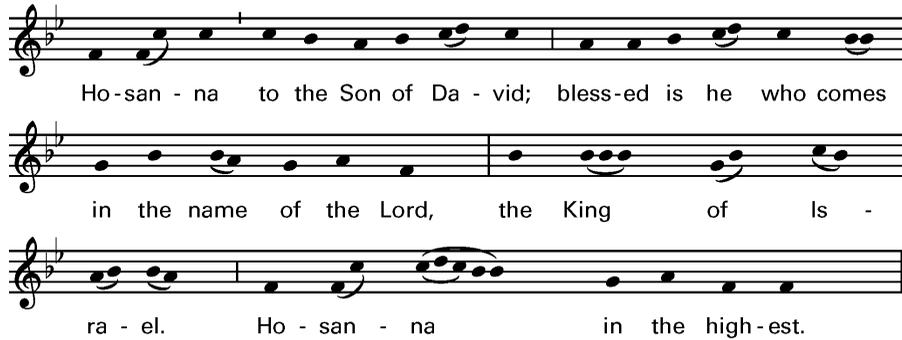


Palm Sunday of the Passion of the Lord: 10 April 2022

HOSANNA TO THE SON OF DAVID

Chant, Mode VII

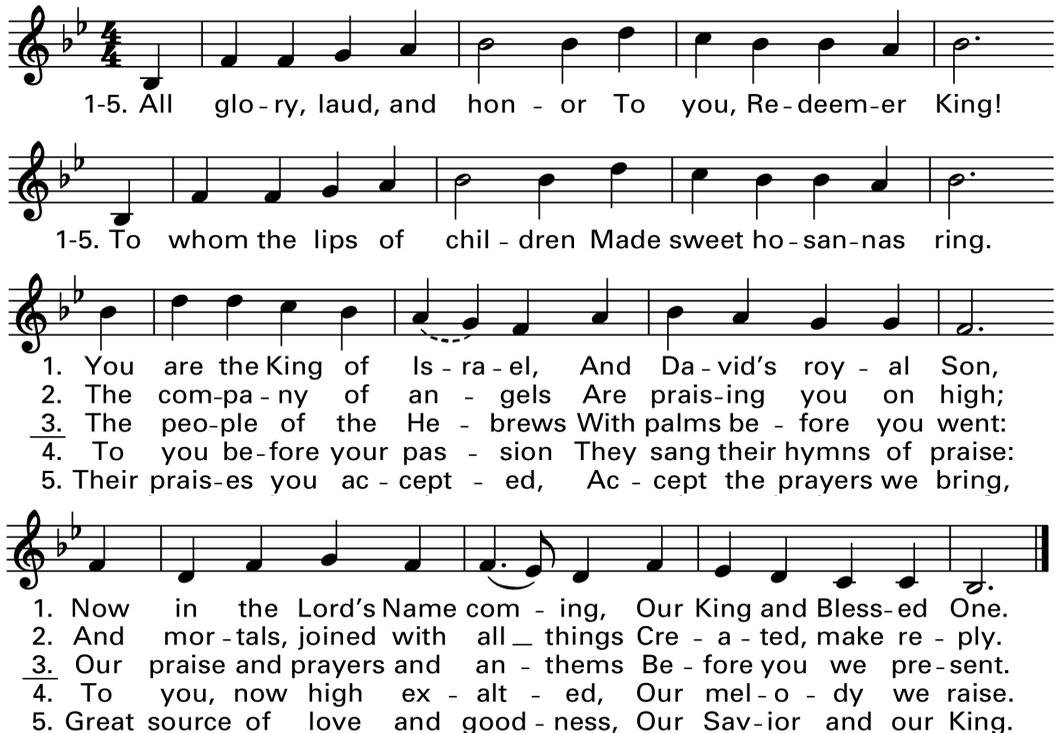


Ho-san - na to the Son of Da - vid; bless-ed is he who comes
in the name of the Lord, the King of Is -
ra - el. Ho - san - na in the high-est.

Text: Based on Matthew 21:9. Text and music © 2010, ICEL. All rights reserved. Used with permission.

ALL GLORY, LAUD AND HONOR

ST. THEODULPH



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.

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.

Psalm Response



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

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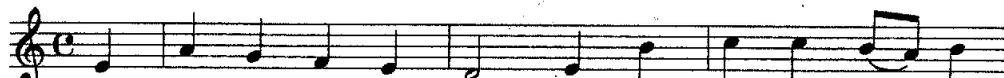
Gospel Acclamation



Praise to — You, Lord Je - sus Christ, King of end - less glo - ry.

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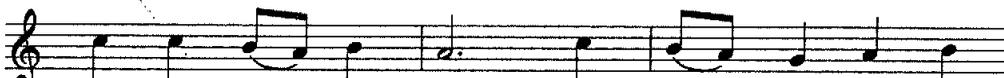
O Sacred Head, Surrounded



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. worth - y 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; Latin, Medieval; tr. by Paul Gerhardt, 1607–1676; verses 1, 2 tr. by Henry W. Baker, 1821–1877, alt.; verse 3 tr. by James W. Alexander, 1804–1859, alt.

Music: PASSION CHORALE; Hans L. Hassler, 1564–1612, adapt. by Johann S. Bach, 1685–1750.

SANCTUS ET BENEDICTUS

Holy, Holy, Holy *Lord God of hosts.*
Sanc-tus, — Sanc-tus, — Sanc-tus Dó-mi-nus De-us Sá-ba-oth.

Heaven and earth are full of Your glory.
Ple - ni sunt cae - li et ter - ra gló - ri - a tu - a.

Hosanna in the highest. *Blessed is he who comes in the Name of the Lord.*
Ho - sán - na in ex - cél - sis. Be - ne - díc - tus qui ve - nit in

Hosanna in the highest.
nó - mi - ne Dó - mi - ni. Ho - sán - na in ex - cél - sis. —

Text: International Committee on English in the Liturgy © 2010

Music: *Gregorian Missal, Mass XVIII*

MEMORIAL ACCLAMATION

We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion

un-til you come a-gain.

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GREAT AMEN



♩. For ev - er and ev - er. R. A - men.

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AGNUS DEI

Choir/Cantor *All* (*Lamb of God, You take away the sins of the world: have mercy on us.*)



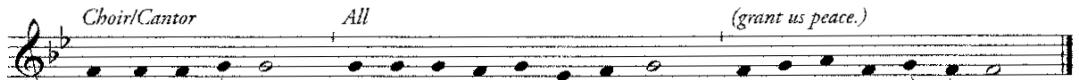
Ag-nus De - i, qui tol-lis pec-ca - ta mun-di: mi-se - re - re no - bis.

Choir/Cantor *All*



Ag-nus De - i, qui tol-lis pec-ca - ta mun-di: mi-se - re - re no - bis.

Choir/Cantor *All* (*grant us peace.*)



Ag-nus De - i, qui tol-lis pec-ca - ta mun-di: do-na no-bis pa - cem.

Text: International Committee on English in the Liturgy © 2010
Music: *Roman Missal*, ICEL © 2010

SOUL OF MY SAVIOR

ANIMA CHRISTI



1. Soul of my Sav - ior, sanc - ti - fy my breast; Bod - y of
2. Strength and pro - tec - tion may thy Pas - sion be; O Bless - ed
3. Hear me, Lord Je - sus, lis - ten as I pray; "Lead me from



1. Christ, be thou my sav - ing guest; Blood of my Sav - ior, bathe me
2. Je - sus, hear and an - swer me; Deep in thy wounds, Lord, hide and
3. night to nev - er end - ing day. Fill all the world with love and



1. in thy tide; Wash me with wa - ter flow - ing from his side.
 2. shel - ter me; So shall I nev - er, nev - er part from thee.
 3. grace di - vine, And glo - ry, laud, and praise be ev - er thine."

Text: 10 10 10 10; attr. to Pope John XXII, 1249-1334; tr. by Edward Caswall, 1814-1878, alt.
 Music: W.J. Maher, 1823-1877.

TO JESUS CHRIST, OUR SOVEREIGN KING

ICH GLAUB AN GOTT



1. To Je - sus Christ, our Sov - 'reign King, Who is the
 2. Thy reign ex - tend, O King be - nign, To ev - 'ry
 3. To thee and to thy Church, great King, We pledge our



1. world's sal - va - tion, All praise and hom - age do we bring And
 2. land and na - tion; For in thy king - dom, Lord di - vine, A -
 3. hearts' ob - la - tion Un - til be - fore thy throne we sing In



1. thanks and ad - o - ra - tion.
 2. lone we find sal - va - tion.
 3. end - less ju - bi - la - tion. } Christ Je - sus, vic - tor!



1-3. Christ Je - sus, rul - er! Christ Je - sus, Lord and re - deem - er!

Text: 87 87 55 8; based on Christus Vincit, 8th cent.; Martin B. Hellriegel, 1891-1981, © 1941, assigned 1978 to Mrs. Irene C. Mueller. All rights reserved. Used with permission. Music: Mainz Gesangbuch, 1870.

A REFLECTION ON PALM SUNDAY

I am sure that many of us cannot believe how quickly this time of Lent has passed, even in these difficult and uncertain times. Perhaps we feel that, despite no public Masses and with all the restrictions, we have journeyed through Lent with a new intensity. Whatever the case, it is certainly a Lent that we will remember! Perhaps now, we can reflect upon all the many and rich symbols that we associate with Holy Week and Easter. So, let us begin by delving into the signs or marks of Palm Sunday. In later reflections, we can look at Holy Thursday, Good Friday and, of course Easter.

Holy Week begins with Palm Sunday, or, to give it the correct title, “Palm Sunday of the Passion of the Lord”. Before the reforms of the Second Vatican Council, it had an even longer name: Palm Sunday of the Solemn Procession of Palms in Honor of Christ the King. It was also called the Second Passion Sunday because the *passion-tide* of the Lord (the time when we focus on Jesus’ passion: his arrest, trial, suffering and crucifixion) began a week earlier on the fifth Sunday in Lent. Incidentally, that is why in some churches crosses and statues are covered in a veil or cloth during these few weeks from the fifth Sunday.

Normally, the celebration of Mass on Palm Sunday takes the usual form, but with two key exceptions or marks. At the beginning of Mass, we have the commemoration of Jesus’ entrance into Jerusalem with the blessing of palms and then later, we have a lengthy reading of the Gospel connected with Jesus’ passion. Both these tell us of what is special about this day. Our main attention is drawn to Jesus’ entrance into the holy city of Jerusalem. We are given three different forms of this commemoration of the Lord’s entrance. This year because of the coronavirus crisis, apart from the Cathedral church, we must use the Third Form, which does not involve the Blessing of Palms. Of course, many of us feel very disappointed about not having our blessed palms. However, we can still think of the meaning and purpose of this once-a-year ritual of blessing the palms...

We imitate the crowds as we wave the palm branches as sing “hosanna to the Son of David”. Why do we do this and why bother with palms? The answer goes back to how we pray. We pray with our bodies and senses (waving palm branches and singing in this case!) and we use physical, tangible things such as palm branches, to put us in mind of spiritual realities. The prayers used to bless the palms make this clear: “sanctify these branches with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him”; or, “...that we, who today hold high these branches to hail Christ in his triumph, may bear fruit for you by good works accomplished in him.”

We can also be mindful of Jesus’ words: “Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me. I am the vine, you are the branches; he who abides in Me and I in him, he bears

much fruit, for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned” (John 15: 4-7). The palms that we would have used and received at the Mass today are green and supple. People make them into crosses or even more elaborate designs. However, with time, the palms dry out and become brittle, because they no longer have the sap from the palm tree running through them. So too with us. If we become detached from our Lord, we dry out and become brittle, even dead.

The same idea of a deeper or symbolic meaning is true later on in the Mass when we met our other mark or sign that is special to Palm Sunday: that very long Gospel! The Gospel reminds us that the purpose of Jesus’ entrance into Jerusalem was to accomplish the Lord’s *Paschal mystery*: that is for him to undergo his suffering and death...and to rise. This theme of fulfilment or completion of Jesus’ mission is therefore made clear as we hear an account of Jesus “passion”. This account varies depending on the year of our three-year cycle and so this year, as we are in Cycle C, we will hear St. Luke’s version. As well as having much in common, each of our gospel writers also gives a particular flavor of perspective with regard to Jesus’ passion. What about St. Luke?

St. Luke’s Gospel is often called the “Gospel of Mercy.” It is only Luke, for example, who gives us those wonderful parables of the Prodigal Son or the Good Samaritan. During Jesus’ trial and suffering, St. Luke highlights many moments of compassion and forgiveness, as well as the universality of God’s Kingdom. Jesus heals the servant. Only in Luke’s Gospel does Jesus address Judas by name, perhaps as a last invitation for Judas to repent. Jesus forgives his executioners: they are acting through blindness and not malice. It should not surprise us then that only in Luke’s account of Jesus’ crucifixion do we have the wonderful encounter between Jesus and the repentant thief. In his last agonizing moments, at the 11th hour, the thief (by tradition called Dismas) opens his heart and soul to Jesus and also shows his faith in Jesus. He asks to be remembered by our Lord when he enters his kingdom. We have the amazing response and promise of Jesus: “today you will be with me in paradise.”

As St. Augustine stated so beautifully: “The repentant thief was the first person to declare publically that Jesus is king: not some theologian, or religious expert, or a holy person, or a rich person. No. A common thief! And by his repentance and simple prayer of needing Jesus, he committed one last act of robbery: he stole the Lord’s heart and so entered his Kingdom.” Yes, the universality of God’s reign and the fruits of our Lord’s passion, death and resurrection are already flowing out from the cross! It is never too late either to ask for and to receive mercy and forgiveness, or indeed to give it. As we enter into this holy drama of Holy week, may you have a truly wonderful and *holy* Holy Week.

Do notice one other important mark or sign. Instead of having the usual form of the

Gospel reading, we may have a number of readers and everyone joins in with the parts of the crowd. Sadly, this year, due to the various restrictions, that cannot be the case. However, the way that the Gospel is proclaimed does not undo the meaning and purpose of hearing this long narrative of Jesus' betrayal, suffering and death. So, once again, we must ask the question: why do this? Our answer is the same as before: we are drawn in to the mystery that unfolds as we hear the Gospel.

The Gospel, any gospel, but perhaps especially the Gospel on Palm Sunday that recounts what Jesus has done for us, is not then just some distant story, or something remote from us. It is about what God has done for us; it is about our salvation and our life. We are not just passive spectators, or onlookers, or listeners: all that we recall on Palm Sunday (and during Holy Week and Easter of course) is about what Jesus has done for *us* and does for us right *now*. This is such a welcome message as we continue to try and do our best in the strange and difficult situation that we face at the moment. The opening address at the Mass expresses this very well: "...with all faith and devotion, let us commemorate the Lord's entry into the city for our salvation, following in his footsteps, so that, being made by his grace partakers of the cross, we may have a share also in his Resurrection and in his life." Amen to that!



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