



13 April 2025

PALM SUNDAY / "ALAY KAPWA" SUNDAY

Year C

We Welcome Jesus in Our Lives

N.B. The priest wears RED vestments. The blessing of palms takes the place of the Penitential Act.

Part 1: COMMEMORATION OF THE LORD'S ENTRY INTO JERUSALEM

Opening Antiphon

(To be recited only when no Entrance Hymn is sung.)

Hosanna to the Son of David; blessed is he who comes in the name of the Lord, the King of Israel. Hosanna in the highest. (Mt 21:9)

The priest and the people carrying palm branches assemble in a place distinct from the church to which they will go in procession. The priest greets the congregation and addresses it using the following or similar words:

P –Dear brothers and sisters, since the beginning of Lent until now we have prepared our hearts by penance and charitable works.

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 in his footsteps, so that, being made partakers of the Cross, we may have a share also in his Resurrection and in his life.



Let us pray!

Almighty ever-living God, sanctify (✠) these branches with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever.

All—Amen!

The priest sprinkles the palm branches with holy water in silence.

Gospel Lk 19:28-40

P –A reading from the holy Gospel according to Luke

All—Glory to you, O Lord!

Jesus proceeded on his journey up to Jerusalem.

As he drew near to Bethphage and Bethany at the place

called the Mount of Olives, he sent two of his disciples. He said, "Go into the village opposite you, and as you enter it you will find a colt tethered on which no one has ever sat. Untie it and bring it here. And if anyone should ask you, 'Why are you untying it?' you will answer, 'The Master has need of it.'"

So those who had been sent went off and found everything just as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying this colt?" They answered, "The Master has need of it." So they brought it to Jesus, threw their cloaks over the colt, and helped Jesus to mount. As he rode along, the people were spreading their cloaks on the road. And now as he was approaching the slope of the Mount of Olives, the whole multitude of his disciples began to praise God aloud with joy for all the mighty deeds they had seen. They proclaimed: "Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest."

Some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." He said in reply, "I tell you, if they keep silent, the stones will cry out!"

The Gospel of the Lord!

All—Praise to you, Lord Jesus Christ!

A brief homily may be given. Before the procession starts, the celebrant may address the people in these or similar words:

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

The procession to the church begins while a suitable hymn is sung.

Part 2: THE EUCHARISTIC CELEBRATION

N.B. When there is no blessing of palms, the Eucharistic celebration begins in the usual way, with the Penitential Act soon after the Entrance Antiphon/Hymn and the Greeting.

INTRODUCTORY RITES



Entrance Antiphon

(To be recited only when no Entrance Hymn is sung.)

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!

Collect (Opening Prayer)

P –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, God, for ever and ever. **All–Amen!**

LITURGY OF THE WORD



1st Reading *Is 50:4-7*
What we are about to hear is the third Song of the Lord's Servant. Its content foreshadows the preaching mission of Jesus and the tortures inflicted on him during his passion.

R –A reading from the Book of 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.

The Word of the Lord!
All–Thanks be to God!

Responsorial Psalm Ps 22

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

R. M. Velez



My God, my God,



why have you a---bandoned 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.**

* 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.**

* 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.**

* 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.**

2nd Reading Phil 2:6-11

In a few, dramatic sentences, St. Paul summarizes the total self-emptying and the supreme exaltation of God's Son.

R –A reading from the Letter of Paul 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.

The Word of the Lord!
All–Thanks be to God!

Verse before the Gospel

All–(Praise to you, Lord Jesus Christ, King of endless glory!)

Christ became 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.

(Praise to you, Lord Jesus Christ, King of endless glory!)

Gospel Lk 23:1-49

Throughout his passion Jesus was not carried away by the

events and circumstances. His only concern was to fulfill the Father's plan of salvation. That is why he followed the path of humility and patient endurance.

N.B. The Passion narrative may be read by roles. When this is done, the short interventions of the Narrator such as, "He said"; "He replied," etc. should be omitted.

Characters: **J:** Jesus; **N¹:** First Narrator; **N²:** Second Narrator; **P:** Pilate; **C:** Crowd, Chief priests; **S:** Soldier/centurion

P –The Lord be with you!
All–**And with your spirit!**

P –The Passion of Our Lord
Jesus Christ according to
Luke

All–Glory to you, O Lord!

N¹–The elders of the people, chief priests, and scribes arose and brought Jesus before Pilate. They brought charges against him, saying,

C –"We found this man misleading our people; he opposes the payment of taxes to Caesar, and maintains that he is the Christ, a king."

N¹–Pilate asked him,

P –"Are you the king of the Jews?"

N¹–(Jesus said to him in reply,)

J –"You say so."

N¹–Pilate then addressed the chief priests and the crowds,

P –"I find this man not guilty."

N¹–But they were adamant and said,

C –"He is inciting the people with his teaching throughout all Judea, from Galilee, where he began, even to here."

N²–On hearing this, Pilate asked if the man was a Galilean; and upon learning that he was under Herod's jurisdiction, he sent him to Herod who was in Jerusalem at that time.

N¹–Herod was very glad to see Jesus. He had been wanting to see him for a long time, for he had heard about him and had been hoping to see him perform some sign. He questioned Jesus at length, but he gave him no answer.

N²–The chief priests and scribes, meanwhile, stood by accusing him harshly. Even Herod and his soldiers treated him

contemptuously and mocked him, and after clothing him in resplendent garb, he sent him back to Pilate. Herod and Pilate became friends that very day, even though they had been enemies formerly.

N¹–Pilate then summoned the chief priests, the rulers, and the people and said to them:

P –"You brought this man to me and accused him of inciting the people to revolt. I have conducted my investigation in your presence and have not found this man guilty of the charges you have brought against him, nor did Herod, for he sent him back to us. So no capital crime has been committed by him. Therefore, I shall have him flogged and then release him."

N²–But all together they shouted out,

C –"Away with this man! Release Barabbas to us."

N¹–Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder. Again Pilate addressed them, still wishing to release Jesus, but they continued their shouting,

C –"Crucify him! Crucify him!"

N²–Pilate addressed them a third time,

P –"What evil has this man done? I found him guilty of no capital crime. Therefore, I shall have him flogged and then release him."

N¹–With loud shouts, however, they persisted in calling for his crucifixion, and their voices prevailed. The verdict of Pilate was that their demand should be granted. So he released the man who had been imprisoned for rebellion and murder, for whom they asked, and he handed Jesus over to them to deal with as they wished.

N²–As they led him away, they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus. A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said,

J –"Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people

will say, 'Blessed are the barren, the wombs that never bore and the breasts that never nursed.' At that time people will say to the mountains, 'Fall upon us!' and to the hills, 'Cover us!' for if these things are done when the wood is green, what will happen when it is dry?"

N¹–Now two others, both criminals, were led away with him to be executed.

N²–When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. Then Jesus said,

J –"Father, forgive them, they know not what they do."

N²–They divided his garments by casting lots.

N¹–The people stood by and watched; the rulers, meanwhile, sneered at him and said,

C –"He saved others, let him save himself if he is the chosen one, the Christ of God."

N¹–Even the soldiers jeered at him. As they approached to offer him wine, they called out,

C –"If you are the King of the Jews, save yourself!"

N¹–Above him there was an inscription that read, "This is the King of the Jews."

N²–Now one of the criminals hanging there reviled Jesus, saying,

C –"Are you not the Christ? Save yourself and us!"

N²–The other, however, rebuking him, said in reply,

C –"Have you no fear of God?

For you are subject to the same condemnation! And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal."

N¹–(Then he said,)

C –"Jesus, remember me when you come into your kingdom."

N¹–(Jesus replied to him,)

J –"Amen, I say to you, today you will be with me in Paradise."

N²–It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice,

J –"Father, into your hands I commend my spirit!"

N²–And when he had said this, he breathed his last.

(All kneel and pause for a while.)

N¹—The centurion who witnessed what had happened glorified God and said,

S —“This man was innocent beyond doubt.”

N²—When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

The Gospel of the Lord!

All—Praise to you, Lord Jesus Christ!

Homily

Profession of Faith

(Nicene-Constantinopolitan Creed)

All—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)* 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!

Prayer of the Faithful

P —Full of trust in the Lord’s compassionate love, let us present our petitions to Him who is able to understand our difficulties and needs. Let us implore Him:

All—Lord, hear our prayer!

C —That all believers may always welcome the Lord Jesus with open hearts like those who welcomed him to Jerusalem, let us pray!

R.

C —That the Holy Father, our bishop, and our priests may successfully continue to guide and encourage us to be faithful to Jesus, let us pray!

R.

C —That all the members of the judiciary in our country may render justice without delay, favoritism or corruption, let us pray!

R.

C —That the victims of legal miscarriages may continue their quest for justice with moral strength and be given their due, let us pray!

R.

C —That we may realize that the suffering endured by Jesus was also caused by our own sinfulness and lack of repentance, let us pray!

R.

C —For all peoples all over the world: that the use of the new technologies will not replace human relationships, will respect the dignity of the person, and will help us face the crises of our times, let us pray!

R.

P —Lord God, sustain us in our resolve to live as Jesus taught us. As we share in his suffering, may we also come to share in his glory for ever and ever.

All—Amen!



Preparation of the Gifts

P —Pray, brethren . . .

All—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 this sacrifice made once for all, we may feel already the effects of your mercy.

Through Christ our Lord.

All—Amen!

Preface of Palm Sunday

P —The Lord be with you!

All—And with your spirit!

P —Lift up your hearts!

All—We lift them up to the Lord!

P —Let us give thanks to the Lord our God!

All—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:

All—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!

Memorial Acclamation

P —The mystery of faith!

All—When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again!



All—Our Father . . .

P —Deliver us, Lord . . .

All—For the kingdom, the power, and the glory are yours, now and for ever.

Sign of Peace

Breaking of the Bread

All—Lamb of God, you take

away the sins of the world:
have mercy on us. (2x)

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.

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

Communion Antiphon

*(To be recited only when no
Communion Hymn is sung.)*

Father, if this chalice can-

not pass without my drinking
it, your will be done.

Prayer after Communion

P –Nourished with these sa-
cred 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.

All–Amen!



P –The Lord be with you.

All–And with your spirit!

P –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 lives and
reigns for ever and ever.

All–Amen!

P –May almighty God bless
you: the Father, and the
Son, and the Holy Spirit.

All–Amen!

P –Go in peace, glorifying the
Lord by your life!

All–Thanks be to God!



• Word and Life Publications

WHO IS YOUR SAVIOR?

Kalakbay at Katoto

Today, Holy Week opens with a “drama
“in two acts.” The first act is nothing short
of triumphant and glorious. Palm fronds and
branches, traditional and universal “buntings” that
speak of joyful celebration, are swayed, swished
or “swooshed,” as the case may be, in heartfelt
welcome to the coming of the most awaited one.
Men, women and children who, for centuries have
been patiently awaiting the coming of the promised
Messiah, spill out in full force into the streets,
bidding welcome to him “*who comes in the name
of the Lord.*”

**The joyful and exultant hosannas though,
abruptly recede into the background, as the
drama moves into its second act.** This time
around, exultant rejoicing is replaced by awed
and respectful silence, as people’s initial – if, mis-
guided – enthusiasm, gives way to a more realistic
appraisal of him who entered the city of Jerusalem
for the last time.

**The people were right in welcoming their
“King.”** He has come to finally fulfill the long-
awaited promises of old, relative to their expecta-
tion of total liberation and definitive salvation. But
they kind of missed the bigger picture that had to
do with the meaning of this integral salvation that
he has come to bring.

**Today’s second act is what this important
realization is all about. It is all about joyfully
joining in welcoming Jesus, the Christ, and
singing hosannas of praise to the one who comes
in the name of the Lord. But it is also all about**

**transcending initial misconceptions or misun-
derstandings as to who Christ was, and is, for us.**

It would do us good, if today, as we start the Holy
Week, our awed and reflective silence, would lead
us to take a deeper look at him to whom we sing
hosannas to.

**Many of those who laid down their cloaks on the
streets to give honor to Christ thought of him
as their political savior,** a messiah endowed with
earthly power and authority. Their disappointment
probably gave way later to indifference to the
person of him who said “*My kingdom is not of
this world.*” Sadly, their understanding of Christ
revolved around the mere satisfaction of an earthly
need – the need for political salvation.

**In our times, there are those who subscribe to
an equally less than integral image of Christ,
reducing him to a mere friend, whose Lordship
takes a back seat, a friend who is there just to
stand by us, to be with us, to journey with us.**

This “sweet friend” makes no strong moral de-
mands, and his teaching can be summarized into
what is known as the “gospel of prosperity.” For
them, the best way to worship Christ is to be joyful
and upbeat all the time, and “medieval practices”
like fasting and abstinence have no place in the life
of a Christian. Life, for these people, is nothing
more than an endless celebration devoid of any
semblance of sacrifice. Penance and self-denial do
not in any way enter into their scheme of things
and value systems. In essence, all they have is a
“cross-less” Christ, whose passion and death would

rather be glossed over than meditated on.

Similarly, in our times, there are those who emphasize, to the neglect of others, the image of a suffering Christ, for whom imitation of Christ, solely means joining him in endless fasting, penance, and all sorts of bodily deprivation. The best image of the Christ they know is the suffering and bloodied “Nazareno,” or the “Santo Sepulcro.” They have emphasized a tad too much the “gospel of suffering,” finding intrinsic value and goodness in suffering per se.

There, too, are those who look on Christ as a punishing avenger, one whose anger at the world’s sins could no longer be held back except by our endless acts of reparation. Seen as the ultimate “judge,” this angry Christ needs to be appeased with endless rounds of penitential acts, year-round fasting and ceaseless prayer. Frightened like children who have misbehaved and terrified of the dire consequences of their sins, these people do not feel worthy enough to receive Christ, and so they need to do repeated acts of penance, prayerful rituals and would go to confession every day if they could. They are a walking lesson summed up in the car bumper sticker that says: “Jesus is coming soon, and boy, is he mad!”

The drama in two acts that Passion Sunday liturgy is, puts us into the heart of a balanced acceptance and outlook on Christ our Savior, Lord and King.

The first gospel passage from Luke shows Christ as King, who enters triumphantly into the city that would condemn him. As King, he takes possession of the “city” that represented the world that he was to save – a world made up of saints and sinners. But the rest of the carefully chosen readings show us how this King was to effect that work of salvation.


Paul’s letter to the Philippians tells us that military and political might is not the way this Savior was to follow, but the path of self-emptying and humble obedience – obedience even unto death. The other two readings further show us his status of exalted savior, by way of suffering and death. He redefined triumph not in the sense of conquering opponents, but in his readiness and willingness to be put down first himself – to die so that others might live. His exaltation took place by allowing himself to be lifted high on the cross.

Palm Sunday is a good day for us to find our sense of balance in the welter of these theologically unsound excesses and abuses.

Jesus presents himself as our King. To him we pledge allegiance. He also presents himself as savior, an exultant one, but without the usual earthly trappings of power and might. This savior chose to follow the way of exultation through the path of self-emptying, through the path of freely accepted suffering and death, not because suffering in itself is good, but on account of a greater good that is our salvation. As King and Savior, as Lord and Redeemer, he went to where salvation was most needed. He went to the poor, the broken, the humiliated, the distressed and the marginalized. He went to those who suffered unjustly; he sided with those who were persecuted and who had no one else to rely on but God. He made salvation happen where it was most needed.

Perhaps those who cultivate an image of a Jesus that is merely sweet and kind and someone to relate to in private could be led to a more complete image of a Jesus who saves, who goes where salvation has to take place – in streets and homes and communities where there is little love and concern for others. Perhaps, too, those who follow the image of an angry Jesus who needs to be appeased constantly, could be led to a more complete image of Jesus who “*wants our love and not our sacrifices.*” Again, those of us who are too comfortable with an image of Jesus who gives us what we ask “*in full measure, in cups overflowing,*” may be led to transform their “*gospel of prosperity*” to a “*gospel of social responsibility*” that makes the work of salvation the inclusive work that it is meant to be, which includes the less privileged and the neglected of society.

Palm Sunday liturgy boils down to one important question for us . . . What type of savior do we have in Jesus?



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