Palm Sunday of the Passion of the Lord

St. Patrick’s Cathedral
“America’s Parish Church”
New York City

March 28, 2021
The Commemoration of the Lord’s Entrance into Jerusalem (10:15am)

Blessing of Palms

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.

Gospel

When the great crowd that had come to the feast heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him, and cried out:

“Hosanna!
“Blessed is he who comes in the name of the Lord, the king of Israel.”
Jesus found an ass and sat upon it, as is written:

Fear no more, O daughter Zion;
see, your king comes, seated upon an ass’s colt.
His disciples did not understand this at first, but when Jesus had been glorified they remembered that these things were written about him and that they had done this for him.

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

Mass continues with the Entrance Hymn, followed immediately by the Collect.
Entrance Hymn

“All Glory, Laud and Honor/Honor, Loor y Gloria”

ST. THEODULPH

1. You are the King of Is-ra-el, And Da-vid’s roy-al Son,
   A quien los ni-nos da-ban Ho-san-nas con fer-vor.

2. El co-ro de los cie-lo-s Te, a-la-ba con fer-vor,
   Y el hom-bre y lo crea-do Tam-bién te dan lo-or.

3. The peo-ple of the He-brews With palms be-fore you went:
   Our praise and prayers and an-thems Be-fore you we pre-sent.

4. Te die-ron a-la-ban-zas Po-co an-tes de mo-rir,
   No-so-tros te can-ta-mos Rei-nan-tes ya sin fin.

5. Their prais-es you ac-cept-ed; Ac-cept the prayers we bring.
   Great source of love and good-ness, Our Sav-ior and our King.

Kyrie

Cantor, then all:  ---  Cantor, then all:  ---


Cantor:  ---  All:


Collect
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 word of the Lord.

Thanks be to God.

Responsorial Psalm

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

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

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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.”

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.

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.
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!”

**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 word of the Lord.  
**Thanks be to God.**

**ACCLAMATION BEFORE THE GOSPEL**  
Orbis Factor

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.
C. The Passover and the Feast of Unleavened Bread
were to take place in two days’ time.
So the chief priests and the scribes were seeking a way
to arrest him by treachery and put him to death.
They said,
SS. “Not during the festival,
for fear that there may be a riot among the people.”

C. When he was in Bethany reclining at table
in the house of Simon the leper,
a woman came with an alabaster jar of perfumed oil,
costly genuine spikenard.
She broke the alabaster jar and poured it on his head.
There were some who were indignant.
SS. “Why has there been this waste of perfumed oil?
It could have been sold for more than three hundred days’ wages
and the money given to the poor.”
C. They were infuriated with her.

Jesus said,

“Let her alone.
Why do you make trouble for her?
She has done a good thing for me.
The poor you will always have with you,
and whenever you wish you can do good to them,
but you will not always have me.
She has done what she could.
She has anticipated anointing my body for burial.
Amen, I say to you,
wherever the gospel is proclaimed to the whole world,
what she has done will be told in memory of her.”

C. Then Judas Iscariot, one of the Twelve,
got off to the chief priests to hand him over to them.
When they heard him they were pleased
and promised to pay him money.
Then he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread,
when they sacrificed the Passover lamb,
his disciples said to him,
SS. “Where do you want us to go
and prepare for you to eat the Passover?”
C. He sent two of his disciples and said to them,
“Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?”’ Then he will show you a large upper room furnished and ready. Make the preparations for us there.”

C, The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

When it was evening, he came with the Twelve. And as they reclined at table and were eating, Jesus said, “Amen, I say to you, one of you will betray me, one who is eating with me.”

C. They began to be distressed and to say to him, one by one, “Surely it is not I?”

C. He said to them, “One of the Twelve, the one who dips with me into the dish. For 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.”

C. While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, “Take it; this is my body.”

C. Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, “This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.”

C. Then, after singing a hymn, they went out to the Mount of Olives. Then Jesus said to them, “All of you will have your faith shaken, for it is written:

\[
I \text{ will strike the shepherd,}
\text{and the sheep will be dispersed.}
\]

But after I have been raised up, I shall go before you to Galilee.”
C. Peter said to him,
S. “Even though all should have their faith shaken,
mine will not be.”
C. Then Jesus said to him,
\* "Amen, I say to you,
this very night before the cock crows twice
you will deny me three times.”
C. But he vehemently replied,
S. “Even though I should have to die with you,
I will not deny you.”
C. And they all spoke similarly.

Then they came to a place named Gethsemane,
and he said to his disciples,
\* “Sit here while I pray.”
C. He took with him Peter, James, and John,
and began to be troubled and distressed.
Then he said to them,
\* “My soul is sorrowful even to death.
Remain here and keep watch.”
C. He advanced a little and fell to the ground and prayed
that if it were possible the hour might pass by him;
he said,
\* “Abba, Father, all things are possible to you.
Take this cup away from me,
but not what I will but what you will.”
C. When he returned he found them asleep.
He said to Peter,
\* “Simon, are you asleep?
Could you not keep watch for one hour?
Watch and pray that you may not undergo the test.
The spirit is willing but the flesh is weak.”

C. Withdrawing again, he prayed, saying the same thing.
Then he returned once more and found them asleep,
for they could not keep their eyes open
and did not know what to answer him.
He returned a third time and said to them,
\* “Are you still sleeping and taking your rest?
It is enough.
The hour has come.
Behold, the Son of Man is to be handed over to sinners.
Get up, let us go.
See, my betrayer is at hand.”
C. Then, while he was still speaking,
   Judas, one of the Twelve, arrived,
   accompanied by a crowd with swords and clubs
   who had come from the chief priests,
   the scribes, and the elders.
   His betrayer had arranged a signal with them, saying,

S.   “The man I shall kiss is the one;
        arrest him and lead him away securely.”

C. He came and immediately went over to him and said,
S.   “Rabbi.”
C. And he kissed him.

At this they laid hands on him and arrested him.
    One of the bystanders drew his sword,
    struck the high priest’s servant, and cut off his ear.

Jesus said to them in reply,

   “Have you come out as against a robber,
        with swords and clubs, to seize me?
    Day after day I was with you teaching in the temple area,
        yet you did not arrest me;
    but that the Scriptures may be fulfilled.”

C. And they all left him and fled.

Now a young man followed him
    wearing nothing but a linen cloth about his body.
They seized him,
    but he left the cloth behind and ran off naked.

They led Jesus away to the high priest,
    and all the chief priests and the elders and the scribes came together.
Peter followed him at a distance into the high priest’s courtyard
    and was seated with the guards, warming himself at the fire.

The chief priests and the entire Sanhedrin
    kept trying to obtain testimony against Jesus
    in order to put him to death, but they found none.
Many gave false witness against him,
    but their testimony did not agree.
Some took the stand and testified falsely against him,
    alleging, “We heard him say,

SS.   ‘I will destroy this temple made with hands
            and within three days I will build another
        not made with hands.’”

C. Even so their testimony did not agree.
The high priest rose before the assembly and questioned Jesus, saying,

S.   “Have you no answer?
        What are these men testifying against you?”
C. But he was silent and answered nothing.
   Again the high priest asked him and said to him,
S. “Are you the Christ, the son of the Blessed One?”
C. Then Jesus answered,
   “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.”

C. At that the high priest tore his garments and said,
S. “What further need have we of witnesses?
   You have heard the blasphemy.
   What do you think?”
C. They all condemned him as deserving to die.
   Some began to spit on him.
   They blindfolded him and struck him and said to him,
SS. “Prophesy!”
C. And the guards greeted him with blows.

While Peter was below in the courtyard,
   one of the high priest’s maids came along.
Seeing Peter warming himself,
   she looked intently at him and said,
S. “You too were with the Nazarene, Jesus.”
C. But he denied it saying,
S. “I neither know nor understand what you are talking about.”
C. So he went out into the outer court.
   Then the cock crowed.
   The maid saw him and began again to say to the bystanders,
S. “This man is one of them.”
C. Once again he denied it.
   A little later the bystanders said to Peter once more,
SS. “Surely you are one of them; for you too are a Galilean.”
C. He began to curse and to swear,
S. “I do not know this man about whom you are talking.”
C. And immediately a cock crowed a second time.
   Then Peter remembered the word that Jesus had said to him,
   “Before the cock crows twice you will deny me three times.”
   He broke down and wept.

As soon as morning came,
   the chief priests with the elders and the scribes,
   that is, the whole Sanhedrin held a council.
They bound Jesus, led him away, and handed him over to Pilate.
Pilate questioned him,
S. “Are you the king of the Jews?”
C. He said to him in reply, “You say so.”

C. The chief priests accused him of many things. Again Pilate questioned him,

S. “Have you no answer? See how many things they accuse you of.”

C. Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as he was accustomed. Pilate answered,

S. “Do you want me to release to you the king of the Jews?”

C. For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply,

S. “Then what do you want me to do with the man you call the king of the Jews?”

C. They shouted again,

SS. “Crucify him.”

C. Pilate said to them,

S. “Why? What evil has he done?”

C. They only shouted the louder,

SS. “Crucify him.”

C. So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with,

SS. "Hail, King of the Jews!"

C. and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.
They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

They brought him to the place of Golgotha — which is translated Place of the Skull —, They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take.

It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.” With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled him, shaking their heads and saying,

SS. “Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross.”

C. Likewise the chief priests, with the scribes, mocked him among themselves and said,

SS. “He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe.”

C. Those who were crucified with him also kept abusing him.

At noon darkness came over the whole land until three in the afternoon. And at three o’clock Jesus cried out in a loud voice, ✚ “Eloi, Eloi, lema sabachthani?” C. which is translated, ✚ “My God, my God, why have you forsaken me?” C. Some of the bystanders who heard it said,

SS. “Look, he is calling Elijah.”

C. One of them ran, soaked a sponge with wine, put it on a reed and gave it to him to drink saying,

S. “Wait, let us see if Elijah comes to take him down.”

C. Jesus gave a loud cry and breathed his last.

* * *

Here all kneel and pause for a short time.
C. The veil of the sanctuary was torn in two from top to bottom.
   When the centurion who stood facing him
   saw how he breathed his last he said,
S. “Truly this man was the Son of God!”
C. There were also women looking on from a distance.
   Among them were Mary Magdalene,
   Mary the mother of the younger James and of Joses, and Salome.
   These women had followed him when he was in Galilee
   and ministered to him.
   There were also many other women
   who had come up with him to Jerusalem.

When it was already evening,
   since it was the day of preparation,
   the day before the sabbath, Joseph of Arimathea,
   a distinguished member of the council,
   who was himself awaiting the kingdom of God,
   came and courageously went to Pilate
   and asked for the body of Jesus.
Pilate was amazed that he was already dead.
   He summoned the centurion
   and asked him if Jesus had already died.
And when he learned of it from the centurion,
   he gave the body to Joseph.
Having bought a linen cloth, he took him down,
   wrapped him in the linen cloth,
   and laid him in a tomb that had been hewn out of the rock.
Then he rolled a stone against the entrance to the tomb.
Mary Magdalene and Mary the mother of Joses
   watched where he was laid.

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

HOMILY
Profession of Faith

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, up to and including “and became man,” 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

THE PREPARATION OF THE GIFTS

HYMN

“What Wondrous Love Is This”

WONDROUS LOVE

1. What wondrous love is this, O my soul, O my soul!
2. To God and to the Lamb, I will sing, I will sing;
3. And when from death I'm free, I'll sing on, I'll sing on;

1. What wondrous love is this, That caused the Lord of bliss
2. To God and to the Lamb, Who is the great "I Am,"
3. And when from death I'm free, I'll sing and joyful be,

1. To bear the dreadful curse for my soul, for my soul,
2. While millions join the theme, I will sing, I will sing;
3. And through eternity I'll sing on, I'll sing on,

1. To bear the dreadful curse for my soul!
2. While millions join the theme, I will sing.
3. And through eternity I'll sing on.
SANCTUS

Missa Ubi Caritas
Bob Hurd

Holy, Holy, Holy Lord God of hosts. Heaven and earth
are full of your glory. Hosanna in the highest,
hosanna. Blessed is he who comes in the name of
the Lord. Hosanna in the highest, hosanna.

MYSTERY OF FAITH

Missa Ubi Caritas
Bob Hurd

We proclaim your Death, O Lord, and profess your Resurrection
until you come again, until you come again.

GREAT AMEN

Missa Ubi Caritas
Bob Hurd

Amen, amen, amen, amen.
The LORD'S PRAYER

Our Fa- ther, who art in heav-en, hal- lowed be thy name;
thy king- dom come; thy will be done on earth as it
is in heav-en. Give us this day our dai- ly bread;
and for- give us our tres- pass- es as we for- give
those who tres- pass a- gainst us; and lead us
not in- to temp- ta- tion, but de- liv- er us from e- vil.

DOXOLOGY

For the king- dom, the pow'r, and the glo- ry are yours,
now and for ev- er.
The reception of Holy Communion is the most sacred act for Catholics. We believe that we are then receiving the Body and Blood of Christ. Catholics who are properly prepared should approach the ministers of Holy Communion.

We ask non-Catholics not to receive. They are encouraged, however, to come forward with arms crossed over their heart to receive a blessing.

An Act of 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.
1. O Sacred Head, surrounded By crown of thorns!
2. O bleeding Head, so wounded, Rejoiced among thieves!
3. In the strife, And death with cruel rigor, Be not my cross aTypeName
4. Think of me With thy most sweet compassion, Unviled and put to scorn!
5. With thee of life; O agony and torture, How may I rest, In thy dear
6. A savior, Ah, who was crucified for me, In prison cell, Prince of life, And tremble as they gaze.

PASSION CHORALE

1. Viled and put to scorn! Death's pale lid hue comes, Yet angel
2. Fe mis ojos ven; De todos desprend dras.
3. Reaving thee of life; O agony and torture, How may I rest, In thy dear
4. Tu yo fue el dolor; Hoy velgo cons tris.
5. Wor thy though I be: Be neath thy cross a-
6. Con do Cristo en Ti; Oh Salvador, tu

1. Dying! O love to sinners free! Jesus, all
2. Ta do, me raz co tu dolor, con cep de.
3. Bid ing For ever would I rest, In thy dear
4. Glo ria hoy man fiesta en mi, jun to a tu
5. Hosts adore thee, And tremble as they gaze.
THE CONCLUDING RITES

RECESSONAL HYMN

“Lift High the Cross/Alzad la Cruz”
CRUCIFER

1. Come Christians, follow where the Master trod,
   Our King victorious, Christ the Son of God.

2. Venid, unidos el pendenllavado.
   Hi jo de Dios es nues tro capitan.

3. Led on their way by this triumphant sign,
   The hosts of God in conquering ranks combine.

4. Todo creyente en el Redentor.
   Os ten ta en la fren te el se llo del per don.

5. Each newborn folower of the Crucified.
   Bears on the brow the seal of him who died.

6. Es el ma dro sim bo lo de paz.
   Amar, justicia y de liber tad.

7. O Lord, once lifted on the glorious tree,
   Your death has brought us life eternal ly.

8. Por Je sucristo con fer vor luc a.
   Y el la vic toria os conce de ra.

9. So shall our song of triumph ever be:
   Praise to the Crucified for victory!

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POSTLUDE

Sat. 5:30pm and Sun. 1:00pm

“Allegro” from Symphony No. 2 in E minor, Op. 20
Louis Vierne

Sun. 10:15am

“Vexilla Regis” from Via Crucis, S. 53
Franz Liszt
GUIDELINES FOR THE RECEIPTION OF COMMUNION

FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (Code of Canon Law, canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ’s prayer for us “that they may all be one” (John 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic Discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CATHOLICS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

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Easter Triduum Schedule

April 1 (Holy Thursday)
5:30pm Mass of the Lord’s Supper

April 2 (Good Friday)
12:00pm Three Hours Reflection on the Seven Last Words
3:30pm Celebration of the Lord’s Passion

April 3 (Holy Saturday)
8:00pm Easter Vigil

April 4 (Easter Sunday)
7:00am, 10:00am, 1:00pm, 4:00pm (*en Español*) and 5:30pm Masses

ST. PATRICK’S CATHEDRAL

Fifth Avenue at 50th Street, New York, NY 10022
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www.saintpatrickscathedral.org

His Eminence, Timothy Cardinal Dolan, Archbishop of New York
Rev. Msgr. Robert T. Ritchie, Rector
Rev. Andrew King, Master of Ceremonies
Rev. Edward Dougherty, MM • Rev. Arthur Golino • Rev. Donald Haggerty
Jennifer Pascual, DMA, Director of Music and Organist
Daniel Brondel, Associate Director of Music and Organist
Michael Hey, Associate Director of Music and Organist
Robert M. Evers, Music Administrator and Programs Editor