

Saint Joseph the Worker Roman Catholic Church

Founded in 1879



Plurima autem turba straverunt vestimenta sua in via.
And a very great multitude spread their garments in the way. (Mt 21:8)

Palm Sunday of the Passion of the Lord
14 April 2019

THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

Opening Antiphon: "Hosanna Filio David" ... Graduale Romanum

Hosanna filio David: benedictus qui venit in nomine Domini.

Rex Israel: Hosanna in excelsis.

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.

Blessing of the Palms

Gospel of the Entrance into Jerusalem

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!"

Priest: The Gospel of the Lord.

Response: Praise to you, Lord Jesus Christ.

Procession

Cantor: Procedamus in pace. (Let us go forth in peace.)

Response: In nomine Christi. Amen. (In the Name of Christ. Amen)

Hymn to Christ the King:



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,



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

Text: *Gloria, Ann 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

Liturgy of the Word

First Reading

Isaiah 50: 4-7

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

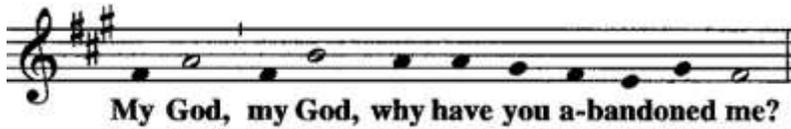
The Lord GOD is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame.

Lector: The word of the Lord.

Response: **Thanks be to God.**

Responsorial Psalm

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



Music: © 2015 Royce Nickel. Licensed in the Creative Commons by-nc-nd 3.0

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."
R. **My God, my God, why have you abandoned me?**

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.
R. **My God, my God, why have you abandoned me?**

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.
R. **My God, my God, why have you abandoned 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!"
R. **My God, my God, why have you abandoned me?**

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.

Lector: The word of the Lord.

Response: **Thanks be to God.**

Gradual "Christus factus est" ... *Graduale Romanum* (Sung by the Choir)

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. Propter quod est Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Christ became obedient for us unto death, even death on a cross. Therefore God has exalted him and given him a name which is above every name.

(Philippians 2: 8, 9)

Holy Gospel

Luke 22:14- 23:56

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 to 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?" "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, "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, "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, "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, "You too are one of them"; but Peter answered, "My friend, I am not." About an hour later, still another insisted, "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, "Prophecy! 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, "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, "Are you then the Son of God?" He replied to them, "You say that I am." Then they said, "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, "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, "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, "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, "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 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, "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, "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 for a short time.)

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.

(There are no acclamations after the Passion.)

Homily



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,

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

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come.

Amen.

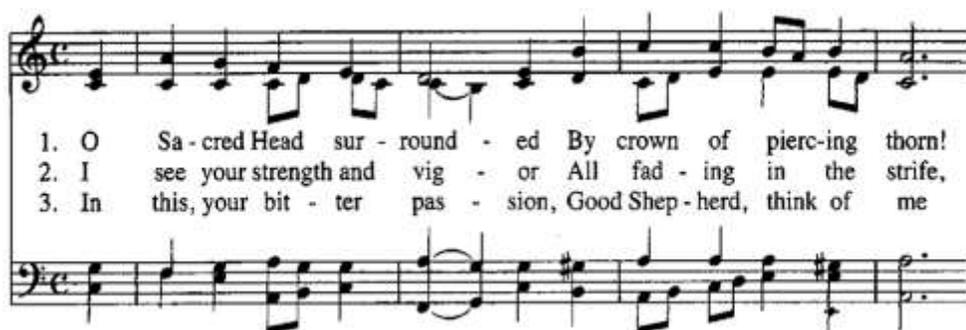
Prayer of the Faithful

Lector: Let us pray to the Lord.

***Response:* Lord, hear our prayer.**

Liturgy of the Eucharist

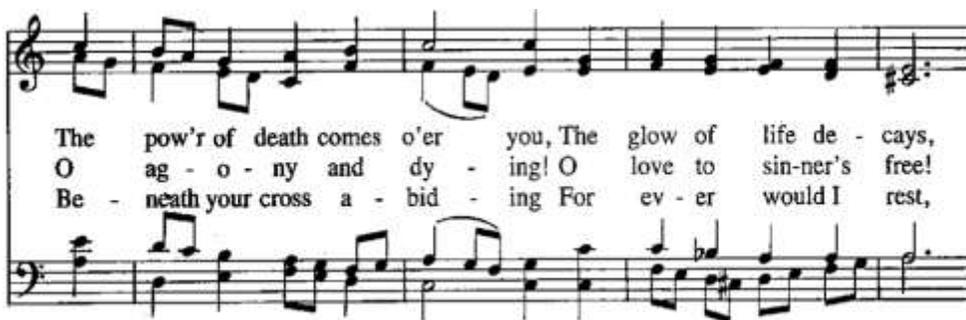
Offertory



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 - ner's 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 crucis crucem*; text to Bernard of Clairvaux, 1091-1153; 7b. by Henry Baker, 1821-1877
Tune: FABRION CHORAL II, 7 6 7 6 D; Hans Leo Hassler, 1564-1612; Harm. by J. K. Bach, 1685-1750

Offertorium: “Improperium” ... Graduale Romanum

Improperium expectavit cor meum, et miseriam: et sustinui qui simul contristaretur, et non fuit: consolantem me quaesivi, et non inveni: et dederunt in escam me fel, et in siti mea potaverunt me aceto.

My heart expected reproach and misery; and I hoped for one that would grieve together with me, but there was none. I looked for one who would console me, but found no one. For my food they gave me gall; and in my thirst they gave me vinegar to drink.

(Psalm 68/69: 21-22)

Motet: “Improperium expectavit” ... Orlando di Lasso (1530-1594)

(See Offertorium above for Text & Translation)

Sanctus

Mass XVII

XI. s.

S An-ctus, * San-ctus, San-ctus Dómi-nus De- us

Sá- ba- oth. Ple- ni sunt cae- li et ter- ra gló- ri- a

tu- a. Ho- sánna in excél- sis. Be- ne- dictus

qui ve- nit in nó- mi- ne Dómi- ni. Ho- sánna in

excél- sis.

Mysterium fidei

Ry. Mortem tu- am annunti- ámus, Dó-mi-ne, et tu- am re-sur-
recti- ó-nem confi-témur, do- nec vé-ni- as.

Amen

mp
A-men, A-men, A - men, A-men, A - men.

Music: *Deutsche Messe*, Franz Schubert, 1797-1828, adapt. by Richard Proulx, © 1985, 1989, GIA Publications, Inc.

Agnus Dei

Mass XVII

A -gnus De- i, * qui tol- lis peccá- ta mundi : mi-
se-ré-re no- bis. Agnus De- i, * qui tol- lis peccá- ta mun-
di : mi-se-ré-re no- bis. Agnus De- i, * qui tol- lis pec-
cá- ta mundi : do-na no-bis pa- cem.

Communion Procession

Guidelines for Receiving Communion

Catholics in full communion with the Church, who are properly disposed to receive Communion, not conscious of grave sin and who have typically fasted for at least one hour, are invited to come forward to receive the Body and Blood of our Lord Jesus Christ through the participation in Holy Communion.

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are not ordinarily admitted to Holy Communion. Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. The Roman Catholic Church does not object to the reception of Communion by Christians of these Churches. We pray for the full visible unity among all Christians.

Communio: “Pater, si non potest” with Psalm 21/22 ... Graduale Romanum
Pater, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua.

Father, if it is not possible for this cup to pass unless I drink it, your will be done.

(Matthew 26: 42)

Motet: “In Monte Oliveti” ... Giovanni Croce (1557-1609)

In monte Oliveti oravit ad Patrem, “Pater, Pater, si fieri potest transeat a me calix iste: Spiritus quidem promptus est, caro autem infirma. Fiat voluntas tua.”

On the Mount of Olives he prayed to the Father, “Father, Father, if it is possible, let this cup pass from me; the spirit indeed is willing, the flesh however is weak. May your will be done.

(Cf. Luke 22: 39-42)

Blessing and Dismissal

The Saint Michael Prayer

Saint Michael the Archangel, defend us in battle, be our safeguard 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 other evil spirits, who prowl throughout the world seeking the ruin of souls. Amen.

Priest: Most Sacred Heart of Jesus,

***All:* Have mercy on us. (3 x)**

Postlude

“O Bone Jesu” ... Marco-antonio Ingegneri (1547-1592)

O bone Jesu, miserere nobis, quia tu creasti nos, tu redemisti nos sanguine tuo pretiosissimo.

O good Jesus, have mercy on us, because you created us and you redeemed us by your most precious Blood.

*The Responsorial Psalm setting is by Royce Nickel © 2015. Licensed in the Creative Commons by nc-nd 3.0.
The Lenten Gospel Acclamation is by Jeffrey Ostrowski, © 2011: licensed in the Creative Commons.
All other music reprinted with permission under OneLicense.Net License Number A-726639.*

Sacred Triduum Schedule

Holy Thursday, 18 April 2019 at 7:30 P.M.

Good Friday, 19 April 2019 at 3:00 P.M.

Holy Saturday, Great Vigil of Easter, 20 April 2019 at 8:00 P.M.

Easter Sunday, 21 April 2019

8:00 AM Said Mass with Organ Music

10:00 AM Missa Cantata with Choir and Organ

11:30 AM Spanish Mass

