

St. Mary's Pro-Cathedral, Dublin

PALM SUNDAY

Before Mass: Valet will ich dir geben (BWV 732) *J.S. Bach (1685-1750)*
 Hosanna filio David *Jeanne Demessieux (1921-68)*

The two organ pieces above are based on tunes associated with Palm Sunday. The tune, 'Valet will ich dir geben' is used in the English-speaking world for the ninth-century text, 'All glory, praise and honour' (Gloria, laus et honor). 'Hosanna filio David' is today's entrance antiphon.

COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

Gathering: Pueri Hebraeorum *T.L. de Victoria (1548-1611)*

The children of the Hebrews spread their garments in his way and cried out saying:
Hosanna to the Son of David; blessed is he who comes in the name of the Lord.
(Matthew 21:8-9)

Blessing of Palms

Gospel: Mark 11:1-10

When they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples, and said to them, 'Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. If anyone says to you, "Why are you doing this?" say, "The Lord has need of it and will send it back here immediately."'

And they went away, and found a colt tied at the door out in the open street; and they untied it. And those who stood there said to them, 'What are you doing, untying the colt?' And they told them what Jesus had said; and they let them go. And they brought the colt to Jesus, and threw their garments on it; and he sat upon it. And many spread their garments on the road, and others spread leafy branches which they had cut from the fields. And those who went before and those who followed cried out, 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!'

Procession: All Glory, Praise and Honour

VALET WILL ICH DIR GEBEN
Melchior Teschner (1584-1635)



All glo - ry, praise and hon - our to thee Re - deem - er, King!
For whom the child - ren's voi - ces made sweet ho - san - nas ring.

Thou art the King of Israel
Thou David's royal Son
Who in the Lord's name comest
The King and Blessed One

The company of angels
Are praising Thee on high
And mortal men and all things
Created make reply

The people of the Hebrews
With palms before Thee went
Our praise and love and anthems
Before Thee we present

To Thee, before Thy passion
They sang their hymns of praise
To Thee, now high exalted
Our melody we raise

Thou didst accept their praises
Accept the love we bring
Who in all good delightest
Thou good and gracious King

Gloria, laus et honor
St Theodulph of Orléans (d.821)
tr. J.M. Neale (1818-66)

Collect

Almighty ever-living God,
who as an example of humility for the human race to follow
caused our Saviour 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,
one God, for ever and ever.

LITURGY OF THE WORD

First reading:

Isaiah 50:4-7

The Lord has given me a disciple's tongue.
So that I may know how to reply to the wearied he provides me with speech.
Each morning he wakes me to hear, to listen like a disciple.
The Lord has opened my ear.
For my part, I made no resistance, neither did I turn away.
I offered my back to those who struck me, my cheeks to those who tore at my beard;
I did not cover my face against insult and spittle.
The Lord comes to my help, so that I am untouched by the insults.
So, too, I set my face like flint; I know I shall not be shamed.

Responsorial Psalm:

Psalm 21(22):8-9,17-20,23-24

Colin Mawby (1936-2019)



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 if this is his friend.'

They divide my clothing among them.
They cast lots for my robe.
O Lord, do not leave me alone,
my strength, make haste to help me!

Many dogs have surrounded me,
a band of the wicked beset 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 brethren
and praise you where they are assembled.
'You who fear the Lord give him praise;
all sons of Jacob, give him glory.
Revere him, Israel's sons.

Second reading:

Philippians 2:6-11

His state was divine, yet Christ Jesus did not cling to his equality with God
but emptied himself to assume the condition of a slave and became as men are;
and being as all men are, he was humbler yet, even to accepting death,
death on a cross.
But God raised him high and gave him the name which is above all other names
so that all beings in the heavens, on earth and in the underworld,
should bend the knee at the name of Jesus and that every tongue should acclaim
Jesus Christ as Lord, to the glory of God the Father.

Gospel Acclamation

Phil 2:8-9

Colin Mawby (1936-2019)



Christ was humbler yet, even to accepting death, death on a cross.
But God raised him high and gave him the name which is above all names.

GOSPEL:

Mark 14:1-15:47

The Passion of our Lord Jesus Christ according to Mark

[*N. Narrator. ✠ Jesus. O. Other single speaker. C. Crowd*]

N. It was two days before the Passover and the feast of Unleavened Bread, and the chief priests and the scribes were looking for a way to arrest Jesus by some trick and have him put to death. For they said,

C. It must not be during the festivities, or there will be a disturbance among the people.

N. Jesus was at Bethany in the house of Simon the leper; he was at dinner when a woman came in with an alabaster jar of very costly ointment, pure nard. She broke the jar and poured the ointment on his head. Some who were there said to one another indignantly,

C. Why this waste of ointment? Ointment like this could have been sold for over three hundred denarii and the money given to the poor.

N. and they were angry with her. But Jesus said,

✠ Leave her alone. Why are you upsetting her? What she has done for me is one of the good works. You have the poor with you always, and you can be kind to them whenever you wish, but you will not always have me. She has done what was in her power to do: she has anointed my body beforehand for its burial. I tell you solemnly, wherever throughout all the world the Good News is proclaimed, what she has done will be told also, in remembrance of her.

N. Judas Iscariot, one of the Twelve, approached the chief priests with an offer to hand Jesus over to them. They were delighted to hear it, and promised to give him money; and he looked for a way of betraying him when the opportunity should occur.

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to him,

C. Where do you want us to go and make the preparations for you to eat the passover?

N. So he sent two of his disciples, saying to them,

✠ Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, "The Master says: "Where is my dining room in which I can eat the passover with my disciples?" He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.

N. The disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

When evening came he arrived with the Twelve. And while they were at table eating, Jesus said,

✠ I tell you solemnly, one of you is about to betray me, one of you eating with me.

N. They were distressed and asked him, one after another,

C. Not I, surely?

N. He said to them,

✠ It is one of the Twelve, one who is dipping into the same dish with me. Yes, the Son of Man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of Man is betrayed! Better for that man if he had never been born!

N. And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them, saying:

✠ Take it: this is my body.

N. Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them,

✠ This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.

N. After psalms had been sung they left for the Mount of Olives. And Jesus said to them,

✠ You will all lose faith, for the scripture says: 'I shall strike the shepherd and the sheep will be scattered.' However, after my resurrection I shall go before you to Galilee.

N. Peter said,

O. Even if all lose faith, I will not.

N. And Jesus said to him,

✠ I tell you solemnly, this day, this very night, before the cock crows twice, you will have disowned me three times.

N. But he repeated still more earnestly,

O. If I have to die with you, I will never disown you.

N. And they all said the same.

They came to a small estate called Gethsemane, and Jesus said to his disciples,

✠ Stay here while I pray.

N. Then he took Peter and James and John with him. And a sudden fear came over him, and great distress. And he said to them,

✠ My soul is sorrowful to the point of death. Wait here, and keep awake.

N. And going on a little further he threw himself on the ground and prayed that, if it were possible, this hour might pass him by. He said:

✠ Abba (Father)! Everything is possible for you. Take this cup away from me. But let it be as you, not I, would have it.

N. He came back and found them sleeping, and he said to Peter,

✠ Simon, are you asleep? Had you not the strength to keep awake one hour? You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.

N. Again he went away and prayed, saying the same words. And once more he came back and found them sleeping, their eyes were so heavy; and they could find no answer for him. He came back a third time and said to them,

✠ You can sleep on now and take your rest. It is all over. The hour has come. Now the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is close at hand already.

N. Even while he was still speaking, Judas, one of the Twelve, came up with a number of men armed with swords and clubs, sent by the chief priests and the scribes and the elders. Now the traitor had arranged a signal with them. He had said,

O. The one I kiss he is the man. Take him in charge, and see he is well guarded when you lead him away.

N. So when the traitor came, he went straight up to Jesus and said,

O. Rabbi!

N. and kissed him. The others seized him and took him in charge. Then one of the bystanders drew his sword and struck out at the high priest's servant, and cut off his ear.

Then Jesus spoke:

✠ Am I a brigand, that you had to set out to capture me with swords and clubs? I was among you teaching in the Temple day after day and you never laid hands on me. But this is to fulfil the scriptures.

N. And they all deserted him and ran away. A young man who followed him had nothing on but a linen cloth. They caught hold of him, but he left the cloth in their hands and ran away naked.

They led Jesus off to the high priest; and all the chief priests and the elders and the scribes assembled there. Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus on which they might pass the death sentence. But they could not find any. Several, indeed,

brought false evidence against him, but their evidence was conflicting. Some stood up and submitted this false evidence against him,

C. We heard him say, 'I am going to destroy this Temple made by human hands, and in three days build another, not made by human hands.'

N. But even on this point their evidence was conflicting. The high priest then stood up before the whole assembly and put this question to Jesus,

O. Have you no answer to that? What is this evidence these men are bringing against you?

N. But he was silent and made no answer at all. The high priest put a second question to him,

O. Are you the Christ, the Son of the Blessed One?

N. Jesus said,

✠ 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. The high priest tore his robes, and said:

O. What need of witnesses have we now? You heard the blasphemy. What is your finding?

N. And they all gave their verdict: he deserved to die.

Some of them started spitting at him and, blindfolding him, began hitting him with their fists and shouting,

C. Play the prophet!

N. And the attendants rained blows on him.

While Peter was down below in the courtyard, one of the high priest's servant-girls came up. She saw Peter warming himself there, stared at him and said,

O. You too were with Jesus, the man from Nazareth.

N. But he denied it, saying.

O. I do not know, I do not understand, what you are talking about.

N. And he went out into the forecourt. The servant-girl saw him and again started telling the bystanders,

O. This fellow is one of them.

N. But again he denied it. A little later the bystanders themselves said to Peter,

C. You are one of them for sure! Why, you are a Galilean.

N. But he started calling down curses on himself and swearing,

O. I do not know the man you speak of.

N. At that moment the cock crew for the second time, and Peter recalled how Jesus had said to him, 'Before the cock crows twice, you will have disowned me three times.' And he burst into tears.

First thing in the morning, the chief priests together with the elders and scribes, in short the whole Sanhedrin, had their plan ready. They had Jesus bound and took him away and handed him over to Pilate.

Pilate questioned him:

O. Are you the king of the Jews?

N. He answered,

✘ It is you who say it.

N. And the chief priests brought many accusations against him. Pilate questioned him again:

O. Have you no reply at all? See how many accusations they are bringing against you!

N. But, to Pilate's amazement, Jesus made no further reply.

At festival time Pilate used to release a prisoner for them, anyone they asked for. Now a man called Barabbas was then in prison with the rioters who had committed murder during the uprising. When the crowd went up and began to ask Pilate the customary favour, Pilate answered them

O. Do you want me to release for you the king of the Jews?

N. For he realised it was out of jealousy that the chief priests had handed Jesus over. The chief priests, however, had incited the crowd to demand that he should release Barabbas for them instead. Then Pilate spoke again:

O. But in that case, what am I to do with the man you call king of the Jews?

N. They shouted back,

C. Crucify him!

N. Pilate asked them,

O. Why? What harm has he done?

N. But they shouted all the louder,

C. Crucify him!

N. So Pilate, anxious to placate the crowd, released Barabbas for them and, having ordered Jesus to be scourged, handed him over to be crucified.

The soldiers led him away to the inner part of the palace, that is, the Praetorium, and called the whole cohort together. They dressed him up in purple, twisted some thorns into a crown and put it on him. And they began saluting him,

C. Hail, king of the Jews!

N. They struck his head with a reed and spat on him; and they went down on their knees to do him homage. And when they had finished making fun of him, they took off the purple and dressed him in his own clothes.

They enlisted a passer-by, Simon of Cyrene, father of Alexander and Rufus, who was coming in from the country, to carry his cross. They brought Jesus to the place called Golgotha, which means the place of the skull.

They offered him wine mixed with myrrh, but he refused it. Then they crucified him, and shared out his clothing, casting lots to decide what each should get. It was the third hour when they crucified him. The inscription giving the charge against him read: 'The King of the Jews.' And they crucified two robbers with him, one on his right and one on his left.

The passers-by jeered at him; they shook their heads and said,

C. Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!

N. The chief priests and the scribes mocked him among themselves in the same way. They said,

C. He saved others; he cannot save himself. Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe.

N. Even those who were crucified with him taunted him.

When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice,

✠ Eloi, Eloi, lama sabachthani?

N. which means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this, they said

C. Listen, he is calling on Elijah.

N. Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink, saying:

O. Wait and see if Elijah will come to take him down.

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

All kneel and pause for a moment.

And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he had died, and he said,

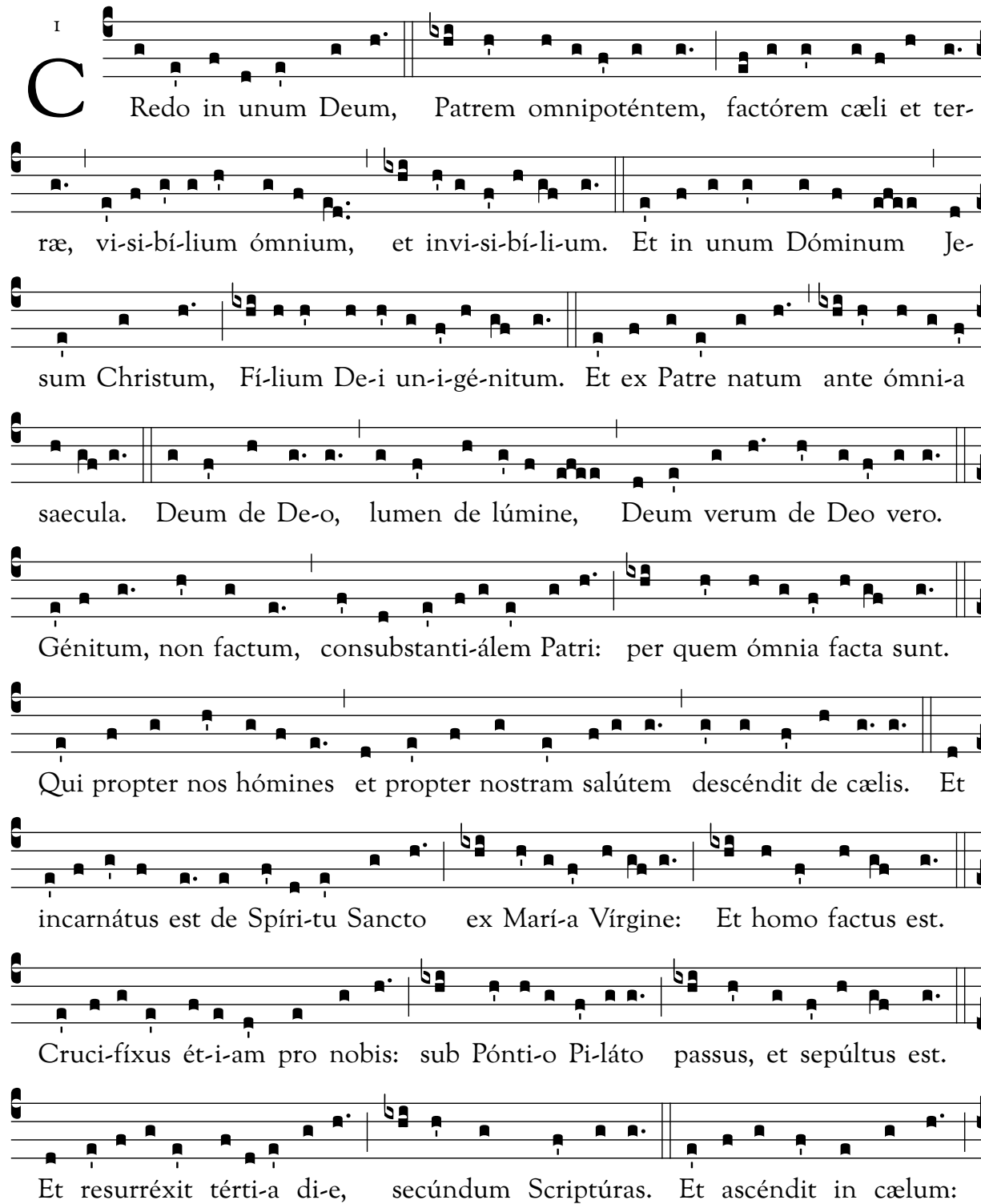
O. In truth this man was a son of God.

N. There were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger and Joset, and Salome. These used to follow him and look after him when he was in Galilee. And there were many other women there who had come up to Jerusalem with him.

It was now evening, and since it was Preparation Day (that is, the vigil of the sabbath), there came Joseph of Arimathaea, a prominent member of the Council, who himself lived in the hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he was already dead. Having been assured of this by the centurion, he granted the corpse to Joseph who bought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance to the tomb. Mary of Magdala and Mary the mother of Joset were watching and took note of where he was laid.

Profession of faith:

C ^I Redo in unum Deum, Patrem omnipoténtem, factórem cæli et terræ, vi-si-bí-lium ómnium, et invi-si-bí-li-um. Et in unum Dóminum Jesum Christum, Fí-lium De-i un-i-gé-nitum. Et ex Patre natum ante ómnia saecula. Deum de De-o, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstanti-álem Patri: per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salútem descéndit de cælis. Et incarnátus est de Spí-ri-tu Sancto ex Marí-a Vírgine: Et homo factus est. Cruci-fíxus ét-i-am pro nobis: sub Pónti-o Pi-láto passus, et sepúltus est. Et resurréxit térti-a di-e, secúndum Scriptúras. Et ascéndit in cælum:



sedet ad dexteram Patris. Et iterum venturus est cum gloria, iudicare
vivos et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Domi-
num, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et
Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas.
Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum
baptisma in remissionem peccatorum. Et expecto resurrectionem mortu-
orum. Et vitam venturi saeculi. A- men.

LITURGY OF THE EUCHARIST

Offertory:

Improperium

Orlando di Lassus (1532-1594)

My heart anticipated reproach and misery; I looked for someone to grieve with me and there was nobody. I sought one to comfort me and did not find him; and they gave me gall for food, and for my thirst made me drink. (Psalm 68: 21-22)

Preface

Sanctus:

Mass XVII

Plainsong

S^V An-ctus, * Sán-ctus, Sán-ctus Dóminus Dé- us Sá- ba- oth. Plé-ni sunt
cæ- li et tér-ra gló-ri- a tú- a. Ho- sánna in excél- sis. Be-ne-díctus
qui vénit in nómine Dómi-ni. Ho- sánna in excél- sis.

Eucharistic Prayer

Memorial acclamation:

M Ysté-rium fíde-i. or Mysté-rium fí- de-i. Mortem tuam annunti-á-
mus, Dómine, et tuam resurrecti-ónem confi-témur, donec vénias.

COMMUNION RITE

The Lord's Prayer:

Pater noster, qui es in cælis: sanctifi-cétur nomen tuum; advéniat ré-
gnum tuum; fi-at volúntas tua, sicut in cælo et in terra. Panem nostrum
coti-di-ánum da nobis hódie; et dimitte nobis débita nostra, sicut et nos
dimíttimus debitó-ribus nostris; et ne nos indúcas in tenta-ti-ó-nem; sed
lí-bera nos a malo.

Agnus Dei:

Mass XVII

Plainsong

Agnus Dé- i, * qui tól-lis peccá-ta mún-di: mi-se-ré-re nó- bis. Agnus
Dé- i, * qui tól-lis peccá-ta mún-di: mi-se-ré-re nó- bis. Agnus Dé- i, *
qui tól-lis peccá-ta mún-di: dó-na nó-bis pá- cem.

Communion:

Christus Factus Est

Felice Anerio (1560-1614)

Christ was made obedient even to death, death on a cross. God therefore exalted him and gave him a name excelling all names. (*Phil 2: 8-9*)

Post Communion Hymn:

PASSION CHORALE
Hans Leo Hassler (1564-1612)



O sacred head surrounded
By crown of piercing thorn.
O bleeding head so wounded,
Reviled and put to scorn.
Our sins have marred the glory
Of thy most holy face.
Yet angel hosts adore thee,
And tremble as they gaze.

The Lord of every nation
Was hung upon a tree;
His death was our salvation,
Our sins his agony.
O Jesus, by thy Passion,
Thy life in us increase;
Thy death for us did fashion
Our pardon and our peace.

*Paul Gerhardt (1607-76),
based on Salve caput cruentatum (14th century)
tr. H.W. Baker (1821-77), M. Farrell*

Prayer over the People:

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.

Closing hymn: Vexilla Regis

Plainsong
Thomas Wingham (1846-93)

Vexilla Regis prodeunt;
fulget Crucis mysterium,
qua vita mortem pertulit
et morte vitam protulit

*The Royal banners forward go,
the Cross shines forth in mystic glow,
where he in flesh, our flesh who made,
our sentence bore, our ransom paid.*

Quae vulnerata lanceae
Mucrone diro criminum
ut nos lavaret sordibus,
manavit unda et sanguine.

*Where deep for us the spear was dyed,
Life's torrent rushing from his side,
To wash us in that precious flood,
Where mingled water flowed, and Blood.*

Impleta sunt quae concinit
David fideli carmine,
dicendo nationibus:
regnabit a ligno Deus.

*Fulfilled is all that David told
In true prophetic song of old,
Amid the nations, God, saith he
Hath reigned and triumphed from the Tree.*

Arbor decora et fulgida,
ornata Regis purpura,
electa digno stipite
tam sancta membra tangere.

*O Tree of beauty, Tree of Light,
O Tree with royal purple dight,
Elect on whose triumphal breast
Those holy limbs should find their rest.*

Beata, cuius brachiis
pretium pendit saeculi:
statera facta corporis,
Tulitque praedam tartari.

*On whose dear arms, so widely flung,
The weight of this world's ransom hung,
The price which none but he could pay,
And spoil the spoiler of his prey.*

O Crux ave, spes unica,
hoc Passionis tempore!
piis adauge gratiam,
reisque dele crimina.

*O Cross, our one reliance, hail!
So may this Passiontide avail
To give fresh merit to the saint
And pardon to the penitent.*

Te, fons salutis Trinitas,
collaudet omnis spiritus:
Quibus Crucis victoriam
Largeris adde praemium. Amen.

*To thee, eternal Three in One,
Let homage meet by all be done;
As by thy Cross thou dost restore,
Preserve and govern evermore. Amen.*

Organ voluntary: Vexilla Regis

Jeanne Demessieux (1921-68)