

ORDER OF CELEBRATION FOR THE

# *Palm Sunday of the Lord's Passion*

Saint Andrew Catholic Church in Newtown, Pennsylvania | April 10, 2022

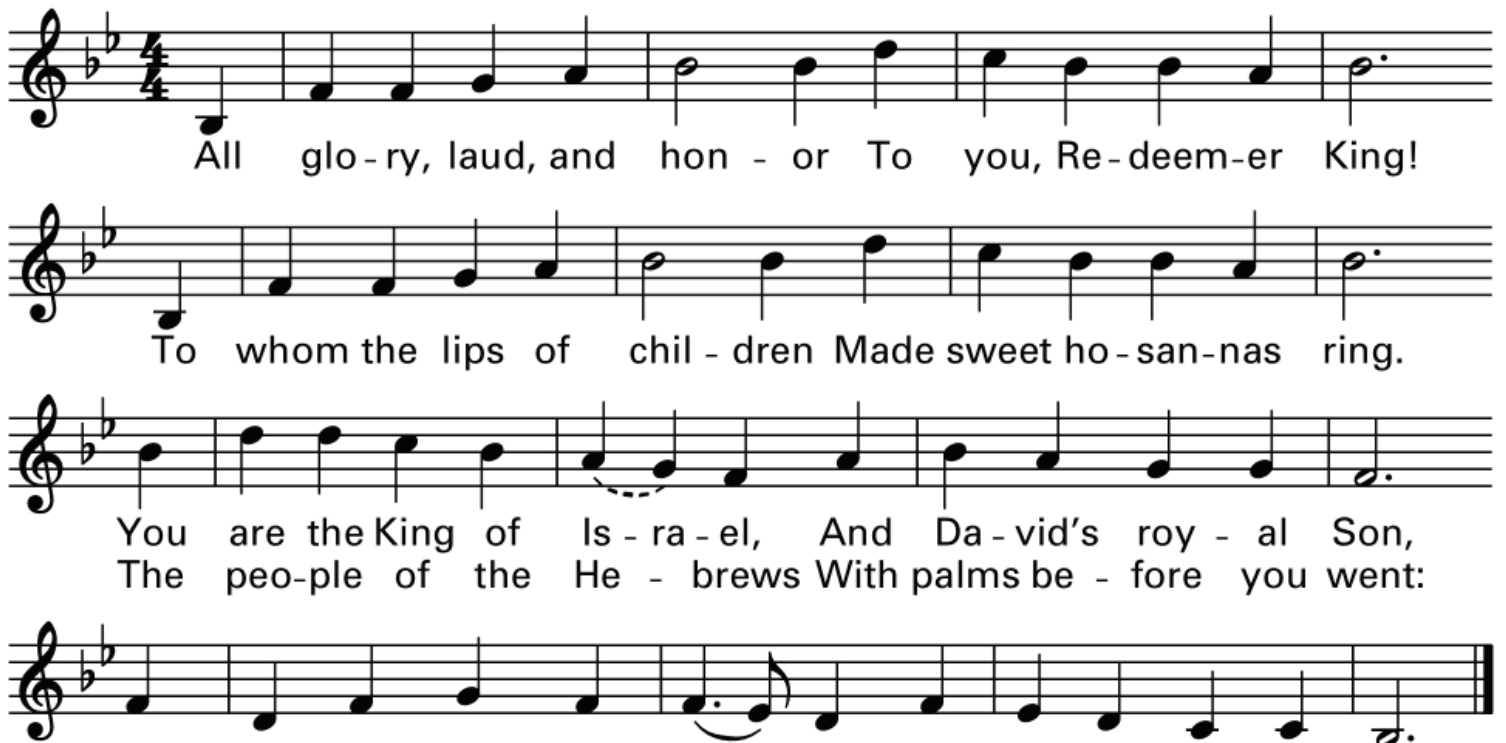
## *The Introductory Rites*

BLESSING OF THE PALMS

GOSPEL READING

ENTRANCE

*All Glory Laud and Honor*



All glo-ry, laud, and hon - or To you, Re-deem-er King!  
To whom the lips of chil - dren Made sweet ho-san-nas ring.  
You are the King of Is-ra-el, And Da-vid's roy-al Son,  
The peo-ple of the He-brews With palms be-fore you went:  
Now in the Lord's Name com-ing, Our King and Bless-ed One.  
Our praise and prayers and an-thems Be-fore you we pre-sent.

Text: 76 76 D; Theodulph of Orleans, ca. 760–821; tr. by John M. Neale, 1818–1866, alt., *Hyman! Noted*, 1854.  
Music: Melchior Teschner, 1584–1635.

# The Liturgy of the Word

## FIRST READING

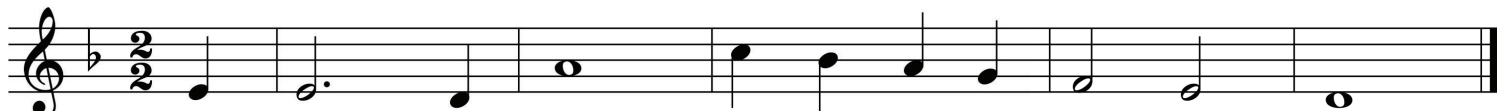
*Isaiah 50: 4-7*

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.

The people reply: *Thanks be to God!*

## RESPONSORIAL PSALM

*Psalm 22*



My God, my God, why have you a - ban - doned me?

Text: *Lectionary for Mass*, © 1969, 1981, 1997, ICEL  
Music: Michel Guimont, © 1994, GIA Publications, Inc.

## SECOND READING


*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 people reply: *Thanks be to God!*

## GOSPEL ACCLAMATION

*No. IX-a*



**R. Praise to you, Lord Je - sus Christ, King of end - less glo - ry!**

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

Verse *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 elders of the people, chief priests and scribes, arose and brought Jesus before Pilate. They brought charges against him, saying, *"We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Christ, a king."* Pilate asked him, "Are you the king of the Jews?" He said to him in reply, "You say so." Pilate then addressed the chief priests and the crowds, "I find this man not guilty." But they were adamant and said, *"He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here."* 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. 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 him at length, but he gave him no answer. The chief priests and scribes, meanwhile, stood by accusing him harshly. 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. Pilate then summoned the chief priests, the rulers, and the people and said to them, "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." But all together they shouted out, *"Away with this man! Release Barabbas to us."* — 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, *"Crucify him! Crucify him!"* Pilate addressed them a third time, "What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him." 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. 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, "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?" Now two others, both criminals, were led away with him to be executed. 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, "Father, forgive them, they know not what they do." They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at him and said, *"He saved others, let him save himself if he is the chosen one, the Christ of God."* Even the soldiers jeered at him. As they approached to offer him wine they called out, *"If you are King of the Jews, save yourself."* Above him there was an inscription that read, "This is the King of the Jews." Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Christ? Save yourself and us." The other, however, rebuking him, said in reply, "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." Then he said, "Jesus, remember me when you come into your kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise." 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, "Father, into your hands I commend my spirit"; and when he had said this he breathed his last.

*[Here all kneel and pause for a short time.]*

The centurion who witnessed what had happened glorified God and said, "This man was innocent beyond doubt." 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 people reply: *Praise to You Lord, Jesus Christ.*

# HOMILY | PROFESSION OF FAITH | UNIVERSAL PRAYER

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,

[AT THE WORDS THAT FOLLOW, ALL 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.

## *The Liturgy of the Eucharist*

### PRESENTATION OF THE OFFERINGS

*O Sacred Head Surrounded*



1. O Sa - cred Head, sur - round - ed By crown of pierc - ing  
2. In this, your bit - ter pas - sion, Good Shep - herd, think of  
3. What lan - guage shall I bor - row To thank you, dear - est



1. thorn! O bleed - ing Head, so wound - ed, Re -  
2. me With your most kind com - pas - sion, Un -  
3. friend, For this, your dy - ing sor - row, Your



1. viled and put to scorn! The pow'r of death comes  
2. wor - thy though I be: Be - neath your cross a -  
3. mer - cy with - out end? Lord, make me yours for -



1. o'er you, The glow of life de - cays, Yet  
2. bid - ing, For - ev - er would I rest, In  
3. ev - er, A loy - al ser - vant true, And



1. an - gel hosts a - dore you, And trem - ble as they gaze.  
2. your dear love con - fid - ing, And with your pres - ence blest.  
3. let me nev - er, nev - er Out - live my love for you.

Text: 76 76 D; *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153.

Verses 1, 2 tr. by Henry W. Baker, 1821–1877, alt.; verse 3 tr. by James W. Alexander, 1804–1859, alt.  
adapt. by Johann Sebastian Bach, 1685–1750; arr. © 2013, Spirit & Song, a division of OCP. All rights reserved.

## PRAYER FOR ACCEPTANCE

*The priest prays:*

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

*The people rise and reply:*

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 | PREFACE DIALOGUE

*The priest prays:* The Lord be with you. *The people reply:* And with your spirit.

*The priest prays:* Lift up your hearts. *The people reply:* We lift them up to the Lord.

*The priest prays:* Let us give thanks to the Lord, our God. *The people reply:* It is right and just.

## SANCTUS

*Mass of the Resurrection*

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.  
Heav-en and earth are full of your glo - ry. Ho -  
san - na, ho - san - na, ho - san-na in the high - est.  
Bless-ed is he who comes in the name of the Lord. Ho -

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## MYSTERY OF FAITH

*Mass of the Resurrection*


Save us, Sav-ior of the world, for by your Cross and Res - ur -  
rec - tion you have set us free, you have set us free.

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AMEN

*Mass of the Resurrection*



A - men, a - men, a - men, a - men.

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LORD'S PRAYER | DOXOLOGY

AGNUS DEI

*Mass of the Resurrection*



Lamb of God, you take a - way the sins of the  
world, have mer - cy on us. world, grant us peace.

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## INVITATION TO COMMUNION

*The priest prays:* 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.

*And together with the people:* 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

*Draw Near*

*Cantor/All*

Draw near, draw near! Take the bod - y  
of your Lord. Draw near, draw near!  
Drink the blood for you out - poured.

2

The musical score is written on three staves in 4/4 time with a key signature of three flats (B-flat, E-flat, A-flat). The melody is simple and hymn-like, with lyrics written below the notes. The first staff ends with a double bar line. The second staff continues the melody. The third staff concludes with a final cadence and a fermata over the final note, with a '2' above it indicating a second ending or a specific performance instruction.

*Sancti, venite, Christi corpus sumite*  
7th cent. hymn, tr. by John M. Neale, 1818–1866, alt.

Steven R. Janco  
Music © 1992, WLP

## THE CONCLUDING RITE

GREETING *The people reply:* And with your spirit.

PRAYER OVER THE PEOPLE | BLESSING | DISMISSAL *The people reply:* Thanks be to God!

## RECESSIONAL

*Crown Him with Many Crowns*



1. Crown him with man - y crowns, The Lamb up - on his throne;
2. Crown him the Lord of life, Who tri-umphed o'er the grave,
3. Crown him the Lord of heav'n, Where an - gels sing a - bove;



1. All king-doms of the earth re - sound In praise of him a - lone.
2. Who on the third day did a - rise And hope to sin - ners gave.
3. Crown him the King, to whom is giv'n The won - drous name of Love.



1. A - wake, my soul, and sing Of him who died for thee,
2. His glo - ry now we sing, Who died and rose on high,
3. Crown him with man - y crowns, As thrones be - fore him fall.



1. And hail him as thy ris - en King For all e - ter - ni - ty.
2. Who came e - ter - nal life to bring, Who lives, no more to die.
3. Through - out the earth his praise re - sounds For he is Lord of all.

Text: SMD; verses 1, 3, Matthew Bridges, 1800–1894, and Compilers, 1978, © 1978, OCP Publications.  
All rights reserved. Verse 2, Godfrey Thring, 1823–1903, alt. Music: George J. Elvey, 1816–1893.