

PALM SUNDAY- UKA IGU- SUNDAY, MARCH 28TH, 2021 (RED)

Ihe Ogugu Nke Mbu-Ihe ogugu e wetara n'akwukwo onye amuma Aizaya (50:4-7)

Dinwenụ Chineke enyela m ire nke ndị a zuru azu ka m wee mara ka e si eji okwu agba onye ume dara mba ike. Ututu obula, o na-akpolite m, ka m nuru ihe, ka m gee nti dika onye a na-akuziri ihe. Oseburuwa Chineke emegheela nti m, enupughi m isi, alaghi m azu. Enyere m ndi na-aku m ihe azu m, nye ndi na-ado m aka n'afonu, agba m. Ezoghi m ihu m maka mkpari na aso ha na abu m. Maka na Oseburuwa Chineke na-enyere m aka, ya mere, na adaghi m mba. Edotere m ihu m ka okwute, ama m na ihere agaghi eme m. **Okwu nke Oseburuwa- Ekele Dili Chukwu**

Abuoma na Aziza: Abu. 22:7-8.16-19.22-23.(Az.1)

Aziza: Chineke m, Chineke m, gini mere i ji gbahapu m?

1. Ndi niile huru m na-akpari m. Ha na-efufe isi ha, na-atamu na-asi, "O tukwasiriobi ya n'Onyenweanyi, Onyenweanyi ahu zonu ya! O buru na Onyenweanyi bu enyi ya, ya zoputanu ya!" (Az.)
2. Otutu umu nkita agbaala m gburugburu. Otu ndi ajoomume agbaala m okirikiri. Ha ejirila ihe kpopuo aka m na ukwu m, Enwere m ike iguta okpuku m onu. (Az.)
3. Ha ekeriela uwe m n'etiti onwe ha. Ha efeela nza maka akwa m; A notela aka n'ebe m no, Gi bu ike m, gbata oso nyere m aka. (Az.)
4. A ga m ekwuputa aha gi n'ebe umunna m no. A ga m eto gi na nnukwu ogbako; unu ndi na-atu Onyenweanyi egwu, jaanu ya mma! Agburu Jekob niile, toonu ya! Umu Izrel niile, sopuru ya! (Az.)

Ihe Ogugu Nke Abuo-Ihe ogugu e wetara n'akwukwozi Pol di aso degaara ndi Filipi (2:6-11)

Jesu Kristi agbanyeghi na o di n'udi Chukwu, mana O weghi onwe ya na ya na Chukwu ha dika ihe a ga-ejide aka. O buturu onwe ya ala, were onwe ya n'onodu odibo, a muo ya n'udi mmadu. A huru ya n'udi nke mmadu, O buturu onwe ya ala wee rube isi ruo n'onwu, onwu n'elu obe. N'ih i nke a, Chineke buliri ya elu, nye ya aha kacha aha niile, ka o wee buru na n'aha Jesu ka ikpere niile ga-egbu n'ala, ma n'elugwe, ma n'uwa ma n'okpuru uwa, ire niile ga-ekwuputa na Jesu Kristi bu Dinwenu maka otito nke Chukwu Nna. Okwu nke Oseburuwa- **Okwu nke Oseburuwa- Ekele Dili Chukwu**

Mbeku! Fil. 2:8-9- Kristi buturu onwe ya ala, wee rube isi ruo n'onwu, onwu n'elu obe. N'ih i nke a, Chineke buliri ya elu, nye ya aha kacha aha niile.

Akuko maka Ahuhu Dinwenu anyi Jesu Kristi dika Mak siri dee ya (14:1-15:47)

O - Oko Akuko **+** - Kristi **N** - Ndi Mmadu Ndi Ozo

O- Mgbe ahu, o foduru ubochi abuo ka emume ngabiga na achicha na-ekoghi eko ruo. Ndi isi nchujaja na ndi odeakwukwo wee na-achio uzo aghugho ha ga-esi jide Jesu ma gbuo ya. Ma ha siri,

N- “Anyi agaghi eme ya n’oge emume a ka oha ndi Juu ghara ibu ogbaaghara.”

O- Ka Jesu noduru n’oche nri na Betani n’ulo onye ekpenta, otu nwaanyi bira nke bu ite e ji nkume alabasta mee, nke ezi mmanu otite e meputara n’osisi a na-akpo Naad di n’ime ya. Mmanu otite a di oke onu ahia nke ukwuu. O wee kuwaa ite ahu, wusa mmanu isiuto ahu n’isi Jesu. Ufodu mmadu ndi no n’ebe ahu ji oke iwe na-ekwurita n’etiti onwe ha si,

N- “Gini mere e jiri laa mmanu otite nke a n’iyi otu a? N’ihina a puru ire ya ihe kariri nari dinari ato were ya nye ndi ogbenye.”

O- Ha wee tamu ntamu megide nwaanyi ahu. Ma Jesu siri ha

+-Hapunu ya! Gini mere unu ji na-esogbu ya! O meere m iheoma. N’ihina unu na ndi ogbenye no mgbe niile; mgbe obula unu choro unu nwere ike inyere ha aka, ma mu na unu anoghi n’udi a mgbe niile. Nwaanyi a mere ihe o nwere ike ime. O buru uzo tee ahu m mmanu isiuto maka olili m. N’igwa unu eziokwu, ebe obula a ga-ekwusa ozioma nke a n’uwa niile, a ga-ekwuputakwa ihe nwaanyi a mere ka o buru ihe ncheta ya.

O- Mgbe ahu Judas Iskariot, otu onye n’ime umazu iri na abuo ahu gakuuru ndiisi nchujaja ka o were ranye Jesu n’aka ha. Mgbe ndiisi nchujaja nuru nke a, obi toro ha uro. Ha kwere nkwa inye ya ego. Ya mere, Judas malitere na-achio ohere o ga-eji rara Jesu nye n’aka ha. N’ubochi mbu nke oriri nke achicha na-ekoghi eko, mgbe ha na-achio aja aturu ngabiga, ndi na-eso uzo Jesu juru ya si,

N- “Olee ebe i choro ka anyi gaa doziere gi, ka i noro rie oriri ngabiga?”

O- Jesu wee ziga mmadu abuo n’ime ndi na-eso uzo ya si ha,

+-Banyenu n’ime obodo, otu nwoke bu ite mmiri ga-ezutekwa unu, soronu ya. Ulo obula o banyere, junu nna nwe ulo ahu si: Onyenkuzi si, ‘olee ebe ulo obia e debeere m di, ebe mu na ndi na-eso uzo m ga-anoro rie oriri ngabiga?’ O ga-egosikwa unu ime ulo ukwu di n’elu ulo a kwadoro, dozikwaa nke oma. Kwadonu maka oriri nke anyi ebe ahu.

O- Ndi na-eso uzo ya mmadu abuo ahu puru banye n’ime obodo ukwu ahu. Ha huru ihe niile dika Jesu gwara ha. Ha dozikwara oriri ngabiga ahu. N’oge mgbede, Jesu na umazu ya iri na abuo so bia. Mgbe ha no na-eri nri Jesu gwara ha si,

+ N'igwa unu eziokwu otu onye n'ime unu, onye mu na ya na-eriko nri, ga-arara m nye.

O- Ha bidoro nwebe obi mwute, na-aju ya n'otu n'otu si,

N- "O bu m?"

O- Jesu zara ha si,

+ "O bu otu onye n'ime unu mmadu iri na abuo, onye mu na ya na-amanyeko aka n'otu efere. Nwa nke mmadu na-ala dika e dere ya n'Akwukwo Nso banyere ya, ma ahuhu ga-adiri onye ahụ, onye a ga-esite n'aka ya rara Nwa nke mmadu nye! O ga-akara onye ahụ mma ma a si na a mughị ya amụ!"

O- Ka ha no na nri, Jesu weere achicha, gozie, nyawaa ya, nye ya umuazu ya si,

+ "Naranu ya, nke a bu ahụ m."

O-O burukwa iko, mgbe o nyechara ekele, o bunyekwara ya umu azu ya. Ha niile nuru site na ya. O gwara ha si,

+Nke a bu obara m nke ogbugbandu ohuru, nke a ga-agbafu maka otutu mmadu. N'igwa unu eziokwu, agaghị m anukwa mmanya sitere na mkpuru osisi vain ozo ruo ubochi ahụ mgbe m ga-anu mmanya ohuru n'alaeze Chineke"

O-Mgbe ha kwechara ukwe otito, ha gabara n'ugwu Oliv. Jesu gwara ndi umuazu ya si,

+ Unu niile ga-agbahapu m, n'ihina e dere ya si, 'Aga m etigbu onye ozuzu aturu, aturu ya niile ga-agbasakwa'. Ma mgbe e siri n'onwu kulitechaa m, aga m eburu unu uzo gaa Galili."

O- Pita gwara ya si:

N- "O burugodu na ha niile gbahapuru gi, agaghị m agbahapu gi."

O- Jesu zagachiri ya si:

+ N'igwa gi eziokwu, n'abali taa, tupu okeokpa akwaa nke ugboro abuo, i ga-agonari m ugboro ato."

O-Pita kwusiri ya ike si,

N- "O burugodu na m ga-eso gi anwu, agaghị m agonari gi."

O-Ha niile kwukwara otu ahụ. Jesu na ndi umuazu ya gara n'ogige a na-akpo Getsemani, o gwara ha si,

+ "Nodunu ebe a, ka m ga kpee ekpere."

O-O kporo Pita, Jemis na Jon puo iche. Nnukwu egwu na ihe mgbu dakwasara ya. Jesu siri ha,

+O na-ewute m na mmuọ nke ukwu ruo n'ọnwu; nọrọnu ebe a, na-echekwanu nche”.

O-Ka o gatukwuru nwantakiri, ọ dara n'ala kpee ekpere si, O buru na ọ ga-ekwe mee, ka oge nke a gafere m. "N-O kwuru si,

+“Abba, Nna, ihe niile diri gi mfe imenu, wepuru m iko nke a, mana ọ bughị uche m ka a ga-eme, kama ọ bu uche gi.”

N-Mgbe Jesu loghachitere azu, ọ huru ha ka ha na-arahu ura, ọ juo Pita si,

+Unu no n'ura? O bu na unu enweghi ike icha nche obuladi otu awa. Murunu anya na-ekpekwanu ekpere ka unu ghara idaba n'onwunwa n'ihina mmuo kwere ekwe n'ezie ma anuahụ esighi ike.”

O-O pukwara ozo, gaa kpee ekpere, na-ekwukwa otu okwu ahụ. O biakwara ozo hu ha ka ha no na-arahu ura, anya ha dikwa aro nke ukwu. Ha amaghikwa ihe ha ga-aza ya. O biakwutere ha nke ugboro ato si ha:

+Unu ka na-arahukwa ura na-ezuru ike? O zuola, oge ahụ eruola. A harala Nwa nke mmadu nye n'aka ndi omenjo. Kulienu, ka anyi gaba! Lee, onye na-arara m nye no nso.

O-Ozigbo ahụ, mgbe Jesu ka kpu okwu n'onu, Judas, otu onye n'ime umuazu iri na abuo batara, ya na igwe mmadu ndi ji mmaagha na okpiri. O bu ndiisinchujaja, ndi odeakwukwo na ndi okenye ndi Juu zitere ha. Onye na-arara ya nye, enyelari ndi ga-ejide ya ihe iribaama, si,

N- “Onye obula m ga-esutu onu bu ya; jidenu ya, kpurunu ya puo, jisikwaanu ya ike.”

O- Ozigbo Judas batara, ọ gakwuuru Jesu si ya,

N- “Onyenkuzi!”

O- O wee susuo ya onu. Ha jidere Jesu, kwegidesie ya aka ike. Ma otu onye machapuru nti nwodibo onyeisi nchujaja. Jesu juru ha si,

+Unu jiri mmaagha na okpiri bia ijide m, Abu m onye ohi? Ubochi niile mu na unu no n'unonso Chineke ebe m na-akuzi ihe, ma unu ejideghi m. E mere nke a iji mezue ihe e dere n'Akwukwo Nso.

O-Ma umuazu ya niile hapuru ya gbalaga. Otu nwaakorobia so ya na-eyighi uwe obula kari so ntakiri akwa o ma n'ukwu. Mgbe ha jidere ya, ọ hapuru ha akwa ya gbara oto gbalaga. Ha kpuru Jesu kpugara nnukwu ukochukwu. Ndiisi nchujaja niile, ndi okenye na ndi odeakwukwo gbakotara n'ebe ahụ. Pita sooro ya gaba ma o no n'ebe di anya. O sooro ya banye n'obi nnukwu ukochukwu nonyere ndi nche ma na-anyara oku. Ugbu a ndiisi nchujaja na nokoikpe ahụ niile gbara mbo ka ha chota ebubo ha ga-eji ma Jesu ikpeonu ma ha achotaghi. N'ihina otutu mmadu gbara ama ugha di ichaiche megide ya, ma ama ha adakotaghi. Ufodu mmadu bilitekwara boo ya ebubo asi, si,

N-Anyị nūrụ mgbe o kwuru sị, Aga m akwatu ụlọnsọ a nke e ji aka ruo, ma mgbe ụbọchị atọ gachara, aga m arụkwa ọzọ nke a na-ejighi aka ruo.”

O-Ọ buladi na nke a, ebubo ha adakotaghi onu. Onye nnukwu ukochukwu kwururu otọ n’etiti ndi niile gbakoro ebe ahụ juo Jesu sị,

N- Ọ bu na i nweghi ihe i ga-aza? Kedụ ihe ndi a na-ekwu megide gi?

O- Jesu gbakwara nkiti, o zaghi ihe obula. Ozokwa, nnukwu ukochukwu juru ya sị,

N- I bu Kristi nwa nke onye di Ngozi?

O-Jesu zara sị,

+- Abu m: unu ga-ahu Nwa nke mmadu ka o nooro odu n’aka nri nke onye ji ike niile, si n’urukpu nke eluigwe na-abia.”

O-Onye nnukwu ukochukwu dokara uwe ya sị,

N- Kedukwa ihe anyi na-achoro ndi akaebe? Unu anula nkwalu ya, gini bu uche unu?”

O- Ha niile mara ya ikpe si

N- “O kwesiri inwu anwu.”

O- Ufodu n’ime ha malitere ibu ya asommiri, kechie ya anya na-aku ya ihe si ya,

N-“Bue amuma.”

O-Ndi nche akporo ya tie ya nnukwu ihe. Mgbe Pita no na ndida obi ikpe nke onyeisi nchujaja, otu n’ime umuagboghọ ndi na-ejere onyeisi nchujaja ozi biara, mgbe o huru Pita ka o na-anya oku, o leruru ya anya nke oma, si ya,

N- Gi onwe gi na Jesu onye Nazaret nobu na mbu”

O- Ma o gorọ ago si.

N- “Amaghi m, nke m na-aghota ihe i na-ekwu.”

O- O wee puo nodu n’ihu uloikpe. Nwodibo nwaanyi ahụ hukwara ya ozo, malitekwa igwa ndi guzo n’ebe ahụ sị,

N- “Nwoke a bu otu n’ime ha.”

O- Pita gokwara ago ozo. Mgbe nwa oge gachara, ndi guzoro nso wee gwa Pita ozo, sị,

N- “N’eziokwu, i bu onye Galili.”

O- Ma Pita malitere igoro onwe ya site n’inu iyi sị,

N- “Amaghi m nwoke a, unu na-ekwu maka ya.”

O-Ozigbo ahu, okeokpa akwaa nke ugboro abuo Pita wee cheta ihe Jesu gwara ya. Tupu okeokpa akwaa ugboro abuo, i ga-agonahu m ugboro ato. O wutere ya nke ukwu, o bee akwa ariri. N'isi ututu, ndi nchujaja zuko, ha na ndi okenye, ndi odeakwukwo na ndi nnoikpe niile wee gbaa izu ihe ha ga-eme Jesu. Ha kere Jesu agbu, duru ya puo, rara ya nye n'aka Pailet. Pailet juru ya si,

N- I bu eze ndi Juu?

O- O zaa ya si:

+Gi kwuru nke a.

O- Ndiisi nchujaja boro Jesu otutu ebubo. Pailet ajukwaa ya ozo si;

N-O bu na o nweghi ihe obula i ga-aza? Lee otutu ebubo ha na-ebo gi.

O-Nke a gbagwojuru Pailet anya n'ihina Jesu azakwaghi ihe obula. N'oge emume ngabiga, Pailet na-hapuru ha otu onye nga obula ha rioro ka a hapuru ha. N'etiti ndi nnupuisi n'ime ulomkporo, ndi gburula ochu n'ogbaaghara nke obodo, e nwere otu nwoke a na-akpo Barabas. Mgbe igwe mmadu gakwuuru Pailet irio ya ka o meere ha dika otu omenaala ha si di, Pailet juru ha si:

N-Unu choro ka m hapuru unu eze ndi Juu?

O- Pailet kwuru nke a n'ihina o ghotara na o bu n'ihina anyafu ka ndiisi nchujaja ji kpotara ya Jesu. Ma ndiisi nchujaja kpalitere igwe mmadu ahu ka ha rio Pailet ka o hapuru ha Barabas. Ma Pailet jukwara ha ozo si:

N-Ginikwanu ka unu choro ka m mee nwoke ahu, onye unu na-akpo eze ndi Juu?

O- Ha tiri mkpu ozo si:

N-Kpogbuo ya n'obe.

O- Pailet juru ha si:

N- "Maka ginj, kedu ihe ojo o mere?"

O- Ma ha tisikwara mkpu ike na-asi,

N-"Kpogbuo ya n'obe."

O- Ebe o bu na Pailet choro ime ihe ga-ato igwe mmadu ahu uto, o tohapuru ha Barabas. Mgbe o piachara Jesu ihe, o kpunyere ha ya ka ha kpogbuo ya. Ndiagha kpuuru Jesu baba n'ime obi ebe a na-akpo Pritorium. Ha kpotakwara usuu igwe ndiagha niile. Ha yibere ya uwe na-acha uhieuhie, kpa okpu ogwu kpube ya n'isi. Ha bidoro kelebe ya, si:

N-Ekele, Eze ndi Juu!

O-Ha kukwara ya osisi n'isi, buo ya asommiri, gbukwa ikpere n'ala iji nye ya nsopuru n'ikwa emo. Mgbe ha mechara ya akaja, ha yipuru ya uwe uhieuhie ahu, yibe ya uwe nke ya; kporo ya gaa ikpogbuo ya. Ha jidere otu nwoke na-agata n'uzo,

onye si n'ime obodo na-aputa, manye ya ka o buru obe Jesu. Aha ya bu Saimon, onye Sirin, nna Alegzanda na Rufos. Ha duuru Jesu biaruo ebe a na-akpo Golgota, nke putara "Ebe okpokoro isi". Ha gbanyeere ya mmanya a gwakotara ya na mee, ma o kweghi anu ya. Ha kpogidere Jesu n'obe, kesaa uwe ya site n'ife nza iji mara oke ruru onye obula n'ime ha. O bu n'elekere itoolu nke ututu ka ha jiri kpogbuo Jesu. Ihe ha dere n'elu obe na-egosi ebubo e boro ya bu: "Eze ndi Juu" Ha kpogburu ya na ndi ohi abuo n'obe: otu n'aka nri ya, otu n'aka ekpe ya. Ndi na-agafe n'uzo na-akpari ya, na-efufe n'isi na-asi:

N- "Ee! Gi onye nwere ike imebi ulonso ma ruzikwaa ya n'ubochi ato, zoputanu onwe gi, si n'elu obe ahụ rịdata!"

O- Otu aka ahụ ndiisi nchujaja na ndi odeakwukwo sokwa na-akpari ya n'etiti onwe ha na-asi:

N- "O zoputara ndi ozo, ma o nweghi ike izoputa onwe ya. Ka Kristi, Eze nke Izrel si n'elu obe rịdata ugbo a, ka anyi hu, were kwere."

O- Ndi a kpogidekwara ya na ha n'obe sokwa na-akpari ya. Mgbe o kuru elekere iri na abuo nke ehie, ochichiri gbara n'ala ahụ niile tutu ruo n'elekeré ato nke ehie. N'elekere ato nke ehie, Jesu tiri mkpu n'oke olu si:

+ - "Eloj, Eloj, Lama Sabaktani?"

O- Nke putara

+ - "Chukwu m, Chukwu m, gini mere i ji gbahapu m."

O- Mgbe ufodu ndi guzo ebe ahụ nuru nke a, ha kwuru si:

N- "Lee o na-akpo Elaija."

O- Otu onye gbaara oso ga tinye ogbo n'ime mmanya gbakara agbaka, fanye ya n'okporo osisi nye ya ka o nuo, si:

N - "Cherenu ka anyi mara ma Elaija o ga-abia ikudata ya."

O- Ma Jesu tiri oke mkpu, kubie.

Mmadu niile ga-esekuru ala nwa ntakiri oge ebe a kpee ekpeere nime obi

Nnukwu akwa mgbochi nke ulonso dowara abuo site n'elu ruo n'ala. Ma mgbe otu onye ochiagha guzo n'ihu ya huru otu o siri nwuo, o kwuru si:

N - "N'ezikwu nwoke a bu Nwa nke Chukwu!"

O- O nwekwara umunwaanyi ndi kwu n'ebe di anya na-ele ihe na-emenu. Umunwaanyi ndi a sokwa ha kwuru ebe ahụ. Meri onye Magdala, Meri nne Jemis nke nta na Joset na Salomi. Ndi a na-esobu Jesu na-ekota ya anya mgbe o no na Galili. O nwekwara otutu umunwaanyi ndi ozo ndi sooro ya gbagote na Jerusalem. N'oge uhuruchi, ebe o bu na ubochi ahụ bu ubochi nkwaadebe, ya bu ubochi na-

abọta ụbọchị Sabat. Josef onye Arimatia, onye a na-asopuru n'etiti ndị ogbako, onye sokwa na-achọ alaeze nke Chineke, kara obi gakwuru Pailet riọ ya ka o buru ahụ Jesu. O gbagwojuru Pailet anya otu Jesu si nwu n'atufughị oge. Nke a mere o jiri kpọọ onye ohigha ahụ juọ ya ma Jesu anwuọla. Mgbe o nuru site n'onu ochiagha ahụ na Jesu anwuọla, o kwenyere ka Josef buru ozu Jesu. Josef zutara akwa ocha, budata ozu Jesu were akwa ocha kechie ya, donye ya n'ime ili nke e gwuru n'okwute. O kporeere otu nkume sara mbara were mechie onuuzo ili ahụ. Meri onye Magdala na Meri nne Joses hukwara ebe e liri ya.

Ozioma nke Osebruwa- Ekene Dili Chukwu

English:

FIRST READING: A reading from the Book of the Prophet Isaiah (50:4-7)

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- Thanks be to God**

Responsorial Psalm (22)

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

1. 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.”
Response
2. 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. **Response**
3. 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. **Response**
4. I will proclaim your name to my brethren; in the midst of the assemble 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!” **Response**

SECOND READING: A reading from the Letter of St. Paul to the Philippians (2; 6-11)

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—Thanks be to God.**

Verse before the Gospel (Philippians 2:8-9)

“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.”

The Passion of our Lord Jesus Christ according to Mark (14:1-15:47)

N. Narrator. ✕ Jesus. O. Other single speaker. C. Crowd, or more than one speaker.

N. It was two days before the Passover and the feast of Unleavened Bread, and the chief priests and the scribes were looking for a way to arrest Jesus by some trick and have him put to death. For they said,

C. It must not be during the festivities, or there will be a disturbance among the people.

N. Jesus was at Bethany in the house of Simon the leper; he was at dinner when a woman came in with an alabaster jar of very costly ointment, pure nard. She broke the jar and poured the ointment on his head. Some who were there said to one another indignantly,

C. Why this waste of ointment? Ointment like this could have been sold for over three hundred denarii and the money given to the poor.

N. and they were angry with her. But Jesus said,

✕ Leave her alone. Why are you upsetting her? What she has done for me is one of the good works. You have the poor with you always, and you can be kind to them whenever you wish, but you will not always have me. She has done what was in her power to do: she has anointed my body beforehand for its burial. I tell you solemnly, wherever throughout all the world the Good News is proclaimed, what she has done will be told also, in remembrance of her.

N. Judas Iscariot, one of the Twelve, approached the chief priests with an offer to hand Jesus over to them. They were delighted to hear it, and promised to give him money; and he looked for a way of betraying him when the opportunity should occur. On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to him,

C. Where do you want us to go and make the preparations for you to eat the passover?

N. So he sent two of his disciples, saying to them,

✕ Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, ‘The Master says: “Where is my dining room in which I can eat the passover with my disciples?”’ He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.

N. The disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

When evening came he arrived with the Twelve. And while they were at table eating, Jesus said,

✕ I tell you solemnly, one of you is about to betray me, one of you eating with me.

N. They were distressed and asked him, one after another,

C. Not I, surely?

N. He said to them,

✕ It is one of the Twelve, one who is dipping into the same dish with me. Yes, the Son of Man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of Man is betrayed! Better for that man if he had never been born!

N. And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them, saying:

✕ Take it: this is my body.

N. Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them,

✕ This is my blood, the blood of the covenant, which is to be poured out for many. I tell you

solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.

N. After psalms had been sung they left for the Mount of Olives. And Jesus said to them,

✠ You will all lose faith, for the scripture says: 'I shall strike the shepherd and the sheep will be scattered.' However, after my resurrection I shall go before you to Galilee.

N. Peter said,

O. Even if all lose faith, I will not.

N. And Jesus said to him,

✠ I tell you solemnly, this day, this very night, before the cock crows twice, you will have disowned me three times.

N. But he repeated still more earnestly,

O. If I have to die with you, I will never disown you.

N. And they all said the same.

They came to a small estate called Gethsemane, and Jesus said to his disciples,

✠ Stay here while I pray.

N. Then he took Peter and James and John with him. And a sudden fear came over him, and great distress. And he said to them,

✠ My soul is sorrowful to the point of death. Wait here, and keep awake.

N. And going on a little further he threw himself on the ground and prayed that, if it were possible, this hour might pass him by. He said:

✠ Abba (Father)! Everything is possible for you. Take this cup away from me. But let it be as you, not I, would have it.

N. He came back and found them sleeping, and he said to Peter,

✠ Simon, are you asleep? Had you not the strength to keep awake one hour? You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.

N. Again he went away and prayed, saying the same words. And once more he came back and found them sleeping, their eyes were so heavy; and they could find no answer for him. He came back a third time and said to them,

✠ You can sleep on now and take your rest. It is all over. The hour has come. Now the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is close at hand already.

N. Even while he was still speaking, Judas, one of the Twelve, came up with a number of men armed with swords and clubs, sent by the chief priests and the scribes and the elders. Now the traitor had arranged a signal with them. He had said, 'The one I kiss he is the man. Take him in charge, and see he is well guarded when you lead him away.' So when the traitor came, he went straight up to Jesus and said,

O. Rabbi!

N. and kissed him. The others seized him and took him in charge. Then one of the bystanders drew his sword and struck out at the high priest's servant, and cut off his ear.

Then Jesus spoke:

✠ Am I a brigand, that you had to set out to capture me with swords and clubs? I was among you teaching in the Temple day after day and you never laid hands on me. But this is to fulfil the scriptures.

N. And they all deserted him and ran away. A young man who followed him had nothing on but a linen cloth. They caught hold of him, but he left the cloth in their hands and ran away naked.

They led Jesus off to the high priest; and all the chief priests and the elders and the scribes assembled there. Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire. The chief priests and the whole Sanhedrin were looking for evidence against Jesus on which they might pass the death sentence. But they could not find any. Several, indeed, brought false evidence against him, but their evidence was conflicting. Some stood up and submitted this false evidence against him,

C. We heard him say, 'I am going to destroy this Temple made by human hands, and in three days build another, not made by human hands.'

N. But even on this point their evidence was conflicting. The high priest then stood up before the whole assembly and put this question to Jesus,

O. Have you no answer to that? What is this evidence these men are bringing against you?

N. But he was silent and made no answer at all. The high priest put a second question to him,

O. Are you the Christ, the Son of the Blessed One?

N. Jesus said,

✠ 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.

N. The high priest tore his robes, and said:

O. What need of witnesses have we now? You heard the blasphemy. What is your finding?

N. And they all gave their verdict: he deserved to die.

Some of them started spitting at him and, blindfolding him, began hitting him with their fists and shouting,

C. Play the prophet!

N. And the attendants rained blows on him.

While Peter was down below in the courtyard, one of the high priest's servant-girls came up. She saw Peter warming himself there, stared at him and said,

O. You too were with Jesus, the man from Nazareth.

N. But he denied it, saying.

O. I do not know, I do not understand, what you are talking about.

N. And he went out into the forecourt. The servant-girl saw him and again started telling the bystanders,

O. This fellow is one of them.

N. But again he denied it. A little later the bystanders themselves said to Peter,

C. You are one of them for sure! Why, you are a Galilean.

N. But he started calling down curses on himself and swearing,

O. I do not know the man you speak of.

N. At that moment the cock crew for the second time, and Peter recalled how Jesus had said to him, 'Before the cock crows twice, you will have disowned me three times.' And he burst into tears. First thing in the morning, the chief priests together with the elders and 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:

O. Are you the king of the Jews?

N. He answered,

✠ It is you who say it.

N. And the chief priests brought many accusations against him. Pilate questioned him again:

O. Have you no reply at all? See how many accusations they are bringing against you!

N. 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

O. Do you want me to release for you the king of the Jews?

N. 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. Then Pilate spoke again:

O. But in that case, what am I to do with the man you call king of the Jews?

N. They shouted back,

C. Crucify him!

N. Pilate asked them,

O. Why? What harm has he done?

N. But they shouted all the louder,

C. Crucify him!

N. 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 up in purple, twisted some thorns into a crown and put it on him. And they began saluting him,

C. Hail, king of the Jews!

N. 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 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,

C. Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!

N. The chief priests and the scribes mocked him among themselves in the same way. They said,

C. He saved others; he cannot save himself. Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe.

N. 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?

N. which means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this, they said

C. Listen, he is calling on Elijah.

N. Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink, saying:

O. Wait and see if Elijah will come to take him down.

N. But Jesus gave a loud cry and breathed his last.

All kneel and pause for 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,

O. In truth this man was a son of God.

N. There were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger and Joset, and Salome. These used to follow him and look after him when he was in Galilee. And there were many other women there who had come up to Jerusalem with him. It was now evening, and since it was Preparation Day (that is, the vigil of the sabbath), there came Joseph of Arimathaea, a prominent member of the Council, who himself lived in the hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he was already dead. Having been assured of this by the centurion, he granted the corpse to Joseph who bought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance to the tomb. Mary of Magdala and Mary the mother of Joset were watching and took note of where he was laid. *The Gospel of the Lord. Praise to you, Lord*