



PALM SUNDAY

Sunday, April 5, 2020

Saint Bridget Catholic Church ♦ Richmond Virginia

A live-streamed Mass during the time of the COVID-19 virus.



ORDER OF MASS

ENTRANCE RITE

THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

The Reading for the Blessing of Branches

Matthew 21:1-11

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.”*

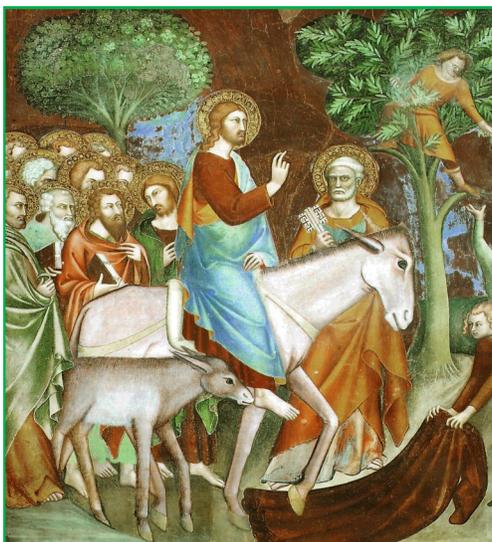
The disciples went and did as Jesus had ordered them.
They brought the ass and the colt and laid their cloaks over them,
and he sat upon them.

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 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.”

Opening Hymn *All Glory, Laud and Honor*



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.

RESPONSORIAL PSALM 22

Refrain



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

ALL who see me deride me;
They curl their lips, they toss their heads:
“He trusted in the Lord, let him save him;
Let him release him, for in him he delights.”

THEY divide my clothing among them,
They cast lots for my robe.
But you, O Lord, do not stay afar off;
My strength, make haste to help me!

FOR dogs have surrounded me;
A band of the wicked besets me.
They tear holes in my hands and my feet;
I can count every one of my bones.

I will tell of your name to my kin,
and praise you in the midst of the assembly;
“You who fear the Lord, give him praise;
all descendants of Jacob, give him glory;
revere him, all you descendants of Israel.

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.

GOSPEL ACCLAMATION

Refrain

Cantor, then all:



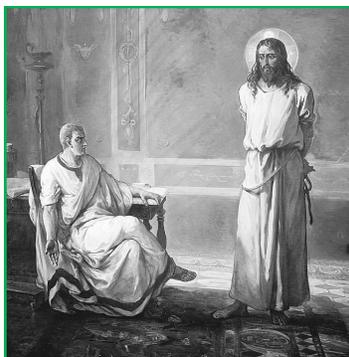
Praise to you, Lord Je - sus Christ, king of end-less glo - ry!

Verse: 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 ev'ry name.

GOSPEL READING: Matthew 26:14-27:66

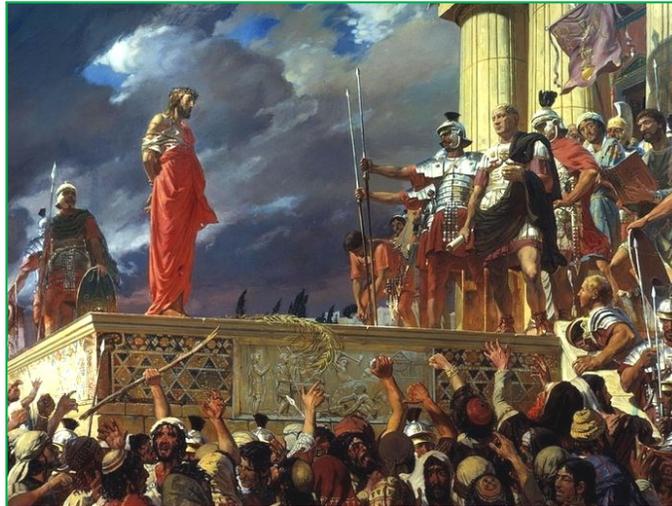
The Passion of our Lord Jesus Christ

Jesus stood before the governor, Pontius Pilate, who 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!”
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.”



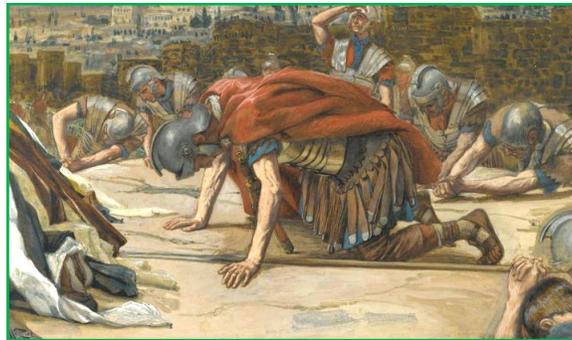
Then he released Barabbas to them,
but after he had Jesus scourged,
he handed him over to be crucified.
Then the soldiers of the governor took Jesus inside the praetorium
and gathered the whole cohort around him.
They stripped off his clothes
and threw a scarlet military cloak about him.

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.
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!”



HOMILY

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, (*all 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.*

THE UNIVERSAL PRAYER

LITURGY OF THE EUCHARIST



OFFERTORY MUSIC

O Sacred Head Surrounded
J.P. Kirnberger

INVITATION TO PRAYER

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

All: 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.

PREFACE DIALOGUE

Priest: The Lord be with you.

All: And with your spirit.

Priest: Lift up your hearts.

All: We lift them up to the Lord.

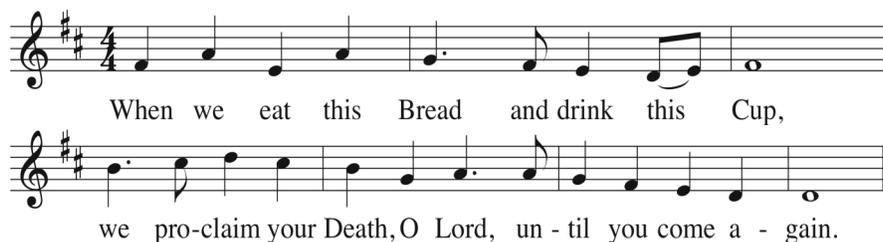
Priest: Let us give thanks to the Lord, our God.

All: It is right and just.

HOLY, HOLY, HOLY

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav - en and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the
high - est. Bless - ed is he, bless - ed is he who
comes in the name of the Lord. Ho - san - na in the
high - est, ho - san - na in the high - est. Ho - san - na in the
high - est, ho - san - na in the high - est.

MEMORIAL ACCLAMATION



When we eat this Bread and drink this Cup,
we pro-claim your Death, O Lord, un - til you come a - gain.

GREAT AMEN



A - men. A - men. A - men.

THE LORD'S PRAYER

All: 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.

Priest: 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.

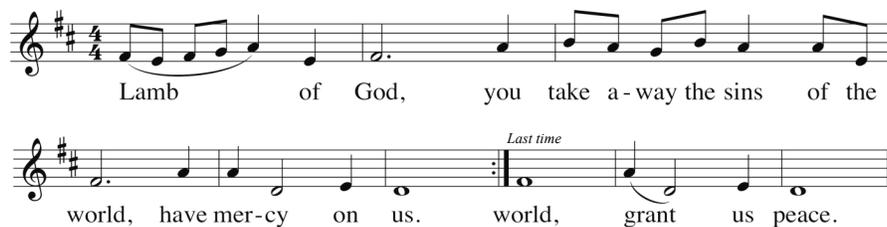
All: For the kingdom, the power, and the glory are Yours,
now and forever.

THE SIGN OF PEACE

Priest: May the peace of the Lord be with you always.

All: And with your spirit.

LAMB OF GOD



Lamb of God, you take a-way the sins of the
world, have mer-cy on us. world, grant us peace.

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.

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

COMMUNION HYMN

Behold the Lamb of God



1. Those who were in the dark are thank - ful for the
2. Peace - ful now, those whose hearts are blessed with un - der -



sun - light; We who live, we who die are
stand - ing Of the wheat, of the wine u -



grate - ful for this gift, thank - ful for God's love.
nit - ed with God's word and the love we share.

Refrain



Be - hold, be - hold the Lamb of God. All who eat,



all who drink shall live; and all, all who dwell in



God, shall come to know God's glo - ry!

