

1. THE SOLEMN ENTRANCE**ANTIPHON**

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.

As the Lord entered the holy city, the
children of the Hebrews proclaimed the
resurrection of life.

Waving their branches of palm, they cried:
Hosanna in the Highest.

When the people heard that Jesus was
coming to Jerusalem, they went out to meet
him.

Waving their branches of palm, they cried:
Hosanna in the Highest.

2. THE SIMPLE ENTRANCE**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!

COLLECT

Almighty ever-living 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, for ever and ever.
Amen.

FIRST READING Isaiah 50:4-7

A reading from the prophet Isaiah.
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.
The word of the Lord.
Thanks be to God.

PSALM

Psalm 21

Response:

My God, my God, why have you forsaken 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

A reading from the letter of St Paul to the
Philippians.

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.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Praise to you, O Christ, King of eternal glory!
Christ was humbler yet,
even to accepting death, death on a cross.
But God raised him high
and gave him the name which is above all
names.
Praise to you, O Christ, King of eternal glory!

GOSPEL

Mark 14:1-15:47

The passion of our Lord Jesus Christ
according to Mark.

PROFESSION OF FAITH

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

(all bow during the next two lines)

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.

PRAYER OVER THE OFFERINGS

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.
Amen.

COMMUNION ANTIPHON

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

PRAYER AFTER COMMUNION

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.
Amen.

Lent is like a long "retreat" during which
we can turn back into ourselves and listen
to the voice of God, in order to defeat the
temptations of the Evil One. It is a period
of spiritual "combat" which we must
experience alongside Jesus, not with pride
and presumption, but using the arms of
faith: prayer, listening to the word of God
and penance. In this way we will be able to
celebrate Easter in truth, ready to renew the
promises of our Baptism.

Pope Benedict XVI

THE WORD**A DARK TIME**

(MARK 14:1-15:47)

The Gospel of Mark has been described as "a Passion Narrative with a long introduction". The cross casts its shadow over this account of Jesus' life and ministry.

At the beginning of the story, we hear of the violent treatment and unjust execution of John the Baptist and the growing hostility towards Jesus, which reaches its climax in the plot of the religious and political leaders to do away with him. Jesus predicts his death three times, but the disciples do not understand. Discipleship is presented as taking up the cross and following Jesus, later illustrated by Simon of Cyrene.

It is a feature of Mark's Gospel that no one understands who Jesus really is. Jesus does not accept Peter's confession that he is the Christ, as this is, presumably, founded on Jesus performing miracles. This is corrected at once by the first prediction of the passion. One of Jesus' inner circle arranges to hand him over to the hostile religious authorities. Jesus accepts his fate as the fulfilment of the scriptures after his struggle in Gethsemane, during which he receives no answer from God.

A distinctive feature of Mark's account is the mention of the young man who "follows at a distance" and runs off naked when Jesus is arrested and all his disciples abandon him. This would-be disciple does not give up everything to follow Jesus, but rather leaves everything behind in order to escape.

Mark's depiction of the crucifixion is unremittingly bleak: there is no hint of sympathy from any quarter. Even those crucified with him taunt him along with the passers-by. Jesus is abandoned by everyone – including, it seems, by God. His cry from the cross is one of despair. But at the moment of his death comes God's answer, the tearing of the Temple veil which separated the divine presence from the people. Now Jesus will be the focus of God's presence for Jew and Gentile. It is at this point, when there can be no further misunderstanding, that the Gentile centurion accurately proclaims Jesus as "the Son of God". It is the cross, not the miracles, which reveals Jesus' true identity. ■

SAY**My God, my God, why have you deserted me?**

(Mark 15:34/Psalm 21:1)

LEARN

Mark's presentation of the passion of Jesus is very bleak, suggesting that Jesus is totally abandoned and has to suffer alone.

The cross dominates the Gospel according to Mark.

Each evangelist has his own understanding of who Jesus is: we should read each account according to the appropriate point of view.

REFLECT

We must read each Gospel version according to the viewpoint of the individual evangelist. We may find the idea of Jesus apparently despairing on the cross uncomfortable, but that is precisely the reason why we should think about it more deeply. If we believe that Jesus was truly human, we should read Mark's account without importing elements from the other evangelists which soften the picture. Mark tells us that Jesus experienced being totally abandoned, which may well help some of us who feel that way; that, in Jesus, God has experienced this feeling and so can understand our situation.

We notice that Mark mentions the women from Galilee who witness the crucifixion and includes by name Mary Magdalene as they observe where Jesus is buried. This prepares the way for the events of Easter morning. The cross and Calvary are not the end of Jesus' story. ■

DO

Take your palm in your hand. Reflect on the change in the attitude of the crowd from Jesus' entry into Jerusalem and their calling for his death a few days later. Do you see a similar manipulation of people today?



PARISH OF OUR LADY IMMACULATE

Seamoor Road, Westbourne BH4 9AE

Roman Catholic Diocese of Portsmouth. Registered charity 246871

NEWSLETTER 28th March, 2021 Palm Sunday (B)

Website:	www.catholicwestbourne.org	
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Today, we begin Holy Week and what a strange week it will feel once again as we follow the Lord through Palm Sunday to the Last Supper on Maundy Thursday, the Passion on Good Friday, and the curious emptiness on Holy Saturday – all this perhaps still in the isolation of our own homes and not physically together in church. But we can be united in spirit and in prayer. The Bishops are recommending that the Holy Week services might best be followed online from, for example, the Cathedral. A directory of online Holy Week can be found at: www.cbcew.org.uk

Please remember in your prayers John O'Donnell who died this week. May he rest in peace. Our sympathy and prayers to his wife Tina and sons Christopher and Joshua.

HOLY WEEK. The church will be open for individual visits from 10.00 a.m. – 11.00 a.m. (Palm Sunday and Tuesday to Friday).

EASTER. The public celebration of mass (albeit by advance booking) resumes. While Easter Sunday is the main focus of the celebration of the Resurrection, the whole Octave of Easter is, liturgically, celebrated as Easter Day so please consider a mass during Easter Week. (See below for how to book).

Easter Sunday: 9.30 a.m. and 11.00 a.m. FULLY BOOKED

Tuesday – Friday: 10.00 a.m. Limited places available.

LOOKING AHEAD

From April 11th onwards, Sunday mass will be at 9.30 a.m. & 11.00 a.m. by advanced booking only and with priority for those working, at school, and First Communion candidates.

From April 13th onwards, weekday mass (Tuesday – Friday) will be at 10.00 a.m. By way of experiment this will be without the need to book but with restricted numbers on a first come, first admitted basis and with contact details being taken.

As long as social distancing measures remain in place and, given the particular constraints of our building and other factors, the numbers we are able to accommodate will continue to be severely restricted.

How to make a reservation to attend mass:

Bookings need to be made afresh – (standing bookings from before Christmas will need to be made again). You can request a reservation by one of the following methods (in order of preference):-

- 1) Send an email to oliadmin@portsmouthdiocese.org.uk
- 2) Leave a clear message on the parish office phone **01202 760640**.
- 3) In writing and placed in the letter box by the church door, or by post to Our Lady Immaculate, Seamoor Road, Westbourne, BH4 9AE.

When making a booking, please give the following details and you will be contacted by phone or email to let you know which mass you can be offered:-

Name(s):

Phone number or email address:

Number of seats required:

Which Easter Octave mass you would prefer:

Which Sunday mass from 13th April you would prefer: 9.30, or 11.00, or either.

Would you like to be added to the ongoing Sunday rota? Yes/No

Parishioners attending mass with confirmed reservations only should queue outside the Church in a socially distanced manner. The door will be unlocked promptly ten minutes before mass and will be closed five minutes before mass starts after which there will be no entry, so please be punctual. Hands must be sanitised on entry and face masks must be worn at all times, except when receiving communion or for children under the age of eleven. Names & addresses will be kept for 21 days and if necessary, may be passed to *NHS Test & Trace*. The QR code is posted on the main notice board for those who have the NHS contact tracing App. **Please note: There will be no access to the Hall, the lift or to the toilets.**

EASTER OFFERING At this time of year, it is customary to make an **Easter Offering** which is a personal gift to the priest and which forms a significant part of his personal income. This can be done either 1) by bank transfer (details below) with the reference 'Easter Offering', or 2) or by using the Donate Button on the website (again putting the reference 'Easter Offering' in the 'leave a message' box), or 3) at the church.

Gift Aid envelopes. We are approaching the end of the current tax year and a new set of Gift Aid envelopes would normally be arriving about now. The past year has been difficult in many respects not least in the practical management of the envelopes. To make the process easier we are asking those who currently use envelopes to move to a bank standing order. Printed envelopes will no longer be available. Those currently on envelopes will be contacted directly shortly. As we are moving to a more cashless society, those who currently give by cash, but not in envelopes, may also wish to move to a standing order, which can be Gift Aided. Please email or leave a message at the parish office if you would like a form. Your offering is valuable, indeed, essential, to the parish and we would like to take this opportunity to thank everyone for your continued support, understanding and generosity.

Liturgical Calendar

Fr Andrew continues to say mass privately in the church. To request mass intentions, please email or phone the Parish Office or leave an envelope at the church.

Sunday 28 th March	Palm Sunday (B)	People of the Parish
Monday 29 th	of Holy week	-
Tuesday 30 th	of Holy Week	Harold McMellon RIP
Wednesday 31 st	of Holy Week	Special Intention
Thursday 1 st April	Maundy Thursday	-
Friday 2 nd	Good Friday	-
Saturday 3 rd	Holy Saturday	-
Sunday 4 th	Easter Sunday (B)	People of the Parish

Prayer Corner: Please remember all the sick and housebound of our parish especially: Patricia Kowalewska, Win Sheridan, Patricia Plumb, Kathleen Wood, Peter Henry, Phillip Rockford, Germaine McAulay, Geoffrey Dixon, Joe Bonnici, Marjorie Lee, and Bill May.

Finance. A 'Thank you' to those who are using the 'Donate' button on the website. The 'Donate' button has the facility of adding a reference in the 'leave a message' box and also the option to Gift Aid any donation. Any donation with no specific reference will be treated as ordinary offertory. The parish's bank details are set out below for those who may wish to take out a standing order or make a bank transfer.

Bank: Lloyds	Account Name: PRCDTR Bournemouth Our Lady Immaculate
Sort Code: 30-93-04	Account Number: 00875075