

Palm Sunday (Passion Sunday)



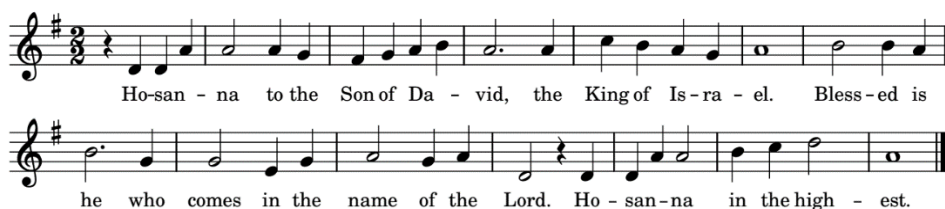
*“Hosanna! Blessed is the king who comes in the name of the Lord.
Peace in heaven and glory in the highest.”*

(Cycle C)

INTRODUCTORY RITES

Opening Hymn

Hosanna to the Son of David



Greeting

Dear friends in Christ,
for five weeks of Lent we have been preparing
by works of charity and self-sacrifice,
for the celebration of the Lord's paschal mystery.
Today we come together to begin this solemn celebration
in union with the whole Church throughout the world.
Christ entered in triumph into his own city,
to complete his work as our Messiah:
to suffer, to die, and to rise again.
Let us remember with devotion this entry
which began his saving work
and follow him with a lively faith.
United with him in his suffering on the cross,
may we share his resurrection and new life.

✠ Let us pray.

Almighty God,
we pray you
bless + these branches
and make them holy.
Today we joyfully acclaim Jesus our Messiah and King.
May we reach one day the happiness of the new and
everlasting Jerusalem
by faithfully following him
who lives and reigns for ever and ever.

R Amen.

SOLEMN ENTRANCE

Gospel (*Lk 19:28-40*)

℣. The Lord be with you.

℟. **And also with you.**

℣. A reading from the Holy Gospel according to Luke.

℟. **Glory to you Lord.**

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!”

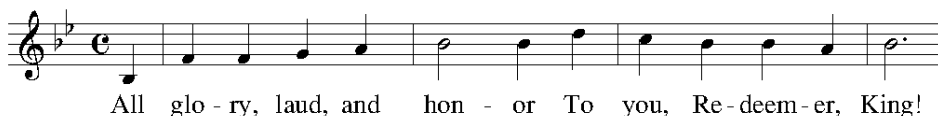
¶. This is the Gospel of the Lord.

R. Praise to you, Lord, Jesus Christ.

Homily

¶ Let us go forth in peace
 praising Jesus our Messiah,
 as did the crowds who welcomed him to Jerusalem.

All Glory, Laud, and Honor



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,



And mor - tals, joined with all things Cre - a - ted, make re - ply.

Our praise and prayers and an - thems Be - fore you we pre - sent.

To you, now high ex - alt - ed, Our mel - o - dy we raise.

Great source of love and good - ness, Our Sav - ior and our King.

D.C.

Opening Prayer

℣. Let us pray
as we accompany our King to Jerusalem.

Pause for silent prayer.

Almighty Father of our Lord Jesus Christ,
you sent your Son
to be born of a woman and to die on a cross,
so that through the obedience of one man,
estrangement might be dissolved for all.

Guide our minds by his truth
and strengthen our lives by the example of his death,
that we may live in union with you in the kingdom of your promise.

Grant this through Christ our Lord.

℟. Amen.

LITURGY OF THE WORD

Reading 1 (*Is 50:4-7*)

A reading from the Book of the Prophet Isaiah

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.

Ÿ. This is the Word of the Lord.

R. Thanks be to God.

Responsorial Psalm (22:8-9, 17-18, 19-20, 23-24)



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.”

R. My God, my God, why have you abandoned me?

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.

R. My God, my God, why have you abandoned me?

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.

R. My God, my God, why have you abandoned 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!”

R. My God, my God, why have you abandoned me?

Reading 2 (*Phil 2:6-11*)

A reading from the letter of Paul to the Phillipians:

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.

✠. This is the Word of the Lord.

R. Thanks be to God.

Gospel Acclamation (*Jn 3:16*)

"Alleluia" is not said during Lent



Glo-ry and praise to you, Lord Je-sus Christ.

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.



Glo-ry and praise to you, Lord Je-sus Christ.

Gospel (*Lk 22:14—23:56*)

✠. The Passion of our Lord and Savior 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.”
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.”
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.”
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.”
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.”
He said to him,
“Lord, I am prepared to go to prison and to die with you.”
But he replied,
“I tell you, Peter, before the cock crows this day,
you will deny three times that you know me.”

He said to them,
“When I sent you forth without a money bag or a sack or sandals,
were you in need of anything?”
“No, nothing,” 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.”
Then they said,
“Lord, look, there are two swords here.”
But he replied, “It is enough!”

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.”
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.”
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."

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?"

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

"Lord, shall we strike with a sword?"

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!"

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."

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,

"This man too was with him."

But he denied it saying,

"Woman, I do not know him."

A short while later someone else saw him and said,

"You too are one of them";

but Peter answered, "My friend, I am not."

About an hour later, still another insisted,

"Assuredly, this man too was with him,

for he also is a Galilean."

But Peter said,
“My friend, I do not know what you are talking about.”
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,
“Prophecy! Who is it that struck you?”
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, “If you are the Christ, tell us, “
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.”
They all asked, “Are you then the Son of God?”
He replied to them, “You say that I am.”
Then they said, “What further need have we for testimony?
We have heard it from his own mouth.”

Then the whole assembly of them arose and brought him before Pilate.
They brought charges against him, saying,
“We found this man misleading our people;
he opposes the payment of taxes to Caesar
and maintains that he is the Christ, a king.”
Pilate asked him, “Are you the king of the Jews?”
He said to him in reply, “You say so.”
Pilate then addressed the chief priests and the crowds,
“I find this man not guilty.”
But they were adamant and said,
“He is inciting the people with his teaching throughout all Judea,
from Galilee where he began even to here.”

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, "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."

But all together they shouted out,
"Away with this man!
Release Barabbas to us."
— 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,
"Crucify him! Crucify him!"
Pilate addressed them a third time,
"What evil has this man done?
I found him guilty of no capital crime.
Therefore I shall have him flogged and then release him."
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?”
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.”
They divided his garments by casting lots.
The people stood by and watched;
the rulers, meanwhile, sneered at him and said,
“He saved others, let him save himself
if he is the chosen one, the Christ of God.”
Even the soldiers jeered at him.
As they approached to offer him wine they called out,
“If you are King of the Jews, save yourself.”
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,
“Are you not the Christ?
Save yourself and us.”
The other, however, rebuking him, said in reply,

“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.”
Then he said,
“Jesus, remember me when you come into your kingdom.”
He replied to him,
“Amen, I say to you,
today you will be with me in Paradise.”

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”;
and when he had said this he breathed his last.

Here all kneel and pause for a short time.

The centurion who witnessed what had happened glorified God and
said,
“This man was innocent beyond doubt.”
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.

℣. This is the Gospel of the Lord.

℟. Praise to you, Lord, Jesus Christ.

C ^v Redo in unum De- um, Patrem omni-pot-éntem,
factó-rem caeli et terrae, vi-si-bí-li-um ó-mni- um, et in-
vi-si-bí- li-um. Et in unum Dómi-num Ie-sum Christum,
Fí-li-um De-i u-ni-gé-ni-tum. Et ex Patre na- tum ante
ó-mni- a saé-cu-la. De-um de De-o, lumen de lúmi-ne,
De-um ve-rum de De-o ve-ro. Gé-ni-tum, non fa-ctum, con-
substanti- á-lem Patri : per quem ó-mni- a fa-cta sunt. Qui
propter nos hómi-nes, et propter nostram sa-lú-tem descén-
dit de cae-lis. Et incarná-tus est de Spí-ri-tu Sancto ex
Ma-rí- a Vírgi-ne : Et homo factus est. Cru-ci- fi- xus
ét-i- am pro no-bis : sub Pónti- o Pi-lá-to passus, et se-púl-



tus est. Et re-surré-xit térti-a di-e, se-cúndum Scri-
 ptú-ras. Et ascéndit in cae-lum: se-det ad déxte-ram Pa-
 tris. Et í-te-rum ventú-rus est cum gló-ri-a, iu-di-cá-re
 vi-vos et mórtu-os: cu-ius regni non e-rit fi-nis. Et in
 Spí-ri-tum Sanctum, Dómi-num, et vi-vi-fi-cántem: qui ex
 Patre Fi-li-óque pro-cé-dit. Qui cum Patre et Fí-li-o
 simul ad-o-rá-tur, et conglo-ri-fi-cá-tur: qui lo-cú-tus est
 per Prophé-tas. Et unam sanctam cathó-li-cam et a-po-
 stó-li-cam Ecclé-si-am. Confi-te-or unum ba-ptísma
 in remissi-ó-nem pec-ca-tó-rum. Et exspécto re-surre-
 cti-ó-nem mortu-ó-rum. Et vi-tam ventú-ri saé-cu-li.
 A- men.

**We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, one in Being with the Father.
Through him all things were made.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshipped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

The celebrant invites the congregation to pray and offers several prayer intentions. Each concludes, “We pray to the Lord.”

The celebrant concludes the intercessions with a final short prayer ending with “. . . through Christ, our Lord.”

R. Amen.

LITURGY OF THE EUCHARIST

Offering of the Gifts

If an Offertory Hymn is played or sung, omit the following.

℣. Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

℟. Blessed be God for ever.

℣. Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

℟. Blessed be God for ever.

Prayer over the Gifts

℣. Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the almighty Father.

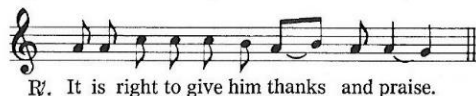
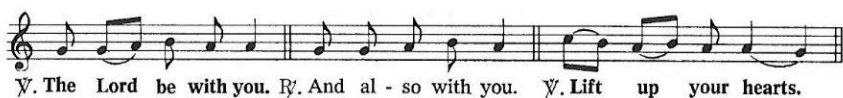
**℟. May the Lord accept the sacrifice at your hands,
for the praise and glory of his name,
for our good, and the good of all his Church.**

Lord,
may the suffering and death of Jesus, your only Son,
make us pleasing to you.
Alone we can do nothing,
but may this perfect sacrifice
win us your mercy and love.

We ask this in the name of Jesus the Lord.

℟. Amen.

Preface and *Sanctus* (Passion Sunday)



Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ or Lord.

Though he was sinless, he suffered willingly for sinners.
Though innocent, he accepted death to save the guilty.
By his dying he has destroyed our sins.
By his rising he has raised us up to holiness of life.

We praise you, Lord, with all the angels
in their song of glory:

Sanctus VIII (De Angelis)

VI (XI) XII. s.

S An- ctus, * Sanctus, San- ctus Dó- mi- nus
De- us Sá- ba- oth. Ple- ni sunt cae- li et
ter- ra gló- ri- a tu- a. Ho- sánna in excél- sis.
Bene- dí- ctus qui ve- nit in nómi- ne Dó- mi- ni. Ho-
sán- na in excél- sis.

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

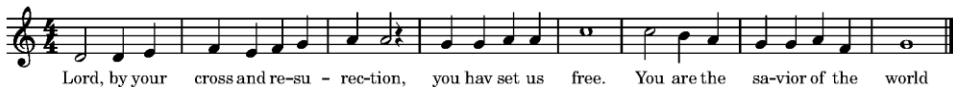
Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Eucharistic Prayer (II)

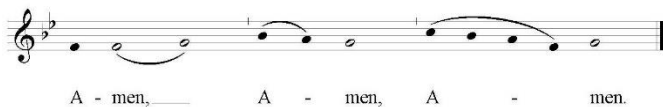
The celebrant prays the Eucharistic Prayer. After the consecration, the celebrant sings:

¶. Let us proclaim the mystery of faith.



The celebrant concludes the Eucharistic Prayer.

Through him, with him and in him
in the unity of the Holy Spirit
all glory and honor are yours, Almighty Father
Forever and ever.



COMMUNION LITURGY

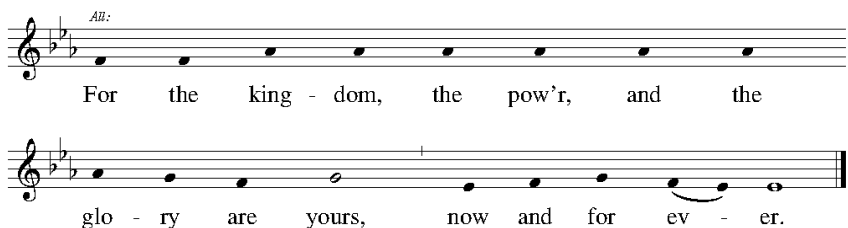
The Lord's Prayer

℣. We pray confidently in the words our Savior taught us:



Our Fa - ther, who art in heav - en, hal - lowed be thy name;
thy king - dom come; thy will be done on earth as it
is in heav - en. Give us this day our dai - ly bread;
and for - give us our tres - pass - es as we for - give
those who tres - pass a - gainst us; and lead us not
in - to temp - ta - tion, but de - liv - er us from e - vil.

℣. Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.



All:
For the king - dom, the pow'r, and the
glo - ry are yours, now and for ev - er.

℣. Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever.

℟. Amen.

Exchange of Peace

Ÿ. The Peace of the Lord be with you always.

Ř. And also with you.

Ÿ. Let us offer each other a sign of peace.

Breaking of the Bread

As the bread is broken, we sing or say:

Agnus Dei VIII (De Angelis)

VI XV. s.

A - gnus De- i, * qui tol-lis peccá-ta mun-di : mi-se-
ré-re no- bis. Agnus De- i, * qui tol- lis peccá-ta
mun-di : mi-se-ré-re no- bis. A-gnus De- i, * qui tol-
lis peccá-ta mun-di : dona no- bis pa- cem.

Ÿ. This is the Lamb of God who takes away the sins of the world.
Happy are those who are called to his supper.

Ř. Lord, I am not worthy to receive you,
but only say the word
and I shall be healed.

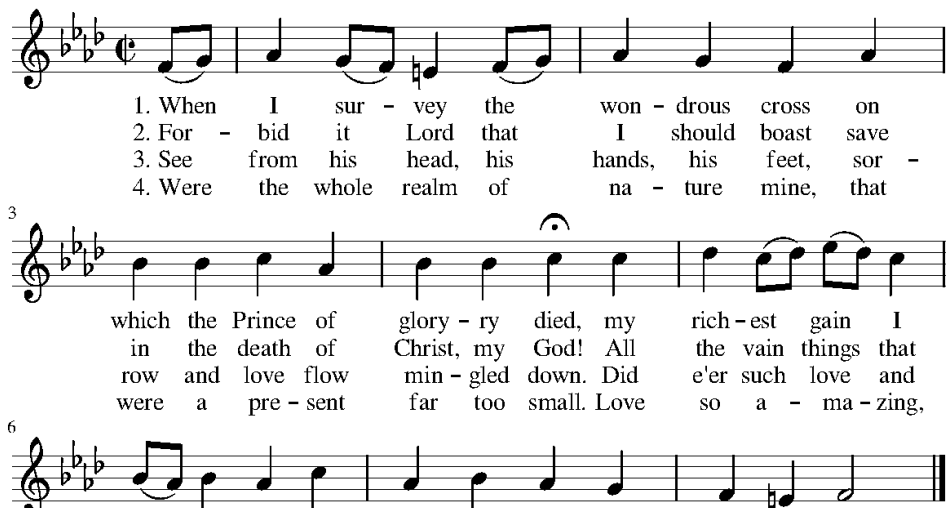
To those receiving Communion, the celebrant says:

Ÿ. The body of Christ.

Ř. Amen.

Communion Meditation

When I Survey the Wondrous Cross



1. When I sur - vey the won - drous cross on
2. For - bid it Lord that I should boast save
3. See from his head, his hands, his feet, sor -
4. Were the whole realm of na - ture mine, that

which the Prince of glory - ry died, my rich - est gain I
in the death of Christ, my God! All the vain things that
row and love flow min - gled down. Did e'er such love and
were a pre - sent far too small. Love so a - ma - zing,

count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them through his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine de - mands my soul, my life, my all.

Prayer after Communion

✠. Let us pray.

Pause for silent prayer.

Lord, you have satisfied our hunger with this eucharistic food.
The death of your Son gives us hope and strengthens our faith.
May his resurrection give us perseverance
and lead us to salvation.

We ask this through Christ our Lord.

R. Amen.

CONCLUDING RITES

Solemn Blessing

Y. The Lord be with you.

R. And also with you.

Bow your heads and pray for God's blessing.

The Father of mercies has given us an example of unselfish love
in the sufferings of his only Son.

Through your service of God and neighbor
may you receive his countless blessings.

R. Amen.

You believe that by his dying
Christ has destroyed death for ever.
May he give you everlasting life.

R. Amen.

He humbled himself for our sakes.
May you follow his example
and share in his resurrection.

R. Amen.

Y. May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

Dismissal

Y. The Mass is end - ed, go in peace.

R. Thanks be to God.

Closing Hymn

Sing My Tongue (Triumph)



1. Sing, my tongue the sav - ior's glo - ry
 8. Faith - ful cross, O tree all beaut - eous
 9. Lof - ty tree bend down thy bran - ches
 10. Tree which sole - ly wast found wor - thy

2
 Tell his tri - umph far and wide;
 Tree all peer - less and de - vine.
 To em - brace thy sac - red load;
 The world's vic - tim to sus - tain,

3
 Tell a - loud the fa - mous sto - ry
 Not a grove on earth can show us
 O re - lax the na - tive ten - sion
 Har - bor from the ra - ging tem - pest

4
 of his bo - dy cru - ci - fied;
 Such a flow'r and leaf as thine.
 Of that all to ri - gid wood;
 Ark, that saved the world a - gain.

5
 How up - pon the cross a vic - tim,
 Let us love the nails and tim - ber
 Gent - ly gen - ly bear the mem - bers
 Tree with sac - red blood a - noin - ted

6
 Van - quish - ing in death, he died.
 La - den with so sweet a load.
 Of thy dy - ing King and God.
 Of the Lamb for sin - ners slain.