

Palm Sunday

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Saint Peter Cathedral

Erie, Pennsylvania

April 10, 2022



Most Rev. Lawrence T. Persico J. C. I.
Bishop of Erie, Pennsylvania

Entrance of the Bishop: (11:00 Mass only)
 Blessing of the Palms
 Gospel
 Procession: (all sing the following hymn)

Opening Hymn: (sung by all)


All Glory Laud and Honor
 St. Theodulph




1-5. All glo - ry, laud, and hon - or To you, Re-deem-er King!



1-5. To whom the lips of chil - dren Made sweet ho-san-nas ring.



1. You are the King of Is - ra - el, And Da - vid's roy - al Son,
2. The com - pa - ny of an - gels Are prais - ing you on high;
3. The peo - ple of the He - brews With palms be - fore you went:
4. To you be - fore your pas - sion They sang their hymns of praise:
5. Their prais - es you ac - cept - ed, Ac - cept the prayers we bring,



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

Text: 76 76 D; Theodulph of Orleans, ca. 760-821; tr. by John M. Neale, 1818-1866, alt. Music: Melchior Teschner, 1584-1635.



Kyrie: *(cantor/all)*

Plainchant

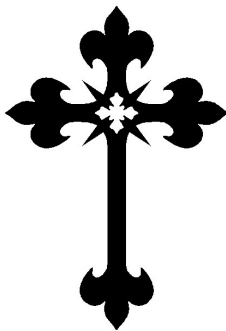
(cantor) *(all)*
Ký - ri - e e - lé - i - son. Ký - ri - e e - lé - i - son.

(cantor) *(all)*
Chri - ste e - lé - i - son. Chri - ste e - lé - i - son.

(cantor) *(all)*
Ký - ri - e e - lé - i - son. Ký - ri - e e - lé - i - son.

Text and music: *Graduale Romanum*, 1974.

Lord, have mercy. Christ, have mercy. Lord, have mercy.



LITURGY OF THE WORD

First and Second Readings can be found in your Worship Hymnal #811

First Reading

After the reading, the reader says, "The word of the Lord," and all respond:

Thanks be to God.

Responsorial Psalm: (cantor/all)

Psalm 22
Brubaker



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

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Second Reading

After the reading, the reader says, "The word of the Lord," and all respond:

Thanks be to God.

Gospel Acclamation: (cantor/all)



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Gospel Reading

Before the Gospel, the Priest/Deacon says, "The Lord be with you," and all respond:

And with your spirit.

Before Priest/Deacon says, "A reading from the Holy Gospel according to N".,

*and all respond: **Glory to you, O Lord.***

After the Gospel reading, the Priest/Deacon says, "The Gospel of the Lord,"

*and all respond: **Praise to you, Lord Jesus Christ.***



The Passion of the Lord

Gospel of Luke

N. – Narrator

† – Christ

V. – Voice

C. – Crowd

(Include the bracketed text for the long form)

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. "Prophecy! 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.

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.]

The Gospel of the Lord. **Praise to you, Lord Jesus Christ.**



Profession of Faith: (Nicene Creed)

I believe in one God, the Father almighty,
maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the only begotten Son of God,
born of the Father before all ages.

God from God, Light from Light, true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.

For us men and for our salvation he came down from heaven, *(bow)*
and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

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

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

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

Amen.

* * *

General Intercessions



LITURGY OF THE EUCHARIST

Preparation of the Gifts: (*cantor/all*)

Attende Domine
Plainchant

(*verses sung by cantor and/or choir*)



At - tén-de Dó-mi - ne, et mi - se - ré - re, Qui - a pec - cá - vi - mus
Have mer - cy on us, Lord, Je - sus our Sav - ior: Bur - dened with sin, we im -



ti - bi. 1. O great Re - deem - er, King of all cre - a - tion,
plore you! 2. Ex - alt - ed Sav - ior, Cor - ner - stone of heav - en,
3. We beg you, Je - sus, God im - mense in pow - er:
4. We stand con - vict - ed, own - ing our of - fens - es;
5. Ré - mem - ber, Je - sus, you gave all to save us;



1. As we are sin - ners, we de - serve your judg - ment:
2. Gate of sal - va - tion, Way to life im - mor - tal:
3. Lis - ten in kind - ness as we ask for - give - ness:
4. Guil - ty be - fore you, yet we seek your par - don:
5. Dy - ing for sin - ners, you en - dured the Pas - sion:



1. Je - sus, be gra - cious; hear our prayer of sor - row.
2. Send forth your Spir - it; heal your hum - bled peo - ple!
3. Though sin con - demns us, you are strong to save us!
4. O gen - tle Sav - ior, great is your com - pas - sion!
5. Sav - ior, im - mor - tal, grant your gift of free - dom!

Text: 11 11 11 with refrain; Latin, 10th cent.; tr. by Melvin Farrell, SS, 1930–1986. English text © 1977, OCP. All rights reserved.
Music: Chant, Mode V; *Paris Processionale*, 1824.



Preparation of the Gifts

The Priest prays "... that the sacrifice and yours may be acceptable to God, the almighty Father, " and all respond:

**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.**

Prayer over the Gifts

The Priest says the prayer over the gifts, following this, the people respond:

Amen

The Eucharistic Prayer/Preface

The Eucharistic Prayer begins with a dialogue between the Priest and the assembly.

*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.***



The Lord's Prayer: *(recite together)*

Sign of Peace: *After the Priest says, "The peace of the Lord be with you always," and all respond:*

And with your spirit.

Lamb of God: *(sung by all)*

(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.

Text and music: *Graduale Romanum*, 1974.

*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.*

After the Priest says, "Behold the Lamb of God,... called to the supper of the Lamb." the people respond:

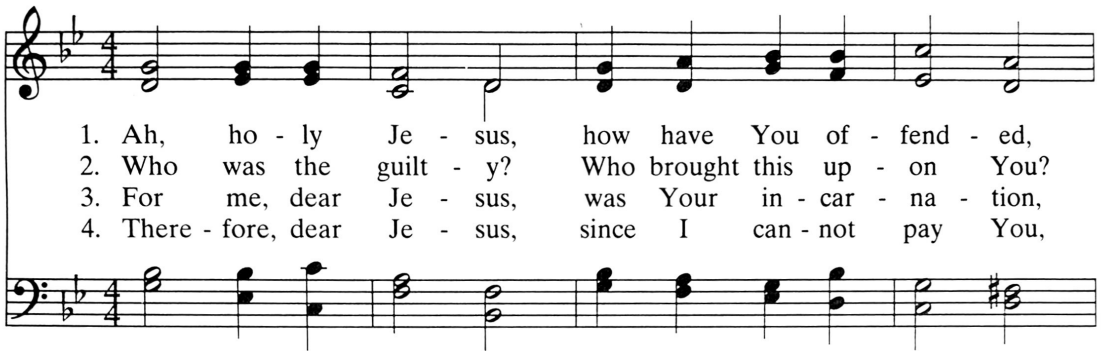
**Lord, I am not worthy that you should enter under my roof,
But only say the word and my soul shall be healed.**



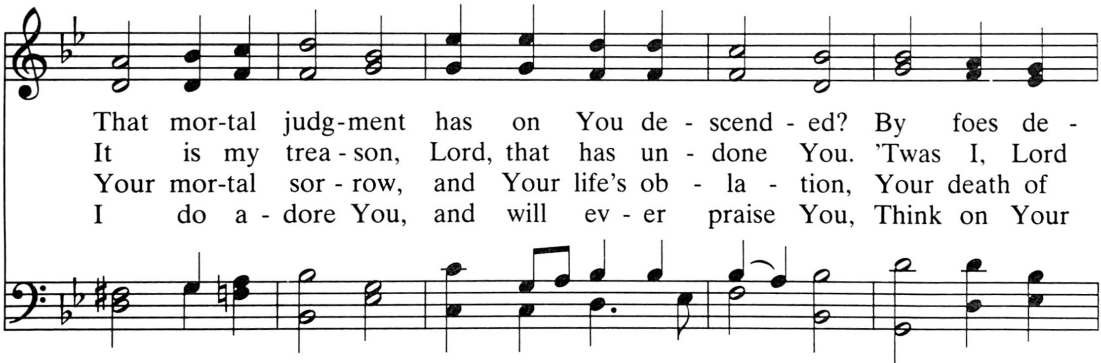
Communion Hymn: *(sung by all)*

Ah, Holy Jesus

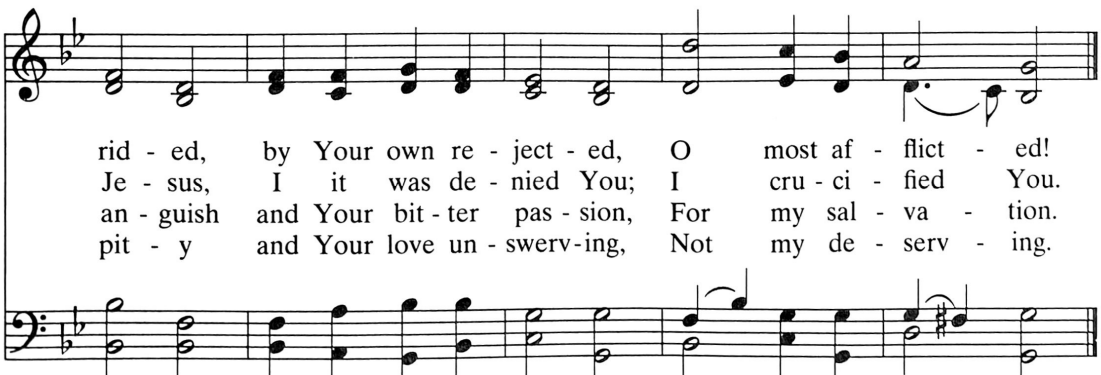
Herliebster Jesu



1. Ah, ho - ly Je - sus, how have You of - fend - ed,
2. Who was the guilt - y? Who brought this up - on You?
3. For me, dear Je - sus, was Your in - car - na - tion,
4. There - fore, dear Je - sus, since I can - not pay You,



That mor-tal judg-ment has on You de - scend - ed? By foes de -
It is my trea - son, Lord, that has un - done You. 'Twas I, Lord
Your mor-tal sor - row, and Your life's ob - la - tion, Your death of
I do a - dore You, and will ev - er praise You, Think on Your



rid - ed, by Your own re - lect - ed, O most af - flict - ed!
Je - sus, I it was de - nied You; I cru - ci - fied You.
an - guish and Your bit - ter pas - sion, For my sal - va - tion.
pit - y and Your love un - swerv - ing, Not my de - serv - ing.



Communion Anthem: *(sung by the Adult Choir at the 11:00 Mass)*

When I Survey the Wondrous Cross

arr. by Gilbert M. Martin

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but Loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most,
I sacrifice them to his blood.

See from his head, his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

His dying crimson, like a robe,
Spreads o'er his body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Text by Isaac Watts



CONCLUDING RITE

Final Blessing

Dismissal and Depart in **SILENCE**

PLEASE LEAVE THIS WORSHIP AID AT THE ENDS OF THE PEWS
OR ON YOUR SEATS FOR THE OTHER MASSES.

THANK YOU!

Clergy

Very Rev. Michael P Ferrick, V.F., Rector

Very Rev. Nicholas J. Rouch, S.T.D., E.V., in Residence

Rev. David Renne, in Residence

Very Rev. Jason Mitchell, V.F., Gannon University

Deacon Jeffrey Swanson, Deacon Assistant

Deacon Ray Sobina, Deacon Assistant

*Rev. Christopher J. Singer, J.C.L., Chancellor &
Master of Ceremonies*



Sacred Triduum Schedule

Holy Thursday

April 14, 2022 at 5:15PM,

Good Friday

April 15, 2022 at 2:00PM

Easter Vigil

April 16, 2022 at 8:30PM

Easter Sunday

(Regular Mass Schedule)

6:30, 8:30 and 11:00AM

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