

Palm Sunday of the Lord's Passion



The Year of Hope and Abundance

A Year of Rebuilding into a
Community of Change
for the World



**Saint Miriam
Parish & School**

Welcome to Saint Miriam



The first Christians observed with great devotion the days of our Lord's Passion and Resurrection, and it became the custom of the Church to prepare them by a season of penitence.

This Season of Lent provided a time in which the new converts to the faith were prepared for Holy Baptism and reception into the community of faith. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness and restored into full communion with the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel

of Christ our Savior, and of the need, which all Christians continually have to renew their repentance and faith.

Lent begins our forty-day season of preparation for the death and resurrection of Jesus Christ on Easter. The season began officially on Ash Wednesday, when we were marked on our foreheads with ashes as a reminder that we are created from dust and to dust we shall return. During Lent we follow Jesus from his adult ministry, through his suffering during Holy Week, to his crucifixion and death on Good Friday. And we read the Psalms that foretold what happened during that week.

Lent is a time of stripping down to essentials, as each Christian focuses on their individual relationship with God. It is a time when Christians remember baptisms, when Jesus washed away sin, giving us newness of life to celebrate in the triumph of Palm Sunday and the glory of Easter. Lent is a time of letting go of the bondage of sin, it is also a time of celebrating the freedom from the bondage of slavery. In Lent, our color is purple. The bells and all the alleluias are silenced and the Gloria is sung no more until the Great Easter Liturgy. The tone will be somber and penitential. We, at Saint Miriam, will sink deeply into Lent in order rise with Christ in His glory!

We wish you a Blessed and Holy Lent.

Father Liam

Monsignor +Jim

On this day the Church recalls the entrance of Christ the Lord into Jerusalem to accomplish his Paschal Mystery. Accordingly, the memorial of this entrance of the Lord takes place at all Masses, by means of the Procession.

The Commemoration of the Lord's Entrance into Jerusalem

All: 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.

After this, the Priest and people sign themselves, while the Priest says:

Priest: In the Name of the Father, and of the  Son, and of the Holy Spirit.

All: Amen.

Priest: Dear brothers and sisters, 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 in his life.

After the address, the Priest says one of the following prayers with hands extended.

Priest: Let us pray.

Priest: Almighty ever-living God, sanctify  these branches with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever.

All: Amen.

The priest sprinkles the branches with holy water without saying anything.

Then a Deacon or, if there is no Deacon, a Priest, proclaims in the usual way the Gospel concerning the Lord's entrance according to one of the four Gospels. If appropriate, incense may be used.

Gospel

Priest or Deacon: The Lord be with you.

All: And with your spirit.

Priest or Deacon: A reading from the holy Gospel according to...

All: Glory to you, O Lord!

After the Gospel is Proclaimed:

Priest or Deacon: The Gospel of the Lord!

All: Praise to you, Lord Jesus Christ!

After the Gospel, a brief homily may be given. Then, to begin the Procession, an invitation may be given by a Priest or a Deacon or a lay minister, in these or similar words:

Priest: Dear brothers and sisters, like the crowds who acclaimed Jesus in Jerusalem, let us go forth in peace.

The Procession to the church where Mass will be celebrated then sets off in the usual way. If incense is used, the thurifer goes first, carrying a thurible with burning incense, then an acolyte or another minister, carrying a cross decorated with palm branches according to local custom, between two ministers with lighted candles. Then follow the Deacon carrying the Book of the Gospels, the Priest with the ministers, and, after them, all the faithful carrying branches.

As the Procession moves forward, the following or other suitable chants in honor of Christ the King are sung by the choir and people.

When the Priest arrives at the altar, he venerates it and, if appropriate, incenses it. Then he goes to the chair, where he puts aside the cope, if he has worn one, and puts on the chasuble. Omitting the other Introductory Rites of the Mass and, if appropriate, the Kyrie (Lord, have mercy), he says the Collect of the Mass, and then continues the Mass in the usual way.

The Opening Prayer is a different prayer for each Sunday and Holy Day, Feast or Solemnity, of the year, as there are specific prayers assigned for many of the feasts and memorials of saints we remember in our Liturgical Year.

Collect

All remain standing for the reading of the Opening Prayer.

Priest: The Lord be with you...

All: And with your spirit.

Priest: Let us pray...

After the Opening Prayer, the People respond,

All: Amen.

The Readings of the Mass are found in the Lectionary and follow a set, three year cycle. There are three readings assigned to each Sunday; the first comes from the Hebrew Scriptures, except during Easter Season when we find selections from the Book of Acts. The responsorial psalm is taken from the Book of Psalms and is then followed by a reading from the New Testament Letters.

Liturgy of the Word

First Reading - Sit

A reading from the Hebrew Testament, will be offered, except in Easter Season.

The Response from the Reader, or Lector, comes at the end of the reading and is followed by the acclamation of the Assembly :

Lector: The Word of the Lord.

All: Thanks be to God.

Responsorial Psalm

A psalm is offered from the Hebrew Testament, Book of Psalms. The psalm changes weekly and the proper response if given by the Leader and then repeated by the Assembly following each stanza of the psalm.

Second Reading

A reading from the New Testament, or an Epistle from the New Testament will be offered. On Thursdays, there is only one reading.

The Response from the Reader, or Lector, comes at the end of the reading and is followed by the acclamation of the Assembly:

Lector: The Word of the Lord.

All: **Thanks be to God.**

Gospel - Stand

The Gospel readings follow a three cycle of Year A, Year B, and Year C. Year A is generally taken from Matthew, Year B from Mark, and Year C is from Luke. John's Gospel is read throughout Lent and Easter seasons and on various occasions during the year. While not every passage is read, the Gospels are generally read from start to finish during this cycle.

Cantor: Praise and honor to you, O Lord, O Lord. Praise and honor to you, Lord Jesus Christ.

All: **Praise and honor to you, O Lord, O Lord. Praise and honor to you, Lord Jesus Christ.**

Reading of the Gospel

Priest or Deacon: The Lord be with you.

All: **And with your spirit.**

Priest or Deacon: A Reading from the Holy Gospel....

All: **Glory to you, O Lord!**

After the Gospel is Proclaimed:

Priest or Deacon: The Gospel of the Lord!

All: **Praise to you, Lord Jesus Christ!**

The homily, or sermon, is done by a priest or deacon. Most generally the theme of the homily is taken from the readings and Gospel for the day, but may also be taken from the feast or a seasonal theme. The purpose of the homily is to take the sacred words of Holy Scripture, or sacred texts of the Holy Mass, and make them more relevant as a guide for us today.

Homily - Sit

[after the sermon, a time of silence and reflection is honored]

In the Gospels, Jesus says where two or more pray in His name, the prayers will be answered. Before concluding the Liturgy of the Word, we pause as a community of faith to gather our prayers for the needs of the Church, the world, for the needs of God's people and our own needs, spoken aloud or held in silence.

Prayer of the Faithful - Sit

The Lector and/or Presider will guide the Assembly on the proper prayer response for the particular Mass. On some occasions, the petitions and responses are sung and the Leader will help guide the Assembly. The response is:

All: Grant this, O Lord.

Preparation of the Altar and the Gifts - Sit

Offertory Anthem

Prayer over the Gifts

Priest: Blessed are you, Lord God of all creation through your goodness we have this bread to offer...

All: Blessed be God forever.

Priest: Blessed are you, Lord God of all creation through your goodness we have this wine to offer...

All: Blessed be God forever.

Liturgy of the Eucharist

We now enter the most solemn and sacred time in our celebration together with The Eucharistic Prayer. The Prayer begins with the Preface and "The Lord be with you" to which the people respond "And with your spirit." Throughout this entire Eucharistic Prayer, the priest says the vast majority of the prayer with only a few responses by the people. We are all called to share in the offering of our sacrifices. The priest, acting as the Presider, says the prayers on behalf of all us as the people of God. However, as we pray in the Eucharistic Prayer that the Spirit come upon the gifts of bread and wine, we also pray that the Spirit come upon us and transform us into "one body, one spirit in Christ." As active participants in the Mass, we listen and offer ourselves as the priest leads us in the Eucharistic Prayer.

Orate, Fratres

Priest: Pray, brethren (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 God's name, for our good and the good of all God's holy Church.

Prayer Over the Offerings - *Stand*

Preface Dialogue - *Stand*

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.

Sanctus

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

The Eucharistic Prayer - *Stand*

Mystery of Faith

Priest: The mystery of faith.

All: When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

As we prepare to receive Holy Communion, as a Community of God, we come together to pray in the words that Jesus taught us, The Lord's Prayer. We pray for the Lord to give us our daily bread. We also ask for forgiveness for our errors, and where we have fallen short, and we ask that we be strengthened to do God's will. This is a time for all to gather as one and offer our deepest intentions in prayer and hope.

Our Father

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

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 fraction rite is the breaking of the bread that has become the Body of Christ. In offering His life for us on the Cross, Jesus has become the Lamb of God that is offered for our sins. As the priest breaks the bread, the people sing the Lamb of God, acknowledging Jesus' sacrifice on the cross that takes away our sins.

Lamb of God

All: **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.**

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

In receiving Communion, we profess faith in Jesus. In coming forth to receive Communion, we are agreeing to strive to do God's will in all things. If we don't agree to strive to do God's will, then Communion is not something we seek.

All are welcome to receive Holy Communion at Saint Miriam. As Catholics, the reception of Holy Communion is a sign of our unity in faith and life in the Catholic Church. We believe in the real Presence of Christ at the Table. Therefore, when you receive the consecrated Bread or Wine, please respond with your affirmation, "Amen!" You may receive the Bread on your tongue, or in your hands crossed over one another; the Wine should come from the Chalice, but please do not intinct (dip your Bread into the Cup). If, for any reason, you do not wish to drink from the Cup, please simply fold your arms across your chest and receive a blessing as you pass.

Period of Silence

When the distribution of Holy Communion is completed, the Presider retires to the Presidium, and we honor a period of silence for prayer. A meditation hymn may also be offered. We end the Communion Rite with a prayer that we will be strengthened and transformed by the Holy Communion we have just received as a community of faith.

Prayer after Communion - Sit

Priest: The Lord be with you.

All: **And with your spirit.**

Priest: Let us pray.

[All pray in silence. The priest then says a Prayer after communion and all say,]

All: **Amen.**

Announcements

Certain timely announcements are highlighted by the Presider, briefly, for the benefit of the gathered community. The concluding rites include the final blessing, the dismissal (Go in peace, glorifying the Lord by your life), the kissing of the altar by the priest and deacon and the recessional. We go out into the world to "love and serve the Lord."

Concluding Rites

Greeting

Priest: The Lord be with you.

All: **And with your spirit.**

Blessing

[The blessing is now offered by the Presider. After which, together, all proclaim their consent with a sung 'Amen.']

Priest: May almighty God bless you: the Father, and the Son,  and the Holy Spirit.

All: **Amen.**

Dismissal

Deacon: Go in peace, glorifying the Lord by your life.

All: **Thanks be to God!**



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