



PALM SUNDAY OF THE LORD'S PASSION

APRIL 5, 2020

LIVE-STREAMED MASS AT 11:00 AM

INTRODUCTORY RITES

PLEASE STAND

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.*

OPENING DIALOGUE

BLESSING OF THE PALMS

GOSPEL READING

Matthew 21:1-11

When Jesus and the disciples drew near Jerusalem
and came to Bethphage on the Mount of Olives,
Jesus sent two disciples, saying to them,
“Go into the village opposite you,
and immediately you will find an ass tethered,
and a colt with her.
Untie them and bring them here to me.
And if anyone should say anything to you, reply,
‘The master has need of them.’
Then he will send them at once.”
This happened so that what had been spoken through the prophet
might be fulfilled:
Say to daughter Zion,
“Behold, your king comes to you,
meekest and riding on an ass,
and on a colt, the foal of a beast of burden.”
The disciples went and did as Jesus had ordered them.
They brought the ass and the colt and laid their cloaks over them,
and he sat upon them.
The very large crowd spread their cloaks on the road,
while others cut branches from the trees
and strewed them on the road.
The crowds preceding him and those following
kept crying out and saying:
“Hosanna to the Son of David;
blessed is he who comes in the name of the Lord;
hosanna in the highest.”
And when he entered Jerusalem
the whole city was shaken and asked, “Who is this?”
And the crowds replied,
“This is Jesus the prophet, from Nazareth in Galilee.”

The Gospel of the Lord. **R/ Praise to you, Lord Jesus Christ.**

ENTRANCE HYMN

ALL GLORY, LAUD, AND HONOR

ST. THEODULPH

Refrain

All glo - ry, laud and hon - or To thee, Re - deem - er, King!
 To whom the lips of chil - dren Made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, Thou Da - vid's Roy - al Son,
 2 The com - pan - y of an - gels Are prais - ing thee on high,
 3 The peo - ple of the He - brews With palms be - fore thee went;
 4 To thee be - fore thy pas - sion They sang their hymns of praise;
 5 Thou didst ac - cept their prais - es, Ac - cept the pray'rs we bring.

Who in the Lord's name com - est, The King and Bless - ed One.
 And mor - tal men and all things Cre - at - ed make re - ply.
 Our praise and prayers and an - thems Be - fore thee we pre - sent.
 To thee, now high ex - alt - ed, Our mel - o - dy we raise.
 Who in all good de - light - est, Thou good and gra - cious King.

PENITENTIAL ACT

COLLECT

LITURGY OF THE WORD

FIRST READING

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.

RESPONSORIAL PSALM

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



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Music: Owen Alstott, © 1977, 1990, OCP. All rights reserved.

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/**

SECOND READING

Phillipians 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;

*All who are able to stand for the entirety of the Gospel proclamation are encouraged to do so.
However, if unable to stand, please participate while seated.*

Please proclaim the voice of the Crowd in bold.

- Narrator: The Passion of our Lord Jesus Christ according to Matthew
One of the Twelve, who was called Judas Iscariot, went to the chief
priests and said,
- Voice: “What are you willing to give me if I hand him over to you?”
- Narrator: They paid him thirty pieces of silver, and from that time on he looked
for an opportunity to hand him over.
On the first day of the Feast of Unleavened Bread, the disciples
approached Jesus and said,
- Voice: “Where do you want us to prepare for you to eat the Passover?”
- Narrator: He said,
+ “Go into the city to a certain man and tell him, “The teacher says, “My
appointed time draws near; in your house I shall celebrate the
Passover with my disciples.””
- Narrator: The disciples then did as Jesus had ordered and prepared the Passover.
When it was evening, he reclined at table with the Twelve. And while
they were eating, he said,
+ “Amen, I say to you, one of you will betray me.”
- Narrator: Deeply distressed at this, they began to say to him one after another,
Voice: “Surely it is not I, Lord?”
- Narrator: He said in reply,
+ “He who has dipped his hand into the dish with me is the one who will
betray me. 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.”
- Narrator: Then Judas, his betrayer, said in reply,
Voice: “Surely it is not I, Rabbi?”
- Narrator: He answered,
+ “You have said so.”
- Narrator: While they were eating, Jesus took bread, said the blessing, broke it,
and giving it to his disciples said,
+ “Take and eat; this is my body.”
- Narrator: Then he took a cup, gave thanks, and gave it to them, saying,
+ “Drink from it, all of you, for this is my blood of the covenant, which
will be shed on behalf of many for the forgiveness of sins. I tell you;
from now on I shall not drink this fruit of the vine until the day when I
drink it with you new in the kingdom of my father.”

Narrator: Then, after singing a hymn, they went out to the Mount of Olives.
Then Jesus said to them,
+ "This night all of you will have your faith in me shaken, for it is written:
I will strike the shepherd, and the sheep of the flock will be dispersed;
but after I have been raised up, I shall go before you to Galilee."
Narrator: Peter said to him in reply,
Voice: "Though all may have their faith in you shaken, mine will never be."
Narrator: Jesus said to him,
+ "Amen, I say to you, this very night before the cock crows,
you will deny me three times."
Narrator: Peter said to him,
Voice: "Even though I should have to die with you, I will not deny you."
Narrator: And all the disciples spoke likewise. Then Jesus came with them to a
place called Gethsemane, and he said to his disciples,
+ "Sit here while I go over there and pray."
Narrator: He took along Peter and the two sons of Zebedee and began to feel
sorrow and distress. Then he said to them,
+ "My soul is sorrowful even to death. Remain here and keep watch with
me."
Narrator: He advanced a little and fell prostrate in prayer, saying,
+ "My Father, if it is possible, let this cup pass from me;
yet, not as I will but as you will."
Narrator: When he returned to his disciples he found them asleep. He said to
Peter,
+ "So you could not keep watch with me for one hour? Watch and pray
that you may not undergo the test. The spirit is willing, but the flesh is
weak."
Narrator: Withdrawing a second time, he prayed again,
+ "My Father, if it is not possible that this cup pass without my drinking
it,
your will be done!"
Narrator: Then he returned once more and found them asleep, for they could not
keep their eyes open. He left them and withdrew again and prayed a
third time, saying the same thing again.
Then he returned to his disciples and said to them,
+ "Are you still sleeping and taking your rest? Behold, the hour is at hand
when the Son of Man is to be handed over to sinners. Get up, let us go.
Look, my betrayer is at hand."
Narrator: While he was still speaking, Judas, one of the Twelve, arrived,
accompanied by a large crowd, with swords and clubs, who had come
from the chief priests and the elders of the people. His betrayer had
arranged a sign with them, saying,

Voice: "The man I shall kiss is the one; arrest him."
Narrator: Immediately he went over to Jesus and said,
Voice: "Hail, Rabbi!"
Narrator: And he kissed him. Jesus answered him,
+ "Friend, do what you have come for."
Narrator: Then stepping forward they laid hands on Jesus and arrested him. And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest's servant, cutting off his ear. Then Jesus said to him
+ "Put your sword back into its sheath, for all who take the sword will perish by the sword. Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? But then how would the Scriptures be fulfilled which say that it must come to pass in this way?"
Narrator: At that hour Jesus said to the crowds,
+ "Have you come out against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come to pass that the writings of the prophets may be fulfilled."
Narrator: Then all the disciples left him and fled.

Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Peter was following him at a distance as far as the high priest's courtyard and going inside he sat down with the servants to see the outcome.

The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witnesses came forward. Finally, two came forward who stated,

Crowd: "This man said, 'I can destroy the temple of God and within three days rebuild it.'"

Narrator: Then the high priest rose and addressed him,
Voice: "Have you no answer? What are these men testifying against you?"
Narrator: But Jesus was silent. Then the high priest said to him,
Voice: "I order you to tell us under oath before the living God whether you are the Christ, the Son of God."
Narrator: Jesus said to him in reply,
+ "You have said so. But I tell you: From now on you will see 'the Son of Man seated at the right hand of the Power' and 'coming on the clouds of heaven.'"
Narrator: Then the high priest tore his robes and said,

Voice: "He has blasphemed! What further need have we of witnesses? You have heard the blasphemy; what is your opinion?"

Narrator: They said in reply

Crowd: "He deserves to die!"

Narrator: Then they spat in his face and struck him, while some slapped him, saying.

Crowd: "Prophecy for us, Christ: who is it that struck you?"

Narrator: Now Peter was sitting outside in the courtyard. One of the maids came over to him and said,

Crowd: "You too were with Jesus the Galilean."

Narrator: But he denied it in front of everyone, saying,

Voice: "I do not know what you are talking about!"

Narrator: As he went out to the gate, another girl saw him and said to those who were there,

Crowd: "This man was with Jesus the Nazorean."

Narrator: Again, he denied it with an oath,

Voice: "I do not know the man!"

Narrator: A little later the bystanders came over and said to Peter,

Crowd: "Surely you too are one of them; even your speech gives you away."

Narrator: At that he began to curse and to swear,

Voice: "I do not know the man."

Narrator: And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken; "Before the cock crows you will deny me three times." He went out and began to weep bitterly.

Narrator: When it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death. They bound him, led him away, and handed him over to Pilate, the governor.

Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders, saying,

Voice: "I have sinned in betraying innocent blood."

Narrator: They said,

Crowd: "What is that to us? Look to it yourself."

Narrator: Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said,

Crowd: "It is not lawful to deposit this in the temple treasury, for it is the price of blood."

Narrator: After consultation, they used it to buy the potter's field as a burial place for foreigners. That is why that field even today is called the Field of Blood.

Then was fulfilled what had been said through Jeremiah the prophet, "And they took the thirty pieces of silver, the value of a man with a price on his head, a price set by some of the Israelites, and they paid it out for the potter's field just as the Lord had commanded me."

Now Jesus stood before the governor, who questioned him,

Voice: "Are you the king of the Jews?"

Narrator: Jesus said,

+ "You say so."

Narrator: And when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him,

Voice: "Do you not hear how many things they are testifying against you?"

Narrator: But he did not answer him one word, so that the governor was greatly amazed. Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time, they had a notorious prisoner called Barabbas. So, when they had assembled, Pilate said to them,

Voice: "Which one do you want me to release to you, Barabbas, or Jesus called Christ?"

Narrator: for he knew that it was out of envy that they had handed him over. While he was still seated on the bench, his wife sent him a message, "Have nothing to do with that righteous man. I suffered much in a dream today because of him."

The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply,

Voice: "Which of the two do you want me to release to you?"

Narrator: They answered,

Crowd: "Barabbas!"

Narrator: Pilate said to them,

Voice: "Then what shall I do with Jesus called Christ?"

Narrator: They all said,

Crowd: "Let him be crucified!"

Narrator: But he said,

Voice: "Why? What evil has he done?"

Narrator: They only shouted the louder,

Crowd: "Let him be crucified!"

Narrator: When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying,

Voice: "I am innocent of this man's blood. Look to it yourselves."

Narrator: And the whole people said in reply,

Crowd: "His blood be upon us and upon our children."

Narrator: Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him saying,

Crowd: "Hail, King of the Jews!"

Narrator: They spat upon him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him. As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross. And when they came to a place called Golgotha - which means Place of the Skull - , they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink.

After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: This is Jesus, the King of the Jews.

Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying,

Crowd: "You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!"

Narrator: Likewise, the chief priests with the scribes and elders mocked him and said,

Crowd: "He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said 'I am the Son of God.'"

Narrator: The revolutionaries who were crucified with him also kept abusing him in the same way.
From noon onward, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried out in a loud voice,
+ "Eli, Eli, lema sabachthani?"
Narrator: which means
+ "My God, My God, why have you forsaken me?"
Narrator: Some of the bystanders who heard it said,
Crowd: "This one is calling for Elijah."
Narrator: Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said,
Crowd: Wait; let us see if Elijah comes to save him."
Narrator: But Jesus cried out again in a loud voice and gave up his spirit.

Here all kneel and pause for a period of reflection.

Narrator: And behold, the veil of the sanctuary was torn in two from top to bottom.
The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many.
The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said,
Crowd: "Truly, this was the Son of God!"
Narrator: There were many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. Among them were Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it in clean linen and laid it in his new tomb that he had hewn in the rock.

Then he rolled a huge stone across the entrance to the tomb and departed. But Mary Magdalene and the other Mary remained sitting there, facing the tomb.

The next day the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate and said,

Crowd: **“Sir, we remember that this impostor while still alive said, ‘After three days I will be raised up.’
Give orders, then, that the grave be secured until the third day,
lest his disciples come and steal him and say to the people, ‘He has been raised from the dead.’
This last imposture would be worse than the first.”**

Narrator: Pilate said to them,

Voice: “The guard is yours; go, secure it as best you can.”

Narrator: So, they went and secured the tomb by fixing a seal to the stone and setting the guard.

The Gospel of the Lord

Praise to you, Lord Jesus Christ

HOMILY

Prayerfully and attentively listen to the Homily. Use this space in your program to take notes if you would like. Refer back to these notes throughout this Holy Week and try to put into practice the advice and meditations the priest suggests.

PROFESSION OF FAITH

LITURGY OF THE EUCHARIST

OFFERTORY HYMN

O SACRED HEAD, SURROUNDED

PASSION CHORALE

O Sacred Head surrounded by crown of piercing thorn!
O bleeding Head, so wounded, reviled and put to scorn!
Death's pallid hue comes o'er the, the glow of life decays.
Yet angel hosts adore thee, and tremble as they gaze

I see thy strength and vigor all fading in the strife,
And death with cruel rigor, bereaving the of life;
O agony and dying! O love to sinner's free!
Jesus, all grace supplying, O trun thy face on me.

In this, thy bitter passion, Good Shepherd, think of me
With thy most sweet compassion, unworthy though I be:
Beneath thy cross abiding forever would I rest,
In thy dear love confiding, and with thy presence blest.

PRAYER OVER THE OFFERINGS

EUCCHARISTIC PRAYER

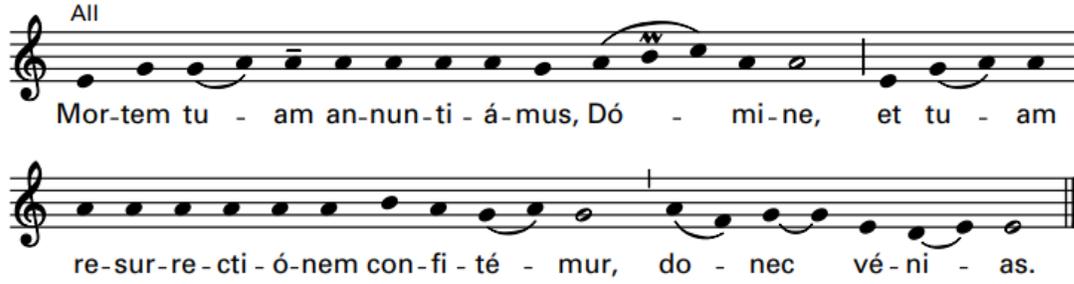
SANCTUS

San - ctus, San - ctus, San - ctus Dó - mi - nus De - us Sá -
ba - oth. Ple - ni sunt coe - li et ter - ra gló - ri - a tu - a.
Ho - sán - na in ex - cél - sis. Be - ne - dí - ctus qui ve - nit in
nó - mi - ne Dó - mi - ni. Ho - sán - na in ex - cél - sis.

Text and music: Chant; *Graduale Romanum*, 1974.

MEMORIAL ACCLAMATION

All



Mor-tem tu - am an-nun-ti - á-mus, Dó - mi-ne, et tu - am
re-sur-re-cti - ó-nem con-fi - té - mur, do - nec vé-ni - as.

The musical notation consists of two staves in treble clef. The first staff begins with the tempo marking 'All' and contains the melody for the first line of text. A fermata is placed over the note 'á' in 'á-mus'. The second staff continues the melody for the second line of text. The music is written in a simple, rhythmic style with quarter and eighth notes.

Text and music: *Chant Mass; Graduale Romanum*, 1974.

AMEN



R. A-men.

The musical notation for 'Amen' is shown on a single staff in treble clef. It consists of two notes: a quarter note on the second line (G) and a quarter note on the third line (A), followed by a double bar line.

COMMUNION RITE

LORD'S PRAYER

SIGN OF PEACE

LAMB OF GOD



A-gnus De-i, * qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no-bis.
A-gnus De-i, * qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no-bis.
A-gnus De-i, * qui tol-lis pec-cá-ta mun-di: do-na no-bis pa-cem.

The musical notation for the Lamb of God consists of three staves in treble clef. Each staff contains the melody for a line of text. The music is written in a simple, rhythmic style with quarter and eighth notes. The first two staves end with a double bar line, while the third staff ends with a double bar line and a repeat sign.

PRAYER FOR SPIRITUAL COMMUNION

My Jesus,

I believe that You are present in the Most Holy Sacrament.

I love You above all things,

and I desire to receive You into my soul.

Since I cannot at this moment receive You sacramentally,

come at least spiritually into my heart.

I embrace You as if You were already there

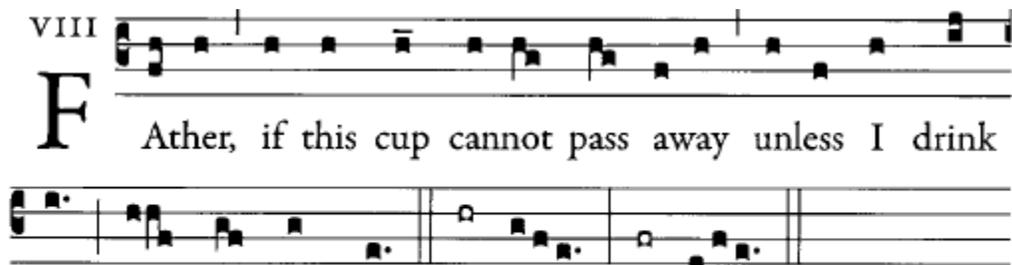
and unite myself wholly to You.

Never permit me to be separated from You.

Amen.

COMMUNION ANTIPHON

VIII



F Ather, if this cup cannot pass away unless I drink
it, thy will be done.

PRAYER FOR AN END TO THE CORONAVIRUS PANDEMIC

O Mary,

you always shine on our path
as a sign of salvation and of hope.

We entrust ourselves to you, Health of the Sick,
who at the cross took part in Jesus' pain, keeping your faith firm.

You, Salvation of the Roman People, know what we need,
and we are sure you will provide

so that, as in Cana of Galilee,
we may return to joy and to feasting
after this time of trial.

Help us, Mother of Divine Love,
to conform to the will of the Father
and to do as we are told by Jesus,
who has taken upon himself our sufferings
and carried our sorrows
to lead us, through the cross,
to the joy of the resurrection.

Under your protection, we seek refuge, Holy Mother of God. Do not disdain the
entreaties of we who are in trial, but deliver us from every danger,

O glorious and blessed Virgin. Amen.

PRAYER AFTER COMMUNION

CONCLUDING RITES

GREETING, BLESSING, AND DISMISSAL

RECESSIONAL HYMN

LORD, WHO THROUGHOUT THESE FORTY DAYS

ST. FLAVIAN



1. Lord, who through-out these for - ty days, For us did fast and
2. As you with Sa - tan did con - tend, And did the vic - t'ry
3. As you did hun - ger bear and thirst, So teach us, gra - cious
4. And through these days of pen - i - tence, And through your Pas - sion -
5. A - bide with us that when this life Of suf - fer - ing is



1. pray, Teach us with you to mourn our sins, And close by you to stay.
2. win, O give us strength in you to fight, In you to con - quer sin.
3. Lord, To die to self, and al - ways live By your most ho - ly word.
4. tide, For - ev - er - more, in life and death, O Lord, with us a - bide.
5. past, An Ea - ster of un - end - ing joy We may at - tain at last!

Text: CM; Claudia F. Hernaman, 1838–1898, alt. Music: *The Whole Psalmes in Foure Partes*, 1563, alt.

THANK YOU FOR JOINING THE SETON SHRINE IN PRAYER.

WE INVITE YOU TO PRAY THE HOLY WEEK LITURGIES WITH US.

MONDAY – WEDNESDAY 9:00 A.M.

HOLY THURSDAY 7:30 P.M.

GOOD FRIDAY 3:00 P.M.

EASTER VIGIL 8:00 P.M.

EASTER SUNDAY 11:00 A.M.