

*st mary's catholic church
greenville, south carolina*



*palm sunday
13 april 2025*

Entrance Antiphon

Matthew 21.9

arr. Thomas Weelkes

Hosanna to the Son of David, blessed be the King that cometh in the name of the Lord, Hosanna. Thou that sittest in the highest heav'ns, Hosana in excelsis Deo.

Blessing of the Palms

Gospel

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!"

Deacon: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

Priest Dear brethren,
 like the crowds who acclaimed Jesus in Jerusalem,
 let us go forth in peace.

***People* In the name of Christ. Amen.**

All join in singing the entrance hymn.

Entrance Hymn

All Glory, Laud and Honor

Theodulph of Orleans, c. 760-820
 Trans. by John Mason Neale, 1818-1866

ST. THEODULPH 76. 76. D.
 Melchior Teschner, 1585-1635

All glo - ry, laud, and hon - or To
 thee, Re - deem - er, King! To whom the lips of
 chil - dren Made sweet ho - san - nas ring.

1. Thou art the King of Is - ra - el, Thou
 2. The com - pa - ny of an - gels Are
 3. The peo - ple of the He - brews With
 4. To thee be - fore thy pas - sion They
 5. Thou didst ac - cept their prais - es; Ac -

Da - vid's roy - al Son, Who in the Lord's Name
 prais - ing thee on high; And mor - tal men, and
 palms be - fore thee went: Our praise and prayers and
 sang their hymns of praise: To thee, now high ex -
 cept the prayers we bring, Who in all good de -

com - est, The King and Bless - ed One.
 all things Cre - a - ted, make re - ply.
 an - thems Be - fore thee we pre - sent.
 alt - ed, Our mel - o - dy we raise.
 light - est, Thou good and gra - cious King.

✠ 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.

People: Thanks be to God.



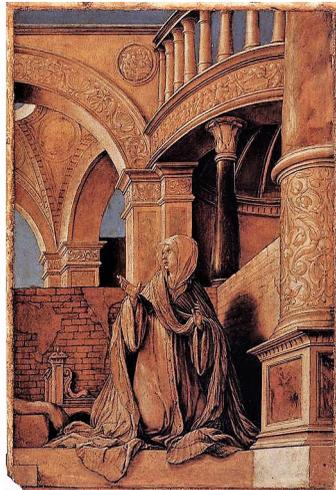
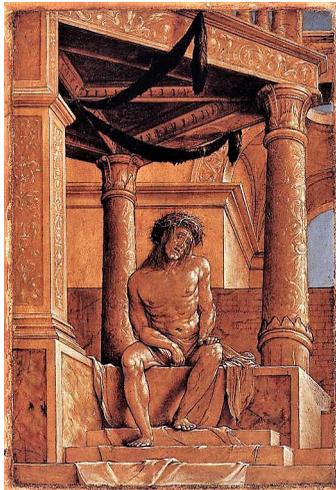


All who see me scoff at me;
 they mock me with parted lips, they wag their heads:
 “He relied on the LORD; let him deliver him,
 let him rescue him, if he loves him.”

Indeed, many dogs surround me,
 a pack of evildoers closes in upon me;
 they have pierced my hands and my feet;
 I can count all my bones.

They divide my garments among them,
 and for my vesture they cast lots.
 But you, O LORD, be not far from me;
 O my help, hasten to aid me.

I will proclaim your name to my brethren;
 in the midst of the assembly I will praise you:
 “You who fear the LORD, praise him;
 all you descendants of Jacob, give glory to him;
 revere him, all you descendants of Israel!”



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.

People: Thanks be to God.



Gospel Acclamation



R. Praise to you, Lord Je - sus Christ, King of end - less glo - ry!

Christ became obedient to the point of death,
even death on a cross.
Because of this, God greatly exalted him
and bestowed on him the name which is above every name. *Response.*

The Passion of the Lord

Luke 22.14-23.56

Speakers in the Passion Narrative are represented by these abbreviations:

N ~ Narrator

V ~ Voice

✠ ~ Jesus

C ~ **Crowd**

N The Passion of our Lord Jesus Christ according to Luke

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.”

N 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.”

N 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.”

N 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.”

N 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.”

N He said to him,

V “Lord, I am prepared to go to prison and to die with you.”

N But he replied,

✠ “I tell you, Peter, before the cock crows this day, you will deny three times that you know me.”

N He said to them,

✠ “When I sent you forth without a money bag or a sack or sandals, were you in need of anything?”

C “No, nothing,”

N 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.”

N Then they said,

C “Lord, look, there are two swords here.”

N But he replied,

✠ “It is enough!”

N 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.”

N 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.”

N 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.”

N 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?”

N His disciples realized what was about to happen, and they asked,

C “Lord, shall we strike with a sword?”

N 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!”

N 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.”

N 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,

C “This man too was with him.”

N But he denied it saying,

V “Woman, I do not know him.”

N A short while later someone else saw him and said,

C “You too are one of them”;

N but Peter answered,

V “My friend, I am not.”

N About an hour later, still another insisted,

C “Assuredly, this man too was with him, for he also is a Galilean.”

N But Peter said,

V “My friend, I do not know what you are talking about.”

N 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,

C “Prophesy! Who is it that struck you?”

N 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,

C “If you are the Christ, tell us,”

N 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.”

N They all asked,

C “Are you then the Son of God?”

N He replied to them,

✠ “You say that I am.”

N Then they said,

C “What further need have we for testimony? We have heard it from his own mouth.”

N Then the whole assembly of them arose and brought him before Pilate. They brought charges against him, saying,

C “We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Christ, a king.”

N Pilate asked him,

V “Are you the king of the Jews?”

N He said to him in reply,

✠ “You say so.”

N Pilate then addressed the chief priests and the crowds,

V “I find this man not guilty.”

N But they were adamant and said,

C “He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here.”

N 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,

V "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."

N But all together they shouted out,

C "Away with this man! Release Barabbas to us."

N — 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,

C "Crucify him! Crucify him!"

N Pilate addressed them a third time,

V "What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him."

N 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?"

N Now two others, both criminals, were led away with him to be executed.

N 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.”

N They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at him and said,

C “He saved others, let him save himself if he is the chosen one, the Christ of God.”

N Even the soldiers jeered at him. As they approached to offer him wine they called out,

C “If you are King of the Jews, save yourself.”

N 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,

V “Are you not the Christ? Save yourself and us.”

N The other, however, rebuking him, said in reply,

V “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.”

N Then he said,

V “Jesus, remember me when you come into your kingdom.”

N He replied to him,

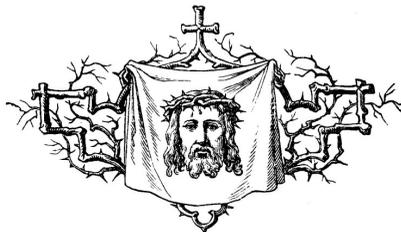
✠ “Amen, I say to you, today you will be with me in Paradise.”

N 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”;

N and when he had said this he breathed his last.

Here all kneel and pause for a short time.



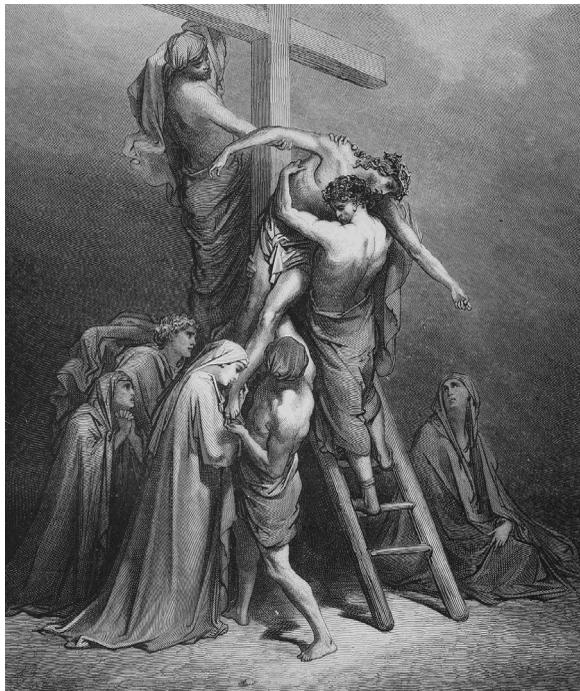
- N The centurion who witnessed what had happened glorified God and said,
V “This man was innocent beyond doubt.”
N When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women 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.

Narrator: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

Homily



Profession of Faith *(spoken slowly and reverently)*

The Apostles' Creed is the baptismal profession of faith of the Holy Roman Church, which is used in the administration of Baptism and at the renewal of our baptismal promises at Easter. For this reason, we use this text throughout Lent and Eastertide to profess our faith.

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

Bow profoundly during these two lines:

who was conceived by the Holy Spirit,
born of the Virgin Mary,

suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

The Bidding Prayers

The Collection

The offering is for the support of the parish and the Bishops's Annual Appeal. You may donate online using the link below:

[Please Click Here to Make a Donation to Saint Mary's Church.](#)



Offertory Antiphon

Psalm 69.21-22

My heart expected reproach and misery, and I looked for one who would grieve together with me, and I found none; and they gave me gall for my food, and in my thirst they gave me vinegar to drink.

Offertory Hymn

Ah, Holy Jesus

Johann Heermann, 1585-1647
Trans. by Robert Bridges, 1844-1930

HERZLIEBSTER JESU 11. 11. 11. 5
Johann Crüger, 1598-1662



1. Ah, ho - ly Je - sus, how hast thou of - fend - ed,
2. Who was the guilt - y? Who brought this up - on thee?
3. Lo, the good Shep - herd for the sheep is of - fered;
4. For me, kind Je - sus, was thine In - car - na - tion;
5. There - fore, kind Je - sus, since I can - not pay thee,



That man to judge thee hath in hate pre - tend - ed?
A - las, my trea - son, Je - sus hath un - done thee.
The slave hath sin - ned, and the Son hath suf - fered;
Thy mor - tal sor - row, and thy life's ob - la - tion;
I do a - dore thee, and will ev - er pray thee,



By foes de - rid - ed, by thine own re -
'Twas I, Lord Je - sus, I it was de -
For man's a - tone - ment, while he noth - ing;
Thy death of an - guish and thy bit - ter
Think on thy pi - ty and thy love un -



ject - ed, O most af - flict - ed.
nied thee: I cru - ci - fied thee.
heed - eth, God in - ter - ceed - eth.
Pas - sion, For my sal - va - tion.
swerv - ing, Not my de - serv - ing.

Offertory Anthem

Una hora non potuistis

Tomás Luis de la Victoria

*Una hora non potuistis vigilare
mecum, qui exhortabamini mori pro
me? Vel Judam non videtis quomodo
non dormit, sed festinat tradere me
Judaeis?*

*What, could you not watch one hour
with me, you that were eager to die for
me? Or do you not see Judas, how he
sleeps not, but makes haste to betray
me to the Jews?*

*Quid dormitis? Surgite et orate, ne
intretis in tentationem. Vel Judam non
videtis quomodo non dormit,
sed festinat tradere me Judaeis?*

*Why do you sleep? Arise and pray,
lest ye fall into temptation. Or do you
not see Judas, how he sleeps not, but
makes haste to betray me to the Jews?*



Priest Pray, brethren,
that my sacrifice and yours
may be acceptable to God,
the Almighty Father.

People **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.**


 EUCHARISTIC PRAYER
 

Preface Dialogue

Priest: The Lord be with you. *Assembly:* And with your Spir - it.
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.

Sanctus

San - ctus, San - ctus, San - ctus Dó - mi - nus De - us Sá - ba - oth.
 Ple - ni sunt cae - li et ter - ra gló - ri - a tu - a. Ho - sán - na
 in ex - cél - sis Be - ne - dí - ctus qui ve - nit in nó - mi - ne
 Dó - mi - ni. Ho - sán - na in ex - cél - sis

Music: Vatican Edition XVIII; acc. by Richard Proulx

Mystérium Fidei (The Mystery of Faith)

We pro - claim your Death, O Lord, and pro - fess your
 Res - ur - rec - tion un - til you come_ a - gain.

✠ COMMUNION RITE ✠

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

***People* 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.

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

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

***People* Amen.**

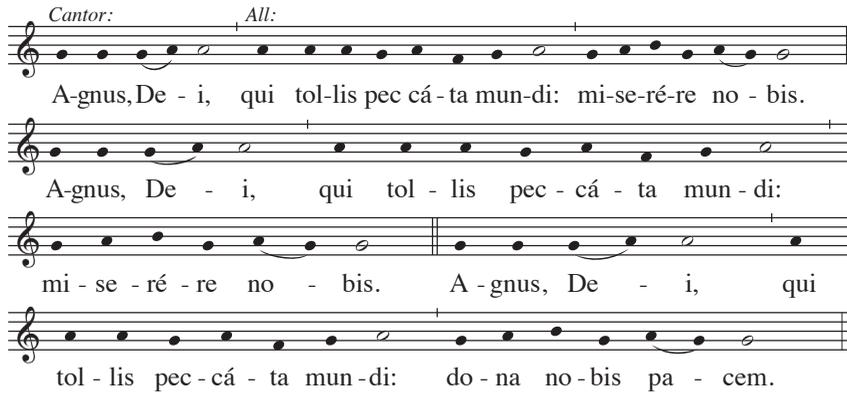
Priest The peace of the Lord be with you always.

***People* And with your spirit.**



Agnus Dei

Cantor: *All:*



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

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

Music: Vatican Edition XVIII; acc. by Richard Proulx



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.

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

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



AN ACT OF SPIRITUAL COMMUNION

LORD JESUS, I LOVE YOU ABOVE ALL THINGS.
HOW I LONG TO RECEIVE YOU WITH MY BROTHERS
AND SISTERS AT THE TABLE YOU HAVE PREPARED.
BUT SINCE I CANNOT AT THIS MOMENT RECEIVE YOU IN
THE HOLY SACRAMENT OF YOUR BODY AND BLOOD,
I ASK YOU TO FEED ME WITH THE MANNA OF YOUR HOLY SPIRIT
AND NOURISH ME WITH YOUR HOLY PRESENCE.

I UNITE MYSELF COMPLETELY TO YOU;
NEVER PERMIT ME TO BE SEPARATED FROM YOUR LOVE.

AMEN.

Communion Motets

Miserere Mei, Deus
Psalm 51

Gregorio Allegri

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offenses.

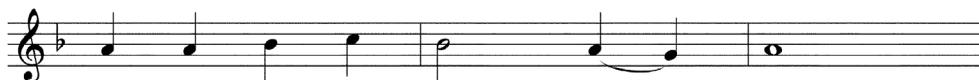


Communion Hymn

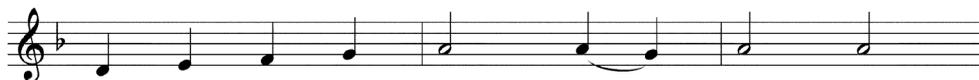
Sing, My Tongue, the Song of Triumph



1. Sing, my tongue, the song of tri - umph,
 2. He en - dured the nails, the spit - ting,
 3. Faith - ful Cross, a - bove all oth - er,
 4. Bend your boughs, O Tree of glo - ry!



Tell the sto - ry far and wide;
 Vin - e - gar and spear and reed;
 One and on - ly no - ble tree,
 All you rig - id branch - es, bend!



Tell of dread and fi - nal bat - tle,
 From that ho - ly bod - y bro - ken
 None in fo - liage, none in blos - som,
 For a while the an - cient tem - per



Sing of Sav - ior cru - ci - fied;
 Blood and wa - ter forth pro - ceed:
 None in fruit your peer may be;
 That your birth be - stowed, sus - pend;



How up - on the cross a vic - tim
 Earth and stars and sky and o - cean
 Sweet the wood and sweet the i - ron
 And the King of earth and heav - en



Van - quish - ing in death he died.
 By that flood from stain are freed.
 And your load, most sweet is he.
 Gent - ly on your bos - om tend.

Text: *Pange, lingua, gloriosi lauream certaminis*; Venantius Fortunatus, c.530-609; tr. from *The Three Days*, 1981
 Tune: PICARDY, 8 7 8 7 8 7; French Carol; harm. by Richard Proulx, b.1937

✠ CONCLUDING RITES ✠

Priest The Lord be with you.
People **And with your spirit.**

Priest May almighty God bless you, the Father, and the Son, and the Holy Spirit.
People **Amen.**

Deacon Go in peace.
People **Thanks be to God.**

During Mass at St Mary's, the priest and people face the same direction at the altar, a custom that was once universal in the Catholic Church but is now rare in the celebration of the modern liturgy. For an explanation of this practice, please visit our parish website, smcgvl.org, and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.

PLEASE JOIN US
TODAY AT 5 PM FOR
SOLEMN VESPERS
OF
PALM SUNDAY

Page one: Tissot. *The Procession in the Streets of Jerusalem*. (19th century).

Page four: Giovanni Antonio Bazzi. *Ecce Homo*. (1540).

Page five: Hans Holbein the Younger. *Christ and the Mater Dolorosa*. (c. 1520).

Page six: Tissot. *The Ointment of the Magdalene*. (19th century).

Page thirteen: Gustave Doré. *Disposition with Joseph of Arimathea*. (19th century).

Page sixteen: Duccio. *Betrayal of Christ*. (1308).

Page nineteen: Hubert and Jan Von Eyck, Saint Bavo's Cathedral, Ghent, Belgium. (1432).

Page twenty-one: Fra Angelico. *Disposition from the Cross*. (15th century).

from the office of readings for palm sunday

Let us go together to meet Christ on the Mount of Olives. Today he returns from Bethany and proceeds of his own free will toward his holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with himself, we are told in Scripture, above every sovereignty, authority and power, and every other name that can be named, now comes of his own free will to make his journey to Jerusalem. He comes without pomp or ostentation. As the psalmist says: He will not dispute or raise his voice to make it heard in the streets. He will be meek and humble, and he will make his entry in simplicity.

Let us run to accompany him as he hastens toward his passion, and imitate those who met him then, not by covering his path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before him by being humble and by trying to live as he would wish. Then we shall be able to receive the Word at his coming, and God, whom no limits can contain, will be within us.

In his humility Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that he has now ascended above the highest heavens—the proof, surely, of his power and godhead—his love for man will never rest until he has raised our earthbound nature from glory to glory, and made it one with his own in heaven.

So let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptized into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: Blessed is he who comes in the name of the Lord. Blessed is the king of Israel.

- From a sermon by Saint Andrew of Crete, bishop
(b. 650; d. 4 July 740)



from the pastor

Dear Friends in Christ,

Holy Week begins today and includes the last of the 40 Days of Lent, the Sacred Paschal Triduum, and Easter Sunday of the Resurrection of the Lord. These are the holiest days of the year and the annual celebration of the sacred mysteries through which we are saved from sin and death and restored to the glory of the children of God.

Today, on Palm Sunday of the Passion of the Lord, the sacred liturgy begins with this instruction from the priest: “Dear brethren, since the beginning of Lent until now, we have prepared our hearts by penance and charitable works. Today we gather together to herald with the whole Church the beginning of the celebration of our Lord’s Paschal Mystery, that is to say, of his Passion and Resurrection. For it was to accomplish this mystery that he entered his own city of Jerusalem. Therefore, with all faith and devotion, let us commemorate the Lord’s entry into the city for our salvation, following in his footsteps, so that, being made by his grace partakers of the Cross, we may have a share also in his Resurrection and life.”

On Tuesday of this Holy Week, all the priests in South Carolina will gather with our Bishop at the altar of the Cathedral Church of Saint John the Baptist in Charleston. There we will renew the promises of our priestly ordination, and the Bishop will bless the three Holy Oils that are used throughout the year in the celebration of the sacraments.

On Maundy Thursday of the Lord’s Supper, we will celebrate a Solemn Mass in the evening to recall Christ’s gifts to the Church of the Priesthood and the Holy Eucharist. Then the Most Blessed Sacrament will be carried to a place of repose and the altar will be stripped — signs of the impending grief to come.

On Good Friday of the Passion of the Lord, we will meditate on the suffering and death of the Lord Jesus as recorded in the Gospel according to Saint John, and then we will adore the Holy Cross on which hung the salvation of the world.

Then, in the night of Holy Saturday, we will keep the Vigil of the Resurrection of the Lord. The whole plan of salvation will be unfolded in Holy Scripture, and the sacraments of Holy Baptism, Confirmation, and the Eucharist will reveal the glory of the Risen Christ in our midst.

Finally, at Mass on Easter Sunday, all the baptized will renew the promises of their Baptism so that we may rededicate ourselves to follow Christ in the Way of the Cross. But all that lies ahead. For now, let us acclaim the Lord Jesus:

*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!*

Father Newman