



ST. GERTRUDE CHURCH



PALM SUNDAY

March 23 and 24, 2024

HOLY WEEK

Wednesday: Choral Tenebrae at 8 P.M.

The service of darkness sung by the Novitiate Choir and Capella

Holy Thursday at 7 P.M.

Mass of the Lord's Supper with the Parish Choir

Good Friday at 3 P.M.

Choral service and chanted Passion sung by the Novitiate Choir and Capella

Good Friday at 7 P.M.

Outdoor stations of the cross and the Entombment of Christ

Holy Saturday at 9 P.M.

Easter Vigil with the Parish Choir

Easter Sunday at 8 A.M.

Sung mass with cantor and organ

Easter Sunday at 10 A.M. and 12 P.M.

Choral mass sung by the Capella

Easter Sunday at 6 P.M.

Sung mass with the ensemble Laudare



ORDER OF MASS

Palm Sunday of the Lord's Passion

THE PROCESSION

On Sunday at 10 A.M. and 12 P.M., all gather and are given palms.

On Saturday, all face the back of the church.

ANTIPHON

Hosanna filio David: benedictus
qui venit in nomine Domini.
Rex Israel: Hosanna in excelsis.

The cantor/choir sings:

*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.*

Words: Matthew 21:9

Music: Dominican Chant

GREETING

In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The Lord be with you.

And with your spirit.

Dear brothers and sisters, since the beginning of Lent until now we have prepared our hearts by penance and charitable works. Today we gather together to herald with the whole Church the beginning of the celebration of our Lord's Paschal Mystery, that is to say, of his Passion and Resurrection. For it was to accomplish this mystery that he entered his own city of Jerusalem. Therefore, 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.

BLESSING OF PALMS

The celebrant blesses the palms with holy water. At the end, all respond:

Amen.

SPRINKLING OF PALMS *(Sunday)*

During the sprinkling of the palms, the choir sings:

Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord.
Blessed be the King of Israel. Peace in heaven, and glory in the highest places.
Hosanna in the highest heavens.

Words: after Matthew 21:9 and Luke 19:38

Music: Orlando Gibbons

GOSPEL

Mark 11:1–10

The Lord be with you.
And with your spirit.

A reading from the holy Gospel according to Mark.

Glory to you, O Lord.

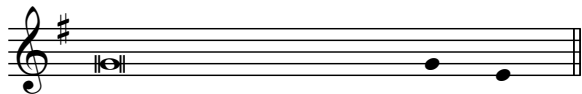
When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples and said to them, “Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. If anyone should say to you, ‘Why are you doing this?’ reply, ‘The Master has need of it and will send it back here at once.’ ” So they went off and found a colt tethered at a gate outside on the street, and they untied it. Some of the bystanders said to them, “What are you doing, untying the colt?” They answered them just as Jesus had told them to, and they permitted them to do it. So they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. Those preceding him as well as those following kept crying out: “Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come! Hosanna in the highest!”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

DISMISSAL *(Sunday)*

Dear brothers and sisters, like the crowds who acclaimed Jesus in Jerusalem,
let us go forth in peace.



In the name of Christ. A - men.

HYMN TO CHRIST THE KING

During the procession, all sing:



All glo - ry, laud, and hon - or, to thee, Re-deem-er, King!



To whom the lips of chil - dren made sweet ho - san - nas ring.



1. Thou art the King of Is - rael; thou Da - vid's roy - al Son;
2. The com - pa - ny of an - gels are prais - ing thee on high;
3. The peo - ple of the He - brews with psalms be - fore thee went;
4. In hast'ning to thy Pas - sion, they rais'd their hymns of praise:
5. Thou didst ac - cept their prais - es, ac - cept the prayers we bring,
6. With - in that bles - sed Ci - ty thy prais - es may we sing,



Who in the Lord's name com - est, the King and Bless - ed One.
And mor - tal men and all things cre - a - ted make re - ply.
Our prayer and praise and an - thems be - fore thee we pre - sent.
In reign - ing midst thy glo - ry our me - lo - dy we raise.
Who in all good de - light - est, thou good and gra - cious King!
and ev - er raise hos - san - as to our most lov - ing King.

Music: VALET WILL ICH DIR GEBEN, Melchior Teschner, adapted J.S. Bach

Words: St. Theodolph of Orleans, trans. J.M. Neale

ANTIPHON *(Sunday)*

Pueri Hebraeorum, tollentes
ramos olivarum, obviaverunt Domino,
clamantes et dicentes: «Hosanna in excelsis.»

Ÿ. Domini est terra, et plenitudo ejus; orbis
terrarum, et universi qui habitant in eo.
Quia ipse super maria fundavit eum,
et super flumina praeparavit eum.

Ÿ. Quis ascendet in montem Domini?
Innocens manibus et mundo corde,
qui non accepit in vano animam suam,
nec juravit in dolo proximo suo.

Ÿ. Hic accipiet benedictionem a Domino,
et misericordiam a Deo salutari suo.
Haec est generatio quaerentium eum,
quaerentium faciem Dei Jacob.

Ÿ. Attollite portas, principes, vestras,
et elevamini, portae aeternales,
et introibit rex gloriae.

Ÿ. Quis est iste rex gloriae? Dominus fortis
et potens, Dominus potens in praelio.

When the procession enters the church, the choir sings:

*The children of the Hebrews, carrying
olive branches, went to meet the Lord,
crying and saying: “Hosanna in the highest.”*

Ÿ. *The Lord’s is the earth and its fullness,
the world, and those who dwell in it.
It is he who set it on the seas;
on the rivers he made it firm.*

Ÿ. *Who shall climb the mountain of the Lord?
The clean of hands and pure of heart,
whose soul is not set on vain things,
who has not sworn deceitful words.*

Ÿ. *Blessings from the Lord shall he receive, and
right reward from the God who saves him.
Such are the people who seek him,
who seek the face of the God of Jacob.*

Ÿ. *O gates, lift high your heads;
grow higher, ancient doors,
that the king of glory may enter.*

Ÿ. *Who is this king of glory? The Lord, strong
and mighty, the Lord, the mighty in war.*

Antiphon: Roman Missal

Versicles: Psalm 24

Music: Dominican Chant

COLLECT

Almighty ever-living God, who as an example of humility for the human race to follow caused our Savior to take flesh and submit to the Cross, graciously grant that we may heed his lesson of patient suffering and so merit a share in his Resurrection. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Amen.

All sit

LITURGY OF THE WORD

READING I

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



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

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!” **℟.**

Music: Dominican Chant — Eripe me, Domine, adapted Christopher Holman

READING II

Philippians 2:6–11

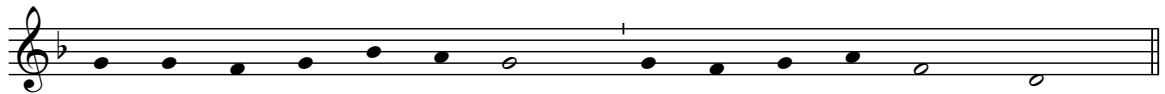
Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. 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.

GOSPEL ACCLAMATION

All stand



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

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. *℞.*

Verse: Philippians 2:8–9

Music: Plainchant

GOSPEL

Mark 14:1–15:47

The Gospel is read dramatically, with each speaker designated as follows:

N. Narrator ✠. Jesus V. Voice All: Spoken by the congregation

- ✠. The Passion of our Lord Jesus Christ according to Mark.
- N. 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,
- All **“Not during the festival,
for fear that there may be a riot among the people.”**

- N. 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.
- V. “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.”
- N. 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.”
- N. Then Judas Iscariot, one of the Twelve, went 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,

- V. “Where do you want us to go and prepare for you to eat the Passover?”
- N. 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.”
- N. 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.”
- N. They began to be distressed and to say to him, one by one,

All **“Surely it is not I?”**

N. 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.”

N. 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.”

N. 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.”

N. 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 will strike the shepherd, and the sheep will be dispersed.* But after I have been raised up, I shall go before you to Galilee.”

N. Peter said to him,

All **“Even though all should have their faith shaken,
mine will not be.”**

N. Then Jesus said to him,

✠. “Amen, I say to you, this very night before the cock crows twice you will deny me three times.”

N. But he vehemently replied,

All **“Even though I should have to die with you,
I will not deny you.”**

N. And they all spoke similarly.

Then they came to a place named Gethsemane, and he said to his disciples,

- ✠. “Sit here while I pray.”
- N. 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.”
- N. 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.”
- N. 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.”
- N. 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.”
- N. 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, “The man I shall kiss is the one; arrest him and lead him away securely.” He came and immediately went over to him and said,
- All **“Rabbi.”**
- N. 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.”

N. 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,

All **“We heard him say,
‘I will destroy this temple made with hands
and within three days I will build another
not made with hands.’ ”**

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

V. “Have you no answer? What are these men testifying against you?”

N. But he was silent and answered nothing. Again the high priest asked him and said to him,

V. “Are you the Christ, the son of the Blessed One?”

N. 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.’ ”

N. At that the high priest tore his garments and said,

V. “What further need have we of witnesses? You have heard the blasphemy. What do you think?”

N. They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him,

All **“Prophecy!”**

N. And the guards greeted him with blows.

N. 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,

V. "You too were with the Nazarene, Jesus."

N. But he denied it saying,

All **"I neither know nor understand what you are talking about."**

N. So he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders,

V. "This man is one of them."

N. Once again he denied it. A little later the bystanders said to Peter once more,

V. "Surely you are one of them; for you too are a Galilean."

N. He began to curse and to swear,

All **"I do not know this man about whom you are talking."**

N. 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,

V. "Are you the king of the Jews?"

N. He said to him in reply,

✠. "You say so."

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

V. "Have you no answer? See how many things they accuse you of."

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

- N. 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,
- V. “Do you want me to release to you the king of the Jews?”
- N. 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,
- V. “Then what do you want me to do with the man you call the king of the Jews?”
- N. They shouted again,
- All **“Crucify him.”**
- N. Pilate said to them,
- V. “Why? What evil has he done?”
- N. They only shouted the louder,
- All **“Crucify him.”**
- N. 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,

All **“Hail, King of the Jews!”**

- N. 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,

All **"Aha! You who would destroy the temple and rebuild it in three days,
save yourself by coming down from the cross."**

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

All **"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."**

N. 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,

✠. *אלהי אלוקי למה עזבתני*

N. Which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said,

V. "Look, he is calling Elijah."

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

All **"Wait, let us see if Elijah comes to take him down."**

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

All kneel and pause for a short time.

N. 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,

V. "Truly this man was the Son of God!"

N. 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.

All sit

HOMILY

Friars of the Order of Preachers

CREDO *(Saturday)*

All stand

**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,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

All bow

All stand

an - te om - ni - a sae - cu - la. De - um de De - o, lu - men de lu - mi - ne,
before all ages. God from God, Light from Light,

De - um ve - rum de De - o ve - ro. Ge - ni - tum, non fa - ctum,
true God from true God, begotten, not made,

con - sub - stan - ti - a - lem Pa - tri: per quem om - ni - a fa - cta sunt.
consubstantial with the Father; through whom all things were made.

Qui prop - ter nos ho - mi - nes, et prop - ter nos - tram sa - lu - tem
For us men and for our salvation

All bow
 des - cen - dit de cae - lis. Et in - car - na - tus est de Spi - ri - tu Sanc - to
he came down from heaven, and was incarnate of the Holy Spirit,

All stand
 ex Ma - ri - a Vir - gi - ne: Et ho - mo fac - tus est.
from the Virgin Mary, and became man.

Cru - ci - fi - xus et - i - am pro no - bis: sub Pon - ti - o Pi - la - to
He was crucified for our sake under Pontius Pilate,

pas - sus, et se - pul - tus est. Et re - sur - re - xit ter - ti - a di - e,
he suffered death and was buried, and rose again on the third day,

se - cun - dum Scri - ptu - ras. Et as - cen - dit in cae - lum:
in accordance with the Scriptures. He ascended into heaven

se - det ad dex - te - ram Pa - tris. Et i - te - rum ven - tu - rus est cum glo - ri - a,
and is seated at the right hand of the Father. He will come again in glory

ju - di - ca - re vi - vos et mor - tu - os: cu - jus reg - ni non e - rit fi - nis.
to judge the living and the dead and his kingdom will have no end.

Et in Spi - ri - tum Sanc - tum Do - mi - num, et vi - vi - fi - can - tem:
I believe in the Holy Spirit, the Lord, the giver of life,

qui ex Pa - tre Fi - li - o - que pro - ce - dit. Qui cum Pa - tre et Fi - li - o
who from the Father and the Son proceeds, who with the Father and the Son

si - mul ad - o - ra - tur, et con - glo - ri - fi - ca - tur:
is adored and glorified,

qui lo - cu - tus est per Pro - phe - tas. Et u - nam sanc - tam ca - tho - li - cam
who has spoken through the prophets. I believe in one, holy, catholic

et a - po - sto - li - cam Ecc - le - si - am. Con - fi - te - or un - um bap - tis - ma
and apostolic Church. I confess one Baptism

in re - mis - sio - o - nem pec - ca - to - rum.
for the forgiveness of sins

Et ex - spec - to re - sur - re - cti - o - nem mor - tu - o - rum.
and I look forward to the resurrection of the dead

Music: Gregorian Chant, Credo III

UNIVERSAL PRAYER

Each petition concludes with:

Let us pray to the Lord.
Lord, hear our prayer.

After the final petition, all say:

Almighty Father,
 you have created us for some definite purpose.
 Grant us the grace to know the path
 you have planned for us in this life
 and to respond with a generous “Yes.”

Make our archdiocese, parishes, homes, and hearts
 fruitful ground for your gift of vocations.
 May our young people respond to your call
 with courage and zeal.

Stir among our men a desire and the strength
 to be good and holy priests.

Bless us with consecrated religious
 and those called to a chaste single life,
 permanent deacons, and faithful husbands and wives,
 who are a sign of Christ’s love for His Church.

We commend our prayer for vocations to you, Father,
 through the intercession of Mary our Mother,
 in the Holy Spirit, through Christ our Lord. **Amen.**

*Words: The Most Reverend Dennis
 Schnurr, D.D., Archbishop of Cincinnati*

LITURGY OF THE EUCHARIST

OFFERTORY

O Sacred Head, Surrounded

All sit and sing:

St. Michael Hymnal 680

MOTET *(Sunday)*

Crucifixus etiam pro nobis sub Pontio
Pilato: passus, et sepultus est.

The choir sings:

*For our sake he was crucified under Pontius
Pilate, he suffered death and was buried.*

Words: Roman Missal

Music: Antonio Lotti

PRAYER OVER THE OFFERINGS

All stand

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.**

Through the Passion of your Only Begotten Son, O Lord, may our reconciliation with you be
near at hand, so that, though we do not merit it by our own deeds, yet by this sacrifice made
once for all, we may feel already the effects of your mercy. Through Christ our Lord.

Amen.

PREFACE DIALOGUE AND SANCTUS

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.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For, though innocent, he suffered willingly for sinners and accepted unjust condemnation to save the guilty. His Death has washed away our sins, and his Resurrection has purchased our justification.

And so, with all the Angels, we praise you, as in joyful celebration we acclaim:

Cantor: San - ctus, *All:* San - ctus, San - ctus,
Do - mi - nus De - us Sa - - - ba - oth.
Ple - ni sunt cae - li et ter - ra glo - ri - a tu - a.
Ho - - san - na in ex - cel - sis.
Be - ne - dic - tus qui ve - nit in no - mi - ne Do - mi - ni.
Ho - - san - na in ex - cel - sis.

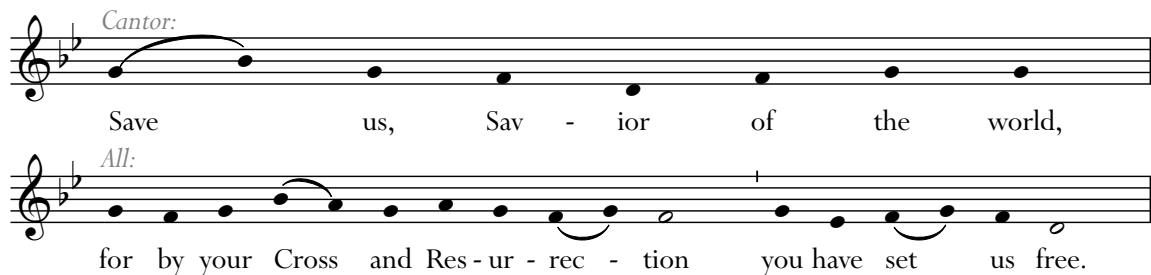
Music: Gregorian Chant, Mass XVII "On Sundays of Lent"

THE EUCHARISTIC PRAYER

All kneel

The celebrant continues with the Eucharistic Prayer. After the words of Consecration, the celebrant sings:

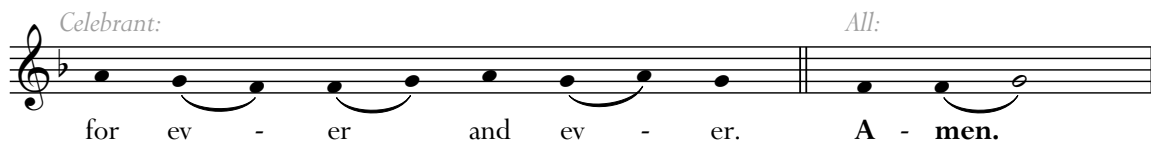
The mystery of faith.



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

At the conclusion of the prayer the celebrant takes the chalice and the paten with the host and, raising both, sings:

Through him, and with him, and in him, O God, almighty Father,
in the unity of the Holy Spirit, all glory and honor is yours,



Celebrant:
for ev - er and ev - er.
All:
A - men.

THE LORD'S PRAYER

All stand

At the Savior's command and formed by divine teaching, we dare to say:

**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.**

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

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

Lord Jesus Christ, who said to your Apostles: *Peace I leave you, my peace I give you*, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

Amen.

The peace of the Lord be with you always.

And with your spirit.

Let us offer each other the sign of peace.

All offer one another a sign of peace

AGNUS DEI

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

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

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

Music: Gregorian Chant, Mass XVII "On Sundays of Lent"

INVITATION TO COMMUNION

All kneel

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.**

COMMUNION

The cantor/choir sings:

Pater, si non potest hic calix transire,
nisi bibam illum: fiat voluntas tua.

*Father, if this chalice cannot pass
without my drinking it, your will be done.*

Ÿ. Deus, Deus meus, respice in me: quare
me dereliquisti? Longe a salute
mea verba delictorum meorum.

Ÿ. *My God, my God, look upon me: why have
you abandoned me? Far from my salvation
are the words of my transgressions.*

Ÿ. Omnes videntes me deriserunt me;
locuti sunt labiis, et moverunt caput.

Ÿ. *All who see me deride me;
they curl their lips and wag their heads.*

Ÿ. Speravit in Domino, eripiat eum:
salvum faciat eum, quoniam vult eum.

Ÿ. *He trusted in the Lord to rescue him:
let him save him if he wants him.*

Ÿ. Gloria Patri, et Filio,
et Spiritui Sancto, sicut erat
in principio, et nunc, et semper,
et in saecula saeculorum. Amen.

Ÿ. *Glory be to the Father, and to the Son,
and to the Holy Spirit, as it was
in the beginning, is now, and ever shall be,
world without end. Amen.*

Antiphon: Matthew 26:42

Versicles: Psalm 22:2, 8, 9

Music: Dominican Chant

MOTET (10 A.M.)

The Parish Choir sings:

O Savior of the world, who by thy cross and thy precious Blood hast redeemed us,
help us, save us, we humbly beseech thee, O Lord.

Words: antiphon on the Exaltation of the Holy Cross

Music: Herbert Howells

MOTET (12 P.M.)

The Schola Cantorum sings:

God so loved the world that he gave his only begotten Son,
that whoso believeth in him should not perish, but have everlasting life.

Words: John 3:16

Music: John Stainer

PRAYER AFTER COMMUNION

All stand

Nourished with these sacred gifts we humbly beseech you, O Lord, that, just as through the death of your Son you have brought us to hope for what we believe, so by his Resurrection you may lead us to where you call. Through Christ our Lord.

Amen.

THE CONCLUDING RITES

PRAYER OVER THE PEOPLE

The Lord be with you.

And with your spirit.

Bow down for the blessing.

All bow

Look, we pray, O Lord, on this your family, for whom our Lord Jesus Christ did not hesitate to be delivered into the hands of the wicked and submit to the agony of the Cross. Who lives and reigns for ever and ever.

Amen.

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

Amen.

Go forth, the Mass is ended.

Thanks be to God.

PRAYER TO ST. MICHAEL THE ARCHANGEL

All kneel

**Saint 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 host,
by the power of God, cast into hell Satan
and all the evil spirits who prowl about the world
seeking the ruin of souls.**

Amen.

RECESSION

All stand for the recession and then depart in silence.

