

# PALM SUNDAY OF THE LORD'S PASSION

April 13, 2025

## Opening Hymn

Hosanna #499

## Entrance Hymn

All Glory, Laud, and Honor #498

## Responsorial Psalm #33

Psalm 22: My God, my God, O why have you abandoned me?

## Communion Hymns

Jesus, the Lord #491

Tree of Life #475

What Wondrous Love #642

Jesus, Remember Me #510

## The Apostles' Creed

I believe in God,  
the Father Almighty,  
Creator of heaven and earth,  
and in Jesus Christ, His only Son, our Lord,  
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.

## St. Michael the Archangel

St. Michael the Archangel,  
defend us in battle. Be our  
protection against the wickedness  
and snares of the Devil. May God  
rebuke him, we humbly pray,  
and do thou, O prince of the  
heavenly hosts, by the power of  
God, cast into hell Satan, and all  
evil spirits, who prowl about the  
world seeking the ruin of souls.  
Amen.

## Readings

#1031/1035/1038

### Gospel:

Luke 19:28-40

### First Reading:

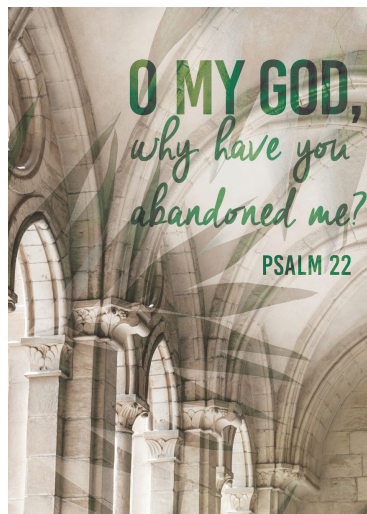
Isaiah 50:4-7

### Second Reading:

Philippians 2:6-11

### Gospel:

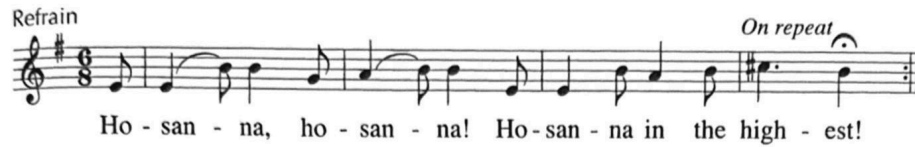
Luke 22:14-23:56



# Opening Hymn

## Hosanna

*Please stand.*



Text: Scott Soper, b.1961  
Tune: Scott Soper, b.1961  
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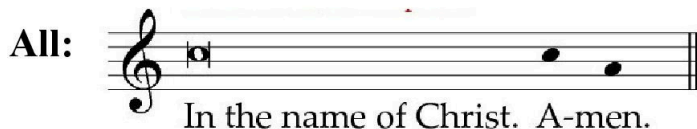
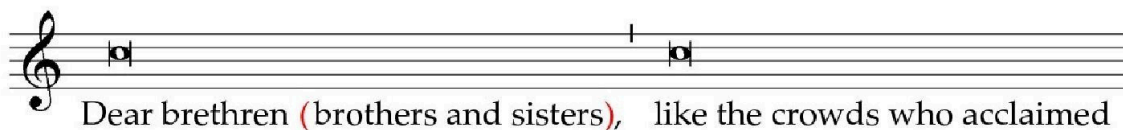
## Gospel

Luke 19:28-40

Jesus proceeded on his journey up to Jerusalem.  
As he drew near to Bethphage and Bethany  
at the place called the Mount of Olives,  
he sent two of his disciples.  
He said, "Go into the village opposite you,  
and as you enter it you will find a colt tethered  
on which no one has ever sat.  
Untie it and bring it here.  
And if anyone should ask you,  
'Why are you untying it?'  
you will answer,  
'The Master has need of it.'"  
So those who had been sent went off  
and found everything just as he had told them.  
And as they were untying the colt, its owners said to them,  
"Why are you untying this colt?"  
They answered,  
"The Master has need of it."  
So they brought it to Jesus,  
threw their cloaks over the colt,  
and helped Jesus to mount.  
As he rode along,  
the people were spreading their cloaks on the road;  
and now as he was approaching the slope of the Mount of Olives,  
the whole multitude of his disciples  
began to praise God aloud with joy  
for all the mighty deeds they had seen.  
They proclaimed:  
"Blessed is the king who comes  
in the name of the Lord.  
Peace in heaven  
and glory in the highest."  
Some of the Pharisees in the crowd said to him,  
"Teacher, rebuke your disciples."  
He said in reply,  
"I tell you, if they keep silent,  
the stones will cry out!"

## Invitation to Procession

Priest:



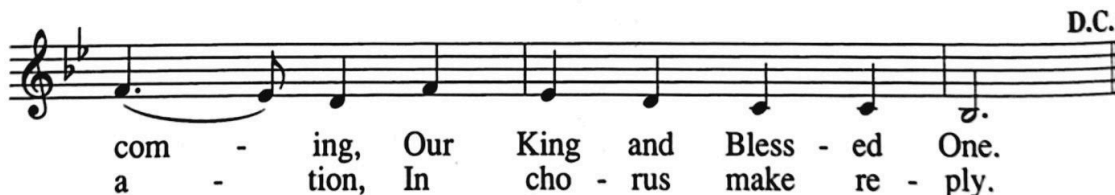
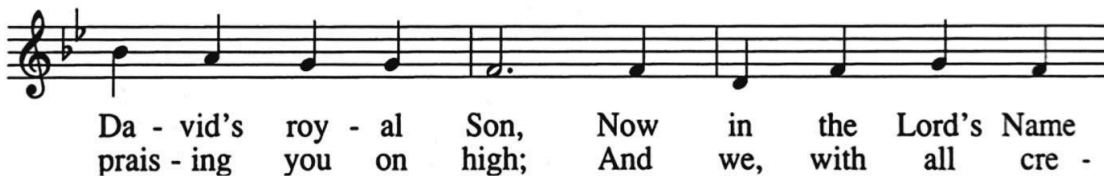
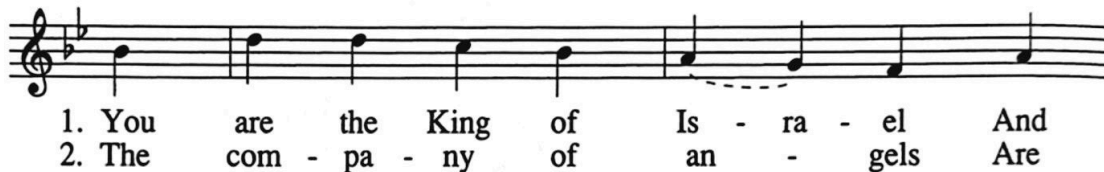
## Processional Hymn

*All Glory, Laud, and Honor*

Refrain



Verses



Text: *Gloria, laus et honor*; Theodulph of Orleans, c.760-821; tr. by John M. Neale, 1818-1866, alt.  
Tune: ST. THEODULPH, 7 6 7 6 D; Melchior Teschner, 1584-1635

## Collect

# First Reading

Isaiah 50:4-7

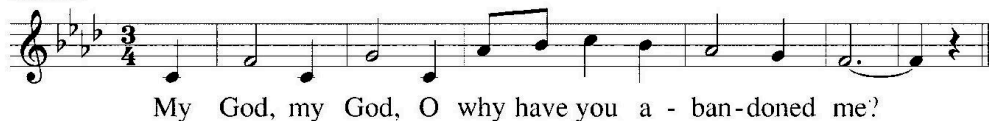
The Lord GOD has given me  
a well-trained tongue,  
that I might know how to speak to the weary  
a word that will rouse them.  
Morning after morning  
he opens my ear that I may hear;  
and I have not rebelled,  
have not turned back.  
I gave my back to those who beat me,  
my cheeks to those who 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: My God, My God

Refrain



Text: Psalm 22:8-9, 17-18; 19-20; 23-24; Marty Haugen, © 1983, GIA Publications, Inc.; refrain trans. © 1969, ICEL.  
Music: Marty Haugen, © 1983, 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.



When the hour came, Jesus took his place at table with the apostles. He said to them, "I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it again until there is fulfillment in the kingdom of God." Then he took a cup, gave thanks, and said. "Take this and share it among yourselves; for I tell you that from this time on I shall not drink of the fruit of the vine until the kingdom of God comes." Then he took the bread, said the blessing, broke it, and gave it to them saying, "This is my body, which will be given for you; do this in memory of me." And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you."

"And yet behold, the hand of the one who is to betray me is with me on the table; for the Son of Man indeed goes as it has been determined; but woe to that man by whom he is betrayed." And they began to debate among themselves who among them would do such a deed.

Then an argument broke out among them about which of them should be regarded as the greatest. He said to them, "The kings of the Gentiles lord it over them and those in authority over them are addressed as 'Benefactors'; but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant. For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves. It is you who have stood by me in my trials; and I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel.

"Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers." He said to him, "Lord, I am prepared to go to prison and die with you." But he replied, "I tell you, Peter, before the cock crows this day, you will deny three times that you know me."

He said to them, "When I sent you forth without a money bag or a sack or sandals, were you in need of anything?"

**ASSEMBLY: "No, nothing,"**

they replied. He said to them, "But now one who has a money bag should take it, and likewise a sack, and one who does not have a sword should sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in me, namely, *He was counted among the wicked*; and indeed

what is written about me is coming to fulfillment.” Then they said,

**ASSEMBLY: “Lord, look, there are two swords here.”**

But he replied, “It is enough!”

Then going out, he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, “Pray that you may not undergo the test.” After withdrawing about a stone’s throw from them and kneeling, he prayed, saying, “Father, if you are willing, take this cup away from me; still, not my will but yours be done.” And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground. When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them, “Why are you sleeping? Get up and pray that you may not undergo the test.”

While he was still speaking, a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him. Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?” His disciples realized what was about to happen, and they asked,

**ASSEMBLY: “Lord, shall we strike with a sword?”**

And one of them struck the high priest’s servant and cut off his right ear. But Jesus said in reply, “Stop, no more of this!” Then he touched the servant’s ear and healed him. And Jesus said to the chief priests and temple guards and elders who had come for him, “Have you come out as against a robber, with swords and clubs?” Day after day I was with you in the temple area, and you did not seize me; but this is your hour, the time for the power of darkness.”

After arresting him, they led him away and took him into the house of the high priest; Peter was following at a distance. They lit a fire in the middle of the courtyard and sat around it, and Peter sat down with them. When a maid saw him seated in the light, she looked intently at him and said,

**ASSEMBLY: “This man too was with him.”**

But he denied it saying, “Woman, I do not know him.” A short while later someone else saw him and said,

**ASSEMBLY: “You too are one of them;”**

but Peter answered, "My friend, I am not." About an hour later, still another insisted,

**ASSEMBLY: "Assuredly, this man too was with him, for he also is a Galilean."**

But Peter said, "My friend I do not know what you are talking about." Just as he was saying this, the cock crowed, and the Lord turned and looked at Peter; and Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." He went out and began to weep bitterly.

The men who held Jesus in custody were ridiculing and beating him. They blindfolded him and questioned him, saying,

**ASSEMBLY: "Prophecy (PRAH-FUH-SIGH)! Who is it that struck you?"**

And they reviled him in saying many other things against him.

When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin. They said,

**ASSEMBLY: "If you are the Christ, tell us;"**

but he replied to them, "If I tell you, you will not believe, and if I question, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God." They all asked,

**ASSEMBLY: "Are you then the Son of God?"**

He replied to them, "You say that I am." Then they said,

**ASSEMBLY: "What further need have we for testimony? We have heard it from his own mouth."**

Then the whole assembly of them arose and brought him before Pilate. They brought charges against him, saying,

**ASSEMBLY: “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,

**ASSEMBLY: “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,

**ASSEMBLY: “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,

**ASSEMBLY: “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 the 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,

**ASSEMBLY: “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,

**ASSEMBLY: “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 momentarily)*

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.

Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, had not consented to their plan of action. He came from the Jewish town of Arimathea and was awaiting the kingdom of God. He went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried. It was the day of preparation, and the Sabbath was about to begin. The women who had come from Galilee with him followed behind, and when they had seen the tomb and the way in which his body was laid in it, they returned and prepared spices and perfumed oils. Then they rested on the Sabbath according to the commandment.



# Communion Hymns

## 491 Jesus, the Lord

### Refrain

Je - sus. Je - sus. Let all crea - tion bend the knee to the Lord.

The musical notation for the Refrain is written on a single staff in G major (one sharp) and 4/4 time. It consists of two lines of music. The first line contains the lyrics 'Je - sus. Je - sus. Let all crea -' and the second line contains 'tion bend the knee to the Lord.' The melody is simple and hymn-like, with a final triplet of eighth notes.

### Verse 1

1. In him we live, we move and have our be - ing; in him the Christ, in him the King! Je - sus, the Lord.

The musical notation for Verse 1 is written on a single staff in G major and 4/4 time. It consists of three lines of music. The first line contains the lyrics '1. In him we live, we move and have our' and the second line contains 'be - ing; in him the Christ, in him the'. The third line contains 'King! Je - sus, the Lord.' and ends with a double bar line and 'D.C.' (Da Capo).

### Verses 2, 3

2. Though Son, he did not cling to his god - li - ness; but emp - tied him - self, be - Fa - ther's will ac - cept - ing his death, came a slave! death on a tree! Je - sus, the Lord.

The musical notation for Verses 2 and 3 is written on a single staff in G major and 4/4 time. It consists of three lines of music. The first line contains the lyrics '2. Though Son, he did not cling to his' and the second line contains 'god - li - ness; but emp - tied him - self, be - Fa - ther's will ac - cept - ing his death,'. The third line contains 'came a slave! death on a tree! Je - sus, the Lord.' and ends with a double bar line and 'D.C.' (Da Capo). A triplet of eighth notes is marked over the words 'came a slave!'.

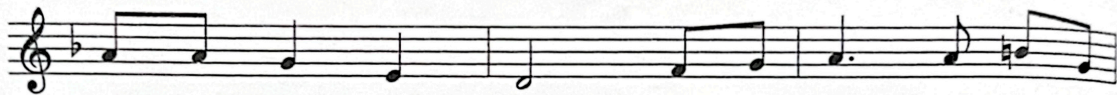
Text: *Jesus Prayer*, Philippians 2:5-11; Acts 17:28; Roc O'Connor, SJ, b.1949  
Tune: Roc O'Connor, SJ, b.1949; arr. by Rick Modlin, b.1966  
© 1981, 1994, Robert F. O'Connor, SJ, and OCP



## 475 Tree of Life



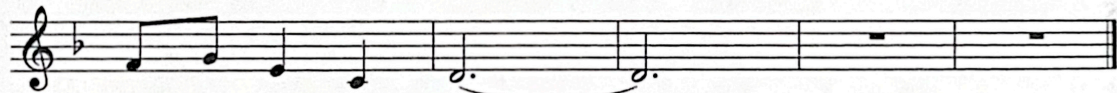
1. Tree of Life and awe-some mys - t'ry, In your  
 2. Seed that dies to rise in glo - ry, May we  
 3. We re - mem - ber truth once spo - ken, Love passed  
 4. Gen - tle Je - sus, might - y Spir - it, Come in -  
 5. Christ, you lead and we shall fol - low, Stum - bling



death we are re - born, Though you die in all of  
 see our - selves in you, If we learn to live your  
 on through act and word, Ev - 'ry per - son lost and  
 flame our hearts a - new, We may all your joy in -  
 though our steps may be, One with you in joy and



his - t'ry, Still you rise with ev - 'ry morn, Still you  
 sto - ry We may die to rise a - new, We may  
 bro - ken Wears the bod - y of our Lord, Wears the  
 her - it If we bear the cross with you, If we  
 sor - row, We the riv - er, you the sea, We the



rise with ev - 'ry morn.  
 die to rise a - new.  
 bod - y of our Lord.  
 bear the cross with you.  
 riv - er, you the sea.

### Lenten Verses

*General:* Light of life beyond conceiving, Mighty Spirit of our Lord;  
 Give new strength to our believing, Give us faith to live your word.

*1st Sunday:* From the dawning of creation, You have loved us as your own;  
 Stay with us through all temptation, Make us turn to you alone.

*2nd Sunday:* In our call to be a blessing, May we be a blessing true;  
 May we live and die confessing Christ as Lord of all we do.

*3rd Sunday:* Living Water of salvation, Be the fountain of each soul;  
 Springing up in new creation, Flow in us and make us whole.

*4th Sunday:* Give us eyes to see you clearly, Make us children of your light;  
 Give us hearts to live more nearly As your gospel shining bright.

# What Wondrous Love Is This 642



1. What won-drous 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;



What won-drous love is this, O my soul!  
 To God and to the Lamb I will sing.  
 And when from death I'm free, I'll sing on.



What won-drous love is this that caused the Lord of bliss  
 To God and to the Lamb, who is the great I AM,  
 And when from death I'm free, I'll sing and joy ful be,



To bear the dread-ful curse for my soul, for my soul;  
 While mil-lions join the theme, I will sing, I will sing;  
 And through e-ter-ni-ty I'll sing on, I'll sing on;



To bear the dread-ful curse for my soul!  
 While mil-lions join the theme, I will sing  
 And through e-ter-ni-ty I'll sing on.

<sup>1841</sup> Alexander Means, 1801-1883

Tune WONDROUS LOVE, 12 9 12 12 9, *Southern Harmony*, 1835; harm. from *Cantate Domino*, 1980, © 1980, World Council of Churches

# Jesus, Remember Me 510

Ostinato Refrain

Je-sus, re-mem-ber me when you come in - to your King-dom.  
 Spanish: Je sús re cuér-da me cuan-do en-tres en tu Rei - no.  
 Polish: Je - zu w kró-les-twie Twym wspom-nij na swo-je-go słu gę.

Je-sus, re-mem-ber me when you come in to your King-dom  
 Je-sús, re cuér-da me, cuan-do en-tres en tu Rei no  
 Je - zu w kró les-twie Twym wspom-nij na swo-je-go słu gę.

Text: Luke 23:42; Taizé Community, 1981

Tune: Jacques Berthier, 1923-1994

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