who overcame challenges to complete their education, access water and find secure employment. With the support of compassionate people like you, they are now forging a path to a better future for their families and their communities.



There is still time to donate! Together, we can help vulnerable communities face their challenges today and build a better tomorrow, *for all future generations*.



Please donate to Project Compassion

You can donate through Project Compassion donation boxes and envelopes available from your parish, by visiting caritas.org.au/project-compassion or by calling 1800 024 413.

Entrance Antiphon

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

* Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!
O gates, lift high your heads; grow higher, ancient doors.

Let him enter, the king of glory! Who is this king of glory?

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

* Hosanna in the highest!

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

Entrance Hymn CWB II 303

Refrain *All glory, laud and honour,
to you, Redeemer King,
to whom the lips of children
made sweet hosannas ring.*

You are the king of Israel, and David's royal Son,
now in the Lord's name coming, and blessed One. Refrain

The company of angels are praising you on high,
to you, now high exalted exultant, make reply. Refrain

The people of the Hebrews, with palms before
you went; our praise and prayer and anthems
before you we present. Refrain

To you before your passion they sang their hymns
of praise, as and all creation, our melody we raise. Refrain

Their praises you accepted, accept the prayers
we bring, rejoicing in all goodness,
our Saviour and our King. Refrain

Text: Gloria, laus et honor; Theodulph of Orleans c.760-820 Tr. John Mason Neale 1818-66, alt.
Tune:: ST THEODULPH Melchior Teschner 1584 - 1635

First Reading Isaiah 50:4-7

*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.

Responsorial Psalm Ps 21:8-9. 17-20. 23-24

Response:

My God, my God,

why have you a - ban - doned me?

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

2. Many dogs have surrounded me,
a band of the wicked beset me.
They tear holes in my hands and my feet.
I can count every one of my bones. R

3. They divide my clothing among them.
They cast lots for my robe.
O Lord, do not leave me alone,
my strength, make haste to help me! R

4. I will tell of your name to my brethren
and praise you where they are assembled.
'You who fear the Lord give him praise;
all sons of Jacob, give him glory.
Revere him, Israel's sons.' R

Second Reading Philippians 2:6-11
*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.

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 Mark 15:1-39

The passion of our Lord Jesus Christ according to Mark
First thing in the morning, the chief priests together with the
elders and the 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, 'Are you the king of the Jews?' 'It is you
who say it' he answered. And the chief priests brought many
accusations against him. Pilate questioned him again, 'Have
you no reply at all? See how many accusations they are
bringing against you!' 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, 'Do you want me to
release for you the king of the Jews?' 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. The Pilate spoke
again. 'But in that case,' he said to them 'what am I to do with
the man you call king of the Jews?' They shouted back, 'Crucify
him!' 'Why?' Pilate asked them 'What harm has he done?' But
they shouted all the louder, 'Crucify him!' 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 in purple, twisted some thorns into a crown and put it on him. And they began saluting him, 'Hail, king of the Jews!' 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, 'Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!' The chief priests and the scribes mocked him among themselves in the same way. 'He saved others,' they said 'he cannot save himself. Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe.' 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?' which means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this they said, 'Listen, he is calling on Elijah'. Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink saying, 'Wait and see if Elijah will come to take him down.' But Jesus gave a loud cry and breathed his last.

All kneel and pause 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, 'In truth this man was a son of God.'

THE APOSTLES' CREED

I believe in one God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
He descended into hell;
on the third day He rose again from the dead;
He ascended into heaven,
and is seated at the right hand of God the Father Almighty;
from there He will come to judge the living and the dead.
I believe in the Holy Spirit,
the Holy Catholic Church,
the communion of Saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Communion Antiphon

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



O Lord, make haste to help us.

Communion Hymn CWB II 507 v1,5,6,7

Humbly we adore thee, Christ, Redeemer, King;
thou art Lord of heaven, thou to whom we sing.
Refrain *Christ, our God and brother, hear our humble plea;
by this holy banquet keep us joined to thee.*
Thou who died to save us, live on as our light;
through our eyes are blinded,
yet our faith gives sight. Refrain
Christ, do thou be merciful, Lamb for sinners slain;
we in grief confess our guilt;
cleanse our souls of stain. Refrain
Make us one in loving thee, one in mind
and heart; from this holy unity,
let us not depart. Refrain

Text: Melvin Lloyd Farrell 1930-1986
Music: ADORO TE DEVOTE 11.11.11.11; mode V
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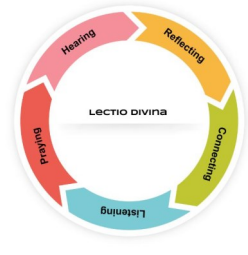
Post-Communion/ Recessional Hymn CWB II 400 v1,2,4

Hail, Redeemer, King divine! Priest and Lamb,
the throne is thine, King, whose reign shall never cease,
Prince of everlasting peace.
Refrain: *Angels, saints and nations sing:
"Praised be Jesus Christ our King;
Lord of life, earth, sky and sea,
King of love on Calvary!"*
King, whose name creation thrills, rule our minds,
our hearts, our wills, till in peace,
each nation rings with thy praises,
King of kings. Refrain
Shepherd King, from mountains steep,
homeward bring the wand'ring sheep;
shelter in one royal fold states and nations,
new and old. Refrain

Text: Patrick Brennan CSsR 1877-1952, © Search Press; alt
Tune: REX 77.77D; William Henry Grattan Flood 1859-1928

St Patrick's Cathedral Young Adult Ministry (SPCYAM) meetings be held on
Wednesday 27 March 2024
at 6.30pm - 8.30pm.
Come and join us as we prepare for the
Easter Triduum together with an evening
of fellowship, praise and worship,
divine mercy chaplet, and scriptural reflection based
on John 20: 1-9.
Meet us at the Cathedral Room, CKC,
383 Albert St, East Melbourne.

For information please email to jaycee.napoles@cam.org.au
or info.spcyam@gmail.com
We look forward to seeing you there!



Palm Sunday Walk for Justice and Peace

Permanent visas
for all refugees
Safety net for people
seeking asylum



Sunday 24 March 2024



10am Parliament Gardens Cnr Nicholson and Albert Streets

Organised by the Refugee Advocacy Network
Enquiries: info@refugeeadvocacynetwork.org.au

#justice4refugees #PermanentVisas

A MARRIAGE ENCOUNTER Weekend is for YOU...

"Live Your Best Married Life in Love"

Every relationship is a journey and the grind of everyday life can easily cause you to lose touch with your spouse.

This weekend gives married couples time to nurture your relationship and some tools to keep passion alive in a gentle, supportive environment, away from pressures and distractions of daily living.

Every married couple deserves a Marriage Encounter weekend!!

The weekend is based around Catholic values and couples of all faiths are welcome.

Please check our website for more details

Date: 12-14 April, 2024 in Melbourne

Information/Bookings: Phone **Mercy & James 0409 183 676** or

Email: vicbookings@wwme.org.au Website: wwme.org.au

CATHEDRAL MASS TIMES

Monday to Friday: 7.00am and 1.00pm
(1.00pm live streamed - Link: www.youtube.com/user/archmelb) Saturday 8.00am and 6.00pm. (Vigil)

Sunday 8.00am, 9.30am, 11.00am and 6.30pm.
(11.00am televised on C31. and live streamed on CAM) Link: www.youtube.com/user/archmelb

Reconciliation will be held Tuesday to Friday
at 12pm - 12.45 pm and on Saturday mornings at 8.30am.

INTERCESSORY PRAYER

We pray for the sick, especially Maria Alejandra Morales and for all who have asked for our prayers.

We pray for all those who have died recently, especially Ian Burke, Angelo Portelli and Ana Llovic and those whose anniversaries we remember at this time, especially Edward Wabakken, Kathryn Fisher and Jean Salmona.

**HOLY HOUR HELD IN
THE CATHEDRAL EVERY
THURSDAY AT 6.30PM**

**EXTRAORDINARY FORM
LATIN MASS**

In the Sacred Heart Chapel
at St Patrick's Cathedral
every Wednesday
at 5.30pm

**EXPOSITION OF THE
BLESSED SACRAMENT**

Each Friday at the
conclusion of the
1.00pm Mass,
in the Sacred Heart Chapel.
Exposition until 2.15pm.

Archbishop

Most Rev Peter A Comensoli

Dean of

St Patrick's Cathedral

Monsignor Stuart Hall

Master of Ceremonies

Rev. Michael Buck

Assistant Priest

Rev. Jaycee Napoles

Priest in Residence

Rev. Philip Mathew

Chaplain: St Vincent's Hospital

Director of Music

Dr. Philip Matthias

Cathedral Organist

Dion Henman

Cathedral Singers

Christopher Mason

Director

Thomas Grubb

Organist

St Patrick's Cathedral Choir

in partnership with

St Kevin's College, Toorak

Cathedral Parish

Office Coordinator

Julie Allan

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www.stpatrickscathedral.org.au

Cathedral Administration

Assistant

Huong Nguyen

SAFEGUARDING.

Child Protection Officer:

Rev Jaycee Napoles

Please refer to the two new posters
'Rights and Responsibilities' and
'Feel safe and be Safe at Our Church'
at the entrances of the Cathedral

[https://
melbournecatholic.org/
safeguarding](https://melbournecatholic.org/safeguarding).

St Patrick's Cathedral Young Adult Ministry (SPCYAM) (age 18 to 40 yrs old)

Every 2nd & 4th Wednesday at
Cathedral Room, CKC Centre,
383 Albert St, East Melbourne

Last Saturday of each month;
6pm mass, followed by meal.

Contact Fr. Jaycee Napoles
(Jaycee.Napoles@cam.org.au)
or info.spcyam@gmail.com