



Triumphant Entry Into Jerusalem © 2014, He Qi | www.heqiart.com

COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

“At the scheduled time, the congregation assembles in a place
distinct from the church from which the procession will move.

The faithful carry palm branches.

This procession is not a historical reenactment of Jesus' entry into Jerusalem.

It is a liturgical opening of the annual celebration of the Christian Passover.

By this procession we profess our faith.

We proclaim that by going to his death,

Jesus inaugurated his return to the Father in glory.

We keep the whole Paschal journey before our eyes as each step is celebrated.”

—from *The Missal of the Roman Catholic Church*

PRELUDE

5:00; 7:30; 9:30

Prélude from Suite, Op. 5
Maurice Duruflé (1902-1986)

11:30

Ain'a that Good News
Mark Patterson
The Basilica Children's Choir and Cherubs

CALL TO WORSHIP

11:30

Sing Hosanna
Charles McCartha
The Basilica Children's Choir and Cherubs

ANNOUNCEMENTS

GATHERING (9:30; 11:30)

*Weather permitting, the assembly is invited to gather on the plaza in front of The Basilica
and join in singing the Hosanna refrain.*

INTROIT

Hosanna
Mode VII

The assembly is invited to join in singing the introit.

Ho-san - na fi-li - o Da-vid: be-ne-di - ctus
qui ve - nit in no - mi - ne Do-mi - ni.
Rex Is - ra - el. Ho-san - na in ex - cel - sis.

Hosanna to the Son of David.

Blessed is he who comes in the name of the Lord.

King of Israel, Hosanna in the highest!

Confitemini Domino, quoniam bonus,

** quoniam in saeculum misericordia eius. Ant.*

Give praise to the Lord, for he is good: for his mercy endures for ever.

Lapidem quem reprobaverunt aedificantes,

** hic factus est in caput anguli. Ant.*

The stone, which the builders rejected,
the same is become the cornerstone.

*A Domino factum est istud, * et est mirabile in oculis nostris. Ant.*

This is the Lord's doing, and it is wonderful in our eyes.

*Deus Dominus, et illuxit nobis. * Instruite sollemnitatem
in ramis condensis, usque ad cornua altaris. Ant.*

The Lord is God and he has shone upon us. Appoint a solemn day,
with shady boughs, even to the horns of the altar.

GREETING (5:00; 7:30; 5:00)

Please turn to the balcony.

BLESSING OF THE PALMS

Please raise your palm branches during the blessing.

PROCLAMATION OF CHRIST'S ENTRY INTO JERUSALEM

A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW

21:1-11

Blessed is he who comes in the name of the Lord.

When Jesus and the disciples drew near Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me. And if anyone should say anything to you, reply, 'The master has need of them.' Then he will send them at once." This happened so that what had been spoken through the prophet might be fulfilled: *Say to daughter Zion, "Behold, your king comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden."* The disciples went and did as Jesus had ordered them. They brought the ass and the colt and laid their cloaks over them, and he sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. The crowds preceding him and those following kept crying out and saying: "Hosanna to the Son of David; blessed is the he who comes in the name of the Lord; hosanna in the highest." And when he entered Jerusalem the whole city was shaken and asked, "Who is this?" And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee."

Priest: The Gospel of the Lord.

Assembly: Praise to you, Lord Jesus Christ.

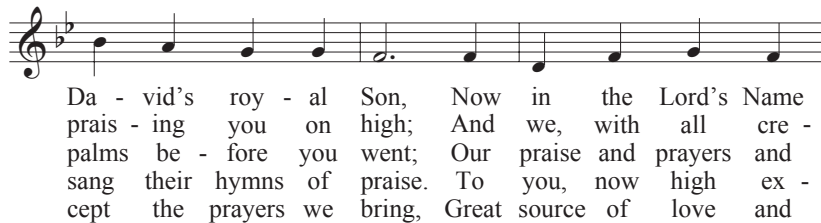
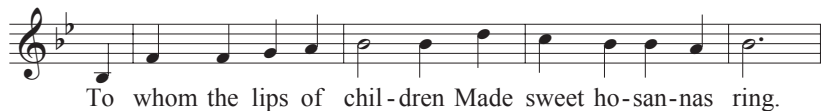
Excerpts from the *Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition* © 2001, 1998, 1997, 1986, 1970, Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved.
No portion of this text may be reproduced by any means without permission in writing from the copyright owner.

INVITATION TO THE PROCESSION

We invite you to join in the procession and to wave your palm branches.

PROCESSION (5:00; 7:30; 9:30; 11:30)

All Glory, Laud, and Honor



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


PROCESSION (5:00)

Hosanna!

Refrain



Ho - san - na, Ho - san - na, Ho - san - na in the high-est!




Ho - san - na, Ho - san - na, Ho - san - na in the high-est!

Verses



1. Chil - dren of Je - ru - sa - lem shout - ing prais - es
2. En - ter - ing Je - ru - sa - lem crowds of peo - ple
3. O - pen wide the sa - cred door, the king of glo - ry



fol - lowed him. "This is he who comes to save,
cov - ered him. "Ho - san - na to the cho - sen One!
rides once more. Sing ho-san - nas, shout his name,



he our ran - som from the grave."
Blessed is he, God's on - ly Son!"
to the world God's love pro - claim.

Text and tune: Francis Patrick O'Brien, © 2001, GIA Publications, Inc. All rights reserved.
Used with permission under OneLicense.net A-704048.

COLLECT



After responding "Amen" to the collect, please be seated.

A READING FROM THE LETTER OF SAINT PAUL TO THE PHILIPPIANS

2:6-11

He humbled himself, becoming obedient to the point of death, even death on a cross.

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.

<i>Cantor:</i>	<i>Assembly:</i>
	
Ver - bum Do - mi - ni.	De - o gra - ti - as.
The word of the Lord.	Thanks be to God.

Excerpts from the *Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition* © 2001, 1998, 1997, 1986, 1970, Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved.
No portion of this text may be reproduced by any means without permission in writing from the copyright owner.

GOSPEL ACCLAMATION *(Please stand.)*


Praise to you, Lord Je - sus Christ, King of

end - less glo - ry, Sav - ior of the world.

Christ became obedient unto death; even death on the cross.
Therefore God raised him on high and gave him a name above all other names.

Setting: Donald Krubsack, *composer-in-residence* © 2006, The Basilica of Saint Mary. All rights reserved. Used with permission.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW

26:14—27:66

Truly, this was the Son of God.

You may be seated after the Gospel Acclamation.

During the proclamation of the Gospel, please kneel when the priest kneels.

When he stands, please stand and remain standing until the end of the Gospel.

One of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I hand him over to you?" They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over. On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, "Where do you want us to prepare for you to eat the Passover?" He said, "Go into the city to a certain man and tell him, 'The teacher says, "My appointed time draws near; in your house I shall celebrate the Passover with my disciples.'" The disciples then did as Jesus had ordered, and prepared the Passover.

When it was evening, he reclined at table with the Twelve. And while they were eating, he said, "Amen, I say to you, one of you will betray me." Deeply distressed at this, they began to say to him one after another, "Surely it is not I, Lord?" He said in reply, "He who has dipped his hand into the dish with me is the one who will betray me. The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born." Then Judas, his betrayer, said in reply, "Surely it is not I, Rabbi?" He answered, "You have said so."

While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father." Then, after singing a hymn, they went out to the Mount of Olives.

Then Jesus said to them, "This night all of you will have your faith in me shaken, for it is written: *I will strike the shepherd, and the sheep of the flock will be dispersed*; but after I have been raised up, I shall go before you to Galilee." Peter said to him in reply, "Though all may have their faith in you shaken, mine will never be." Jesus said to him, "Amen, I say to you, this very night before the cock crows, you will deny me

three times.” Peter said to him, “Even though I should have to die with you, I will not deny you.” And all the disciples spoke likewise.

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, “Sit here while I go over there and pray.” He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, “My soul is sorrowful even to death. Remain here and keep watch with me.” He advanced a little and fell prostrate in prayer, saying, “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.”

**All: Jesus in the garden praying,
 Fears before your Father laying
 Yet, obedient to his will.**

When he returned to his disciples he found them asleep. He said to Peter, “So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak.” Withdrawing a second time, he prayed again, “My Father, if it is not possible that this cup pass without my drinking it, your will be done!” When he returned once more and found them asleep, for they could not keep their eyes open. He left them and withdrew again and prayed a third time, saying the same thing again. Then he returned to his disciples and said to them, “Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. Get up, let us go. Look, my betrayer is at hand.”

While he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people. His betrayer had arranged a sign with them, saying, “The man I shall kiss is the one; arrest him.” Immediately he went over to Jesus and said, “Hail, Rabbi!” and he kissed him. Jesus answered him, “Friend, do what you have come for.” Then stepping forward they laid hands on Jesus and arrested him. And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest’s servant, cutting off his ear. Then Jesus said to him, “Put your sword back into its sheath, for all who take the sword will perish by the sword. Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? But then how would the Scriptures be fulfilled which say that it must come to pass in this way?” At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come

to pass that the writings of the prophets may be fulfilled.” Then all the disciples left him and fled.

**All: Judge of all you stand convicted,
 Of the sin that we committed,
 All for love you bear our guilt.**

Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Peter was following him at a distance as far as the high priest’s courtyard, and going inside he sat down with the servants to see the outcome. The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witnesses came forward. Finally two came forward who stated, “This man said, ‘I can destroy the temple of God and within three days rebuild it.’” The high priest rose and addressed him, “Have you no answer? What are these men testifying against you?” But Jesus was silent. Then the high priest said to him, “I order you to tell us under oath before the living God whether you are the Christ, the Son of God.” Jesus said to him in reply, “You have said so. But I tell you: From now on you will see ‘the Son of Man seated at the right hand of the Power’ and ‘coming on the clouds of heaven.’”

Then the high priest tore his robes and said, “He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; what is your opinion?” They said in reply, “He deserves to die!” Then they spat in his face and struck him, while some slapped him, saying, “Prophecy for us, Christ: who is it that struck you?” Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, “You too were with Jesus the Galilean.” But he denied it in front of everyone, saying, “I do not know what you are talking about!” As he went out to the gate, another girl saw him and said to those who were there, “This man was with Jesus the Nazorean.” Again he denied it with an oath, “I do not know the man!” A little later the bystanders came over and said to Peter, “Surely you too are one of them; even your speech gives you away.” At that he began to curse and to swear, “I do not know the man.” And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: “Before the cock crows you will deny me three times.” He went out and began to weep bitterly.

**All: Even Peter now denies you,
 Claiming even not to know you,
 Just as you had prophesied.**

When it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death. They bound him, led him away, and handed him over to Pilate, the governor.

Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? Look to it yourself." Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said, "It is not lawful to deposit this in the temple treasury, for it is the price of blood."

After consultation, they used it to buy the potter's field as a burial place for foreigners. That is why that field even today is called the Field of Blood. Then was fulfilled what had been said through Jeremiah the prophet, *And they took the thirty pieces of silver, the value of a man with a price on his head, a price set by some of the Israelites, and they paid it out for the potter's field just as the Lord had commanded me.*

Now Jesus stood before the governor, and he questioned him, "Are you the king of the Jews?" Jesus said, "You say so." And when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they are testifying against you?" But he did not answer him one word, so that the governor was greatly amazed.

Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. So when they had assembled, Pilate said to them, "Which one do you want me to release to you, Barabbas, or Jesus called Christ?" For he knew that it was out of envy that they had handed him over. While he was still seated on the bench, his wife sent him a message, "Have nothing to do with that righteous man. I suffered much in a dream today because of him." The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply, "Which of the two do you want me to release to you?" They answered, "Barabbas!" Pilate said to them, "Then what shall I do with Jesus called Christ?" They all said, "Let him be crucified!" But he said, "Why? What evil has he done?" They only shouted the louder, "Let him be crucified!"

**All: To the ruling pow'rs delivered,
 By the crowd your verdict rendered.
 Shunned by those you came to save.**

When Pilate saw that he was not succeeding at all, but that a riot was breaking out

instead, he took water and washed his hands in the sight of the crowd, saying, “I am innocent of this man’s blood. Look to it yourselves.” And the whole people said in reply, “His blood be upon us and upon our children.” Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” They spat upon him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him.

As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross.

And when they came to a place called Golgotha —which means Place of the Skull —, they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!” Likewise the chief priests with the scribes and elders mocked him and said, “He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, ‘I am the Son of God.’” The revolutionaries who were crucified with him also kept abusing him in the same way.

From noon onward, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried out in a loud voice, “*Eli, Eli, lema sabachthani?*” which means, “My God, my God, why have you forsaken me?” Some of the bystanders who heard it said, “This one is calling for Elijah.” Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, “Wait, let us see if Elijah comes to save him.” But Jesus cried out again in a loud voice, and gave up his spirit.

Here all kneel and pause for a short time.

And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, “Truly, this was the Son of God!” There were many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. Among them were Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it in clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. But Mary Magdalene and the other Mary remained sitting there, facing the tomb.



The next day, the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember that this impostor while still alive said, ‘After three days I will be raised up.’ Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, ‘He has been raised from the dead.’ This last imposture would be worse than the first.” Pilate said to them, “The guard is yours; go, secure it as best you can.” So they went and secured the tomb by fixing a seal to the stone and setting the guard.

O Sacred Head Now Wounded

**All: O sacred Head, now wounded
 With grief and shame weighed down,
 Now scornfully surrounded
 With thorns, thine only crown;
 O sacred head, what glory,
 What bliss till now was thine!
 Yet, though despised and gory,
 I joy to call thee mine.**

GOSPEL RESPONSE

Please respond at the bidding of the cantor.

Cantor:  *Assembly:* 


Ver-bum Do - mi - ni. Laus ti - bi, Chri - ste.
The Gospel of the Lord. Praise to you, Lord Jesus Christ.


All: **What language shall I borrow
To thank thee, dearest friend,
For this thy dying sorrow,
Thy pity without end?
Oh, make me thine forever,
And, should I fainting be,
Lord, let me never, never
Outlive my love to thee.**

Text: Paul Gerhardt, 1607-1676, based on Arnulf of Louvain, d.1250; tr. composite © Concordia Publishing House, Inc. All rights reserved.
Used with permission under OneLicense.net A-704048.

Tune: PASSION CHORALE, 7 6 7 6 D; Hans Leo Hassler, 1564-1612.

DISMISSAL OF THE ELECT (9:30)


Go in the peace of Christ to be nour-ished by the Word of God.
Rise from death, chosen ones; seeking life in Christ.


Go in the peace of Christ to be nour-ished by the Word of God.

Setting: Donald Krubsack, *composer-in-residence* © The Basilica of Saint Mary. All rights reserved. Used with permission.

INTERCESSIONS

Please respond at the bidding of the cantor.


Hear, O Lord, en - fold us in your mer - cy.

Text: Gabe Huck, © 2004, CIA Publications, Inc. All rights reserved. Used with permission under OneLicense.net A-704048.
Music: Tony Alonso, © 2004, GIA Publications, Inc. All rights reserved. Used with permission under OneLicense.net A-704048.

LITURGY OF THE EUCHARIST

PREPARATION OF THE ALTAR AND THE GIFTS

Please stand at the bidding of the priest.

MEDITATION

5:00; 7:30

Herzlich tut mich verlangen
A setting of "O Sacred Head, Now Wounded"
from *11 Chorale Preludes, Op. 122*
Johannes Brahms (1833-1897)

9:30

Agnus Dei
Samuel Barber (1910-1981)
The Basilica Cathedral Choir

Agnus dei, qui tollis peccata mundi, miserere nobis.
Lamb of God, who takes away the sins of the world, have mercy on us.
Agnus dei, qui tollis peccata mundi, miserere nobis.
Lamb of God, who takes away the sins of the world, have mercy on us.
Agnus dei, qui tollis peccata mundi, dona nobis pacem.
Lamb of God, who takes away the sins of the world, grant us peace.

11:30

Quodlibet on Were You There & Amazing Grace
Marcy Weckler Barr
Mundus & The Cathedral Choristers

Were you there when they crucified my Lord? Oh, sometimes it causes me to tremble.
Were you there when they nailed him to the tree?...
Amazing grace! How sweet the sound that saved a wretch like me!
I once was lost, but now am found,
Was blind but now I see,—
Were you there when they laid him in the tomb?...
When we've been there ten thousand years, bright shining as the sun,
We've no less days to sing God's praise than when we'd first begun.

5:00

I Cry Before You
Lori True

In ma - nus tu - as, Pa - ter, com - men - do spi - ri - tum me - um.
In - to your hands, O Fa - ther, I now com - mend my spir - it.

In ma - nus tu - as Pa - ter, com - men - do spi - ri - tum me - um.
In - to your hands, O Fa - ther, I now com - mend my spir - it.

Text: Taizé Community, 1986, 1991.

Tune: Jacques Berthier, 1923-1994, © 1986, 1991, *Les Presses de Taizé*, GIA Publication Inc., agent. All rights reserved.
 Used with permission under OneLicense.net A-704048.

PRAYER OVER THE GIFTS

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

Assembly: **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.**

EUCCHARISTIC PRAYER

Priest: The Lord be with you.

Assembly: **And with your spirit.**

Priest: Lift up your hearts.

Assembly: **We lift them up to the Lord.**

Priest: Let us give thanks to the Lord our God.

Assembly: **It is right and just.**

PREFACE ACCLAMATION

San-ctus, 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-di-ctus qui ve-nit in no-mi-ne
Do-mi-ni. Ho-san-na in ex-cel-sis.

Setting: Vatican Edition VIII.

Holy, holy, holy Lord God of hosts.
Heaven and earth are full of your glory. Hosanna in the highest.
Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Please kneel.

MEMORIAL ACCLAMATION

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

Setting: Latin Text, *Libera Editrice*, Vatican City, 2008. All rights reserved. Used with permission.
Tune: The English Translation and chants of the *Roman Missal*, © 2010, ICEL. All rights reserved. Used with permission.

GREAT AMEN

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

Setting: Vatican Edition VIII.

COMMUNION RITE

THE LORD'S PRAYER *(Please stand.)*

GREETING OF PEACE

The sharing of the Peace has been an integral and valued part of the worship of the Church for centuries in the form of a kiss of peace or handshake.

THE BREAKING OF THE BREAD



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



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



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

Setting: Vatican Edition VIII.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace.

Please kneel.

INVITATION TO COMMUNION

Priest: 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.

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

COMMUNION PROCESSION *(Please stand.)*

MEDITATION

Jesus, Remember Me

Je-sus, re-mem-ber me when you come in-to your King-dom.

Je-sus, re-mem-ber me when you come in-to your King-dom.

The image shows two systems of musical notation for the hymn 'Jesus, Remember Me'. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The music is in 3/4 time and B-flat major. The lyrics are: 'Je-sus, re-mem-ber me when you come in-to your King-dom.' The first system is for a single voice part, and the second system is for a four-part choir setting.

Text: Taizé Community, 1986, 1991.

Tune: Jacques Berthier, 1923-1994, © 1986, 1991, *Les Presses de Taizé*, GIA Publication Inc., agent. All rights reserved.

Used with permission under OneLicense.net A-704048.

MEDITATION

9:30

Give Me Jesus

L. L. Fleming (1936-2003)
The Basilica Cathedral Choir

O, when I am alone, give me Jesus.
You may have all the rest, give me Jesus.
O, when I come to die, give me Jesus.
You may have all the rest, give me Jesus.
And when I want to sing, give me Jesus.
You may have all the rest, give me Jesus.
And, when I am alone, give me Jesus.

11:30

Khudaya, rahem kar

R.F. Liberius, arr. Teri Larson
Mundus & The Cathedral Choristers

Khudaya, rahem kar. Khudaya, rahem.
Have mercy on us, Lord, have mercy on us.

5:00

By the Waters of Babylon

Paul A. Tate

MEDITATION

Stay Here and Keep Watch

Stay here and keep watch with me. The hour has come.

Stay here and keep watch with me. Watch and pray.

Text: Taizé Community, 1986, 1991.
Tune: Jacques Berthier, 1923-1994, © 1986, 1991, *Les Presses de Taizé*, GIA Publication Inc., agent. All rights reserved.
Used with permission under OneLicense.net A-704048.



Agony in the Garden © 2014, John August Swanson | Eyekons

MEDITATION *(Please stand.)*

What Wondrous Love Is This?



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



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



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



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



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

Text: Alexander Means, 1801-1853.

Tune: WONDROUS LOVE, 12 9 12 12 9; *Southern Harmony*, 1835.

PRAYER AFTER COMMUNION

BLESSING AND SENDING

All depart in silence.

PALM SUNDAY OF THE LORD'S PASSION

IN THE YEAR OF SALVATION TWO THOUSAND TWENTY-THREE

THE BASILICA OF SAINT MARY



COME CELEBRATE WITH US AGAIN

SATURDAY 5:00PM MASS OF ANTICIPATION

SUNDAY 7:30AM, 9:30AM, 11:30AM, 5:00PM