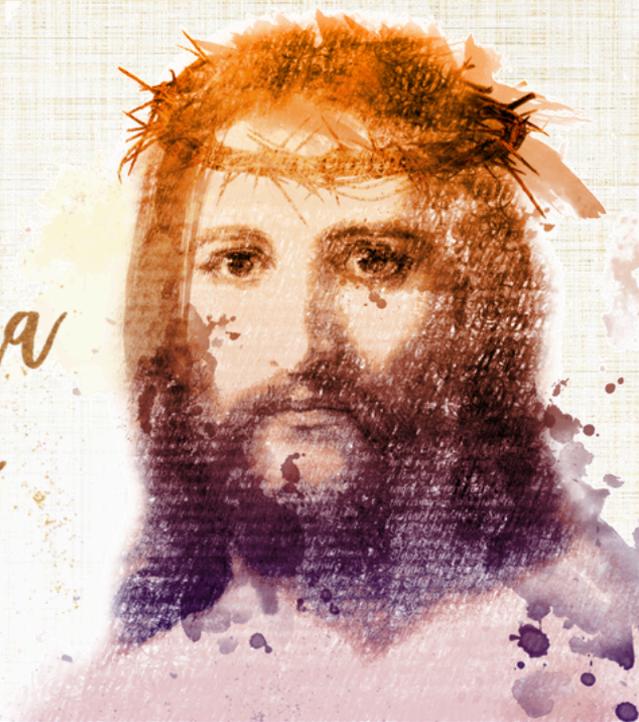


*Hosanna  
to the  
King*



PALM SUNDAY OF THE PASSION OF THE LORD

THE LITURGIES OF  
HOLY WEEK



CATHEDRAL OF  
SAINT PETER

SERVING THE FAITHFUL OF THE DIOCESE OF SCRANTON SINCE 1853

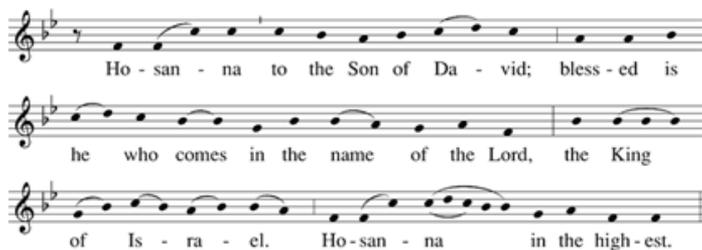
THIS PROGRAM IS OPTIMIZED FOR MOBILE DEVICES.

The people's responses are in **BOLD**.

## THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

Hosanna to the Son of David

ICEL acc. Richard Proulx



Ho - san - na to the Son of Da - vid; bless - ed is  
he who comes in the name of the Lord, the King  
of Is - ra - el. Ho - san - na in the high - est.

Text: ICEL, © 2010  
Music: ICEL, © 2010; acc. by Richard Proulx, © 1985, 2011, GIA Publications, Inc.

### Gospel

Matthew 21:1-11

The Lord be with you. **And with your spirit.**

A reading from the holy Gospel according to Matthew. **Glory to you, O Lord.**

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, meek 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. **Praise to you, Lord Jesus Christ.**

# Entrance Song

All Glory, Laud, and Honor

ST. THEODOLPH



1-5. All glo-ry, laud, and hon - or To you, Re-deem-er King!



1-5. To whom the lips of chil - dren Made sweet ho-san-nas ring.



1. You are the King of Is - ra - el, And Da - vid's roy - al Son,  
2. The com-pa - ny of an - gels Are prais-ing you on high;  
3. The peo-ple of the He - brews With palms be - fore you went:  
4. To you be-fore your pas - sion They sang their hymns of praise:  
5. Their prais-es you ac - cept - ed, Ac - cept the prayers we bring,



1. Now in the Lord's Name com - ing, Our King and Bless-ed One.  
2. And mor - tals, joined with all\_ things Cre - a - ted, make re - ply.  
3. Our praise and prayers and an - thems Be - fore you we pre-sent.  
4. To you, now high ex - alt - ed, Our mel - o - dy we raise.  
5. Great source of love and good - ness, Our Sav-ior and our King.

# AT THE MASS

## First Reading

Isaiah 50:4-7

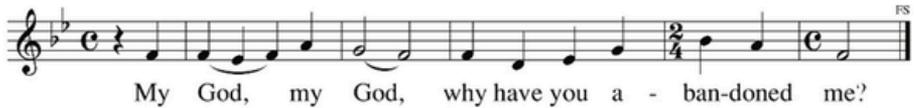
A reading from the Book of the Prophet Isaiah.

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.**

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

Frank Schoen



## Second Reading

Philippians 2:6-11

A reading from the Letter of Saint Paul to the Philippians.

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.**

Refrain

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

## The Passion of the Lord

Matthew 26:14-27:66

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, "What are you willing to give me if I hand him over to you?" 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, "Where do you want us to prepare for you to eat the Passover?" 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.'"" 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." Deeply distressed at this, they began to say to him one after another, "Surely it is not I, Lord?" 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." Then Judas, his betrayer, said in reply, "Surely it is not I, Rabbi?" He answered, "You have said so."

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."

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." 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." Peter said to him in reply, "Though all may have their faith in you shaken, mine will never be." Jesus said to him, "Amen, I say to you, this very night before the cock crows, you will deny me three times." Peter said to him, "Even though I should have to die with you, I will not deny you." 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." 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." 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." 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." 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!" 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."

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, "The man I shall kiss is the one; arrest him." Immediately he went over to Jesus and said, "Hail, Rabbi!" and he kissed him.

Jesus answered him, "Friend, do what you have come for." 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?" At that hour Jesus said to the crowds, "Have you come out as 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." 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, "This man said, 'I can destroy the temple of God and within three days rebuild it.'" The high priest rose and addressed him, "Have you no answer? What are these men testifying against you?" But Jesus was silent. Then the high priest said to him, "I order you to tell us under oath before the living God whether you are the Christ, the Son of God." 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.'" Then the high priest tore his robes and said, "He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; what is your opinion?"

They said in reply, "He deserves to die!" Then they spat in his face and struck him, while some slapped him, saying, "Prophecy for us, Christ: who is it that struck you?"

Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, "You too were with Jesus the Galilean." But he denied it in front of everyone, saying, "I do not know what you are talking about!" As he went out to the gate, another girl saw him and said to those who were there, "This man was with Jesus the Nazorean." Again he denied it with an oath, "I do not know the man!" A little later the bystanders came over and said to Peter, "Surely you too are one of them; even your speech gives you away." At that he began to curse and to swear, "I do not know the man." 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.

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, "I have sinned in betraying innocent blood." They said, "What is that to us? Look to it yourself." Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said, "It is not lawful to deposit this in the temple treasury, for it is the price of blood." 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, and he questioned him, "Are you the king of the Jews?" Jesus said, "You say so." And when he was accused by the chief priests and elders, he made no answer.

Then Pilate said to him, "Do you not hear how many things they are testifying against you?" 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, "Which one do you want me to release to you, Barabbas, or Jesus called Christ?" 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, "Which of the two do you want me to release to you?" They answered, "Barabbas!" Pilate said to them, "Then what shall I do with Jesus called Christ?" They all said, "Let him be crucified!" But he said, "Why? What evil has he done?" They only shouted the louder, "Let him be crucified!" 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, "I am innocent of this man's blood. Look to it yourselves." And the whole people said in reply, "His blood be upon us and upon our children." 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, "Hail, King of the Jews!" 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, "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!" Likewise the chief priests with the scribes and elders mocked him and said, "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.'" 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?" which means, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "This one is calling for Elijah." 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, "Wait, let us see if Elijah comes to save him." But Jesus cried out again in a loud voice, and gave up his spirit.

Here all kneel and pause for a short time.

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, "Truly, this was the Son of God!" 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, "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." Pilate said to them, "The guard is yours; go, secure it as best you can." 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.**

## Profession of Faith

### The Nicene Creed

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,

*-all bow during the following line-*

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 Apostles' Creed**

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

*-all bow during the following line-*

who was conceived by the Holy Spirit, born of the Virgin Mary,

suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

## **The Universal Prayer**

We pray to the Lord.

**Lord hear our prayer.**

# THE LITURGY OF THE EUCHARIST

O Sacred Head, Surrounded

PASSION CHORALE



1. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!  
 2. I see your strength and vig - or All fad - ing in the strife,  
 3. In this, your bit - ter pas - sion, Good Shep - herd, think of me



O bleed - ing Head, so wound - ed, Re - viled and put to scorn!  
 And death with cru - el rig - or, Be - reav - ing you of life;  
 With your most sweet com - pas - sion, Un - worth - y though I be:



The pow'r of death comes o'er you, The glow of life de - cays,  
 O ag - o - ny and dy - ing! O love to sin - ners free!  
 Be - neath your cross a - bid - ing For ev - er would I rest,



Yet an - gel hosts a - dore you And trem - ble as they gaze.  
 Je - sus, all grace sup - ply - ing, O turn your face on me.  
 In your dear love con - fid - ing, And with your pres - ence blest.

Text: *Solve caput cruciatum*; ascr. to St. Bernard of Clairvaux, 1091–1153; tr. by Henry W. Baker, 1821–1877;  
 Spanish tr. by Federico Fliedner, 1845–1901  
 Tune: PASSION CHORALE, 7 6 7 6 D; Hans Leo Hassler, 1564–1612; harm. by J. S. Bach, 1685–1750

## Invitation to Prayer

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

**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.**

## Preface

The Lord be with you. **And with your spirit.**

Lift up your hearts. **We lift them up to the Lord.**

Let us give thanks to the Lord our God. **It is right and just.**

## Eucharistic Acclamations

acclamations from Storrington Mass

Marty Haugen

## Sanctus

Ho - ly, Ho - ly, Ho - ly

Lord God of hosts. Heav-en and earth are full of your

glo-ry. Ho - san-na in the high - est. Bless-ed is he who

comes in the name of the Lord. Ho - san-na, ho -

san - na, ho - san - na in the high - est.

Text: ICEL, © 2010  
Music: Storrington Mass, Marty Haugen, © 2010, GIA Publications, Inc.

## Memorial Acclamation

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

The musical notation is in 6/8 time, featuring a treble clef and a key signature of one flat. The melody is simple and rhythmic, with lyrics placed below the notes.

Text: ICEL, © 2010  
Music: Storrington Mass, Marty Haugen, © 2010, GIA Publications, Inc.

## Amen

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

The musical notation is in 6/8 time, featuring a treble clef and a key signature of one flat. The melody is simple and rhythmic, with lyrics placed below the notes.

Music: Storrington Mass, Marty Haugen, © 2010, GIA Publications, Inc.

## THE COMMUNION RITE

### The Lord's Prayer

Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

Amen.

Deliver us, Lord, we pray, from every evil...and the coming of our Savior, Jesus Christ.

For the kingdom, the power and the glory are yours now and for ever.

## Fraction Rite

Vatican Edition XVIII

acc. Robert J. Batastini

Cantor: AII:  
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.

Music: Vatican Edition XVIII; acc. by Robert J. Batastini

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.

Lord, I am not worthy that you should enter under my roof, but only say  
the word and my soul shall be healed.

### 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.

# Communion Hymn

## Draw Near

Steven R. Janco

### Refrain

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

The image shows three staves of musical notation for the refrain. The first staff contains the lyrics 'Draw near, draw near! Take the Bod - y'. The second staff contains 'of your Lord. Draw near, draw near!'. The third staff contains 'Drink the Blood for you out - poured.' The music is written in a treble clef with a key signature of three flats (B-flat, E-flat, A-flat) and a 4/4 time signature. The melody is simple and hymn-like, with lyrics placed below the notes.

# THE CONCLUDING RITES

## Greeting

The Lord be with you. And with your spirit.

Blessed is the name of the Lord. Now and forever.

Our help is in the name of the Lord. Who made heaven and earth.

## Final Blessing

May almighty God bless you, the Father, and the Son, and the Holy Spirit.

Amen.

## Recessional Hymn

Lift High the Cross

CRUCIFER

### Refrain

Lift high the cross, the love of Christ pro-claim till  
all the world a-dore his sa-cred name.

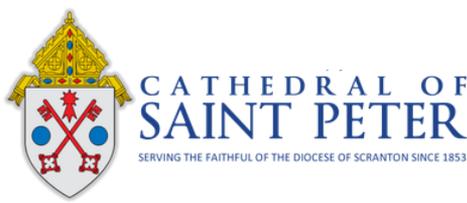
### Verses

1. Come, Chris-tians, fol-low where our Sav-ior trod, Our  
2. Led on their way by this tri-um-phant sign, The  
3. Each new-born ser-vant of the Cru-ci-fied Bears  
4. O Lord, once lift-ed on the glo-rious tree, Your

D.C.

King vic-to-ri-ous, Christ, the Son of God.  
hosts of God in con-quer-ing ranks com-bine.  
on the brow the seal of him who died.  
death has bought us life e-ter-nal-ly.

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



Most Reverend Joseph C. Bambera, D.D. J.C.L., Bishop of Scranton

Reverend Jeffrey D. Tudgay, V.E., J.C.L., Cathedral Pastor

Reverend Monsignor Dale R. Rupert, Senior Priest; Cathedral Pastor Emeritus

Reverend Gerald W. Shantillo, V.G., Vicar General of the Diocese of Scranton

Deacon Edward R. Shoener, Permanent Deacon

Deacon Michaelangelo Colaneri, Permanent Deacon

Deacon J. Patrick McDonald, Permanent Deacon

William J. Manley, Director of Communications/Coordinator of Liturgical Art & Environment

Linda Orseck, Director of Liturgical Music

Mark Ignatovich, Organist

Choir and Instrumentalists of the Cathedral of Saint Peter

Cantors of the Cathedral of Saint Peter

Liturgical and Hospitality Ministers of the Cathedral of Saint Peter

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The Liturgies of Holy Week - Palm Sunday of the Passion of the Lord

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