



  
**CCK**  
CATHEDRAL *of*  
CHRIST THE KING

**MARCH 29, 2026  
PALM SUNDAY**

**5:30 PM**  
Cathedral Ensemble

# THE INTRODUCTORY RITES

## Commemoration of the Lord's Entrance into Jerusalem

*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.*

## Gospel at the Procession with Palms: [Matthew 2:1-11](#)

### Entrance Song: *Who is this King of Glory?*



Who is this king of glo-ry? It is the Lord!



Op - en your gates and let him in!

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## 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.





## Gospel: continued

Then Jesus said to them, “This night all of you will have your faith in me shaken, for it is written: I will strike the shepherd, and the sheep of the flock will be dispersed; but after I have been raised up, I shall go before you to Galilee.” Peter said to him in reply, “Though all may have their faith in you shaken, mine will never be.” Jesus said to him, “Amen, I say to you, this very night before the cock crows, you will deny me three times.” Peter said to him, “Even though I should have to die with you, I will not deny you.” And all the disciples spoke likewise.

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, “Sit here while I go over there and pray.” He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, “My soul is sorrowful even to death. Remain here and keep watch with me.” He advanced a little and fell prostrate in prayer, saying, “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.” When he returned to his disciples he found them asleep. He said to Peter, “So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak.” Withdrawing

a second time, he prayed again, “My Father, if it is not possible that this cup pass without my drinking it, your will be done!” Then he returned once more and found them asleep, for they could not keep their eyes open. He left them and withdrew again and prayed a third time, saying the same thing again. Then he returned to his disciples and said to them, “Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. Get up, let us go. Look, my betrayer is at hand.”

While he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people. His betrayer had arranged a sign with them, saying, “The man I shall kiss is the one; arrest him.” Immediately he went over to Jesus and said, “Hail, Rabbi!” and he kissed him. Jesus answered him, “Friend, do what you have come for.” Then stepping forward they laid hands on Jesus and arrested him. And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest’s servant, cutting off his ear. Then Jesus said to him, “Put your sword back into its sheath, for all who take the sword will perish by

## Gospel: continued

the sword. Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? But then how would the Scriptures be fulfilled which say that it must come to pass in this way?" At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come to pass that the writings of the prophets may be fulfilled." Then all the disciples left him and fled.

Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Peter was following him at a distance as far as the high priest's courtyard, and going inside he sat down with the servants to see the outcome. The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witnesses came forward. Finally two came forward who stated, "This man said, 'I can destroy the temple of God and within three days rebuild it.'" The high priest rose and addressed him, "Have you no answer? What are these men testifying against you?" But Jesus was silent. Then the high priest said

to him, "I order you to tell us under oath before the living God whether you are the Christ, the Son of God." Jesus said to him in reply, "You have said so. But I tell you: From now on you will see 'the Son of Man seated at the right hand of the Power' and 'coming on the clouds of heaven.'" Then the high priest tore his robes and said, "He has blasphemed! What further need have we of witnesses?

You have now heard the blasphemy; what is your opinion?" They said in reply, "He deserves to die!" Then they spat in his face and struck him, while some slapped him, saying, "Prophecy for us, Christ: who is it that struck you?"

Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, "You too were with Jesus the Galilean." But he denied it in front of everyone, saying, "I do not know what you are talking about!" As he went out to the gate, another girl saw him and said to those who were there, "This man was with Jesus the Nazorean." Again he denied it with an oath, "I do not know the man!" A little later the bystanders came over and said to Peter, "Surely you too are one of them; even your speech gives you away." At that he began to curse and to swear, "I do not know

## Gospel: continued

the man.” And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: “Before the cock crows you will deny me three times.” He went out and began to weep bitterly.

When it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death. They bound him, led him away, and handed him over to Pilate, the governor.

Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders, saying, “I have sinned in betraying innocent blood.” They said, “What is that to us? Look to it yourself.” Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said, “It is not lawful to deposit this in the temple treasury, for it is the price of blood.” After consultation, they used it to buy the potter’s field as a burial place for foreigners. That is why that field even today is called the Field of Blood. Then was fulfilled what had been said through Jeremiah the prophet, And they took the thirty pieces of silver, the value of a man with a price on his head, a price set by

some of the Israelites, and they paid it out for the potter’s field just as the Lord had commanded me.

Now Jesus stood before the governor, and he questioned him, “Are you the king of the Jews?” Jesus said, “You say so.” And when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, “Do you not hear how many things they are testifying against you?” But he did not answer him one word, so that the governor was greatly amazed. Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. So when they had assembled, Pilate said to them, “Which one do you want me to release to you, Barabbas, or Jesus called Christ?” For he knew that it was out of envy that they had handed him over. While he was still seated on the bench, his wife sent him a message, “Have nothing to do with that righteous man. I suffered much in a dream today because of him.” The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply, “Which of the two do you want me to release to you?” They answered, “Barabbas!” Pilate said to them, “Then what shall I do with

## Gospel: continued

Jesus called Christ?" They all said, "Let him be crucified!" But he said, "Why? What evil has he done?" They only shouted the louder, "Let him be crucified!" When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, "I am innocent of this man's blood. Look to it yourselves." And the whole people said in reply, "His blood be upon us and upon our children." Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!" They spat upon him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him.

As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross.

And when they came to a place called Golgotha — which means Place of the Skull —, they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying, "You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!" Likewise the chief priests with the scribes and elders mocked him and said, "He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, 'I am the Son of God.'" The revolutionaries who were crucified with him also kept abusing him in the same way. From noon onward, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why have you forsaken

## Gospel: continued

me?” Some of the bystanders who heard it said, “This one is calling for Elijah.” Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, “Wait, let us see if Elijah comes to save him.” But Jesus cried out again in a loud voice, and gave up his spirit.

*Here all kneel and pause for a short time.*

And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, “Truly, this was the Son of God!” There were many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. Among them were Mary Magdalene and Mary the mother of James and

Joseph, and the mother of the sons of Zebedee. When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it in clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. But Mary Magdalene and the other Mary remained sitting there, facing the tomb.

The next day, the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember that this impostor while still alive said, ‘After three days I will be raised up.’ Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, ‘He has been raised from the dead.’ This last imposture would be worse than the first.” Pilate said to them, “The guard is yours; go, secure it as best you can.” So they went and secured the tomb by fixing a seal to the stone and setting the guard.

## Homily

## Symbol 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,

*At the words that follow up to and including and became man, all 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.

## Universal Prayer

# LITURGY of the EUCHARIST

## Offertory Song: *Tree of Glory (Sing my tongue)*



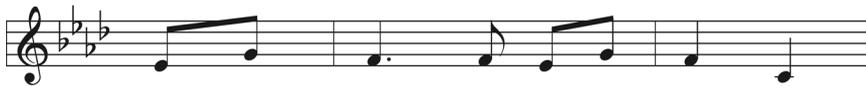
1 Sing my tongue, the song of tri-umph, Tell the  
2. He en - dured the nails, the spit - ting, Spear and  
3. Faith - ful cross a - bove all oth - er, One and  
4. Bend your boughs, O tree of glo - ry! All your



sto - ry far and wide; Tell of dread and fin - al  
vin - e - gar and reed; From that ho - ly bod - y  
on - ly no - ble tree, None in fo - liage, none in  
rig - id branch - es bend! For a while the an - cient



bat - tle, Sing of Sa - vior cru - ci - fied;  
bro - ken Blood and wa - ter forth pro - ceed;  
blos - som, None in fruit your peer may be;  
tem - per Thaht 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.

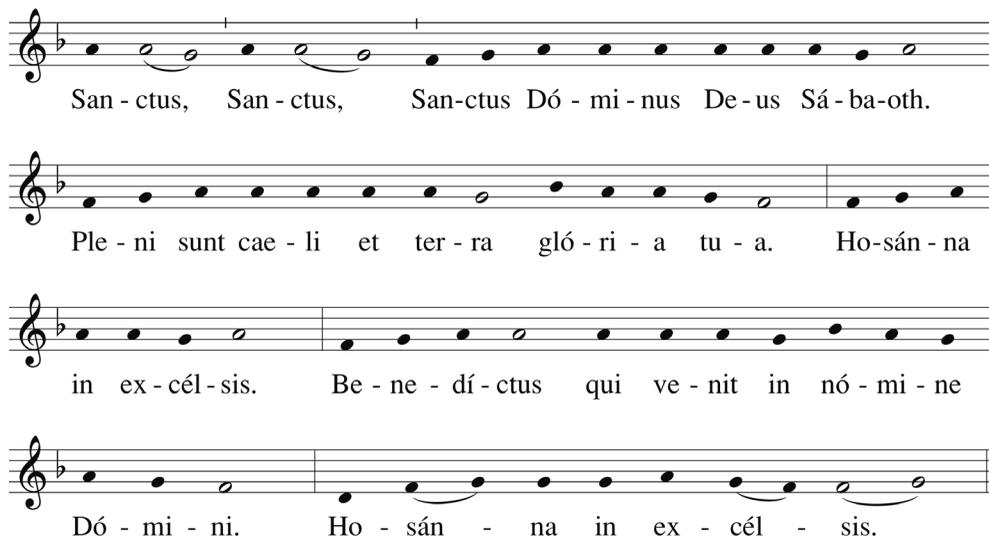
5. Now behold the tree most holy;  
Bow before the branches bare.  
Hear the message born of triumph  
That the wood must now declare;  
For it bears through death and darknes  
Light and life beyond compare.

6. This the wood that brings new Eden,  
This the ark upon the sea.  
In a flood of tears and grieving,  
This a vessel strong shall be;  
For it carries in its bosom  
He who wins eternity.

## Invitation to Prayer

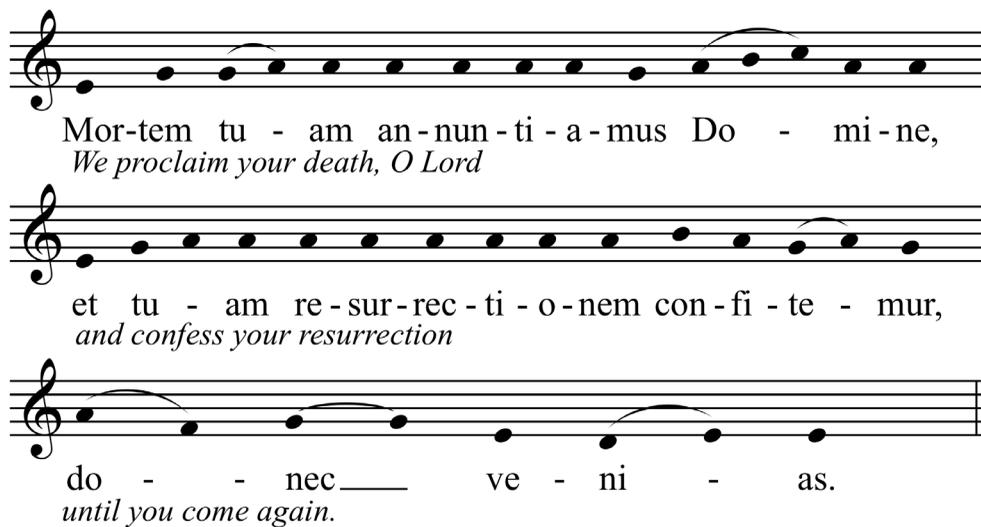
### Preface Dialogue

#### Sanctus from *Missa Cantus*



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.

#### Mysterium Fidei



Mor-tem tu - am an-nun-ti - a - mus Do - mi - ne,  
*We proclaim your death, O Lord*  
et tu - am re-sur-rec-ti - o - nem con-fi - te - mur,  
*and confess your resurrection*  
do - - nec — ve - ni - as.  
*until you come again.*

## Agnus Dei from *Missa de Angelis*



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

## Receiving Communion

*We invite members of the Catholic Church to receive the Body and Blood of Holy Communion. For non-Catholic visitors and others not receiving Communion, we invite you to receive a blessing. Signal this to our ministers by crossing your arms over your chest when you reach the front of the line.*

## Communion Procession

*Faithful Cross*

Rory Cooney

Tom Kendzia

Who shall dare to sing the praises of the gallows tree whose limb  
Bore the carpenter of Nazareth, tree whose wood was borne by him?  
Sing as his dear blood and spirit, mingling with the air and earth,  
Make the tree a new creation, recreate the universe.  
Mighty is the arm of Caesar who to God's own name pretends.  
Strong the iron of the arrow, stronger still the oak that bends.  
Christ's the empire unlike others, all must put away the sword.  
Here the king becomes the servant. He who washes feet is Lord.

Refrain

Ris-ing from the earth to heav-en, Stretched be-tween the mud and  
stars, Ter-ri-ble in pain and pur-pose, Beau-ti-ful the wood-en  
bars. Root-ed in the glades of E - den, Tree that  
shaped the sav - ing ark, Light your frail hu - man  
bur - den: He the light un - dimmed by dark.

“Better one life than the nation.” Argue those who plot and arm.  
Guarding their civilization: Violence and threats of harm.  
Thus are prophets’ voices silenced. Privilege that fears its loss  
Summons servants of the violence, Forges nails and builds the cross.  
Love’s astounding transformation Gilds the instrument of death.  
Love confounds sophistication, Takes away the cynic’s breath.  
Ever shunning power and glory, Love has stripped the cross of shame,  
So God saved the human story, Taking human flesh and name.

Lifted up, his heart laid open, Robbed of breath, his body torn,  
Still his arms recall the rainbow Promising a world reborn.  
Gazing on the cross, look upward, ‘till his heart arrests the glance,  
And his arms direct us outward To the world, with healing hands.

## Communion Song: *God of the Covenants*



A clean heart cre - ate for me, O God.  
God of the cov - e - nants of old.  
You are our God and we are your  
peo - ple. Write your law up - on our hearts.

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## Closing Procession: *O Jerusalem*

Tim Schoenbachler

O, Jerusalem, you reject those I send you.  
Just as a mother bird cares for her wayward brood,  
I want to care but you refuse.

**O, Jerusalem, how I long to gather you into my arms  
but you have gone so very far away.**

O, Jerusalem, do not weep for me.  
Weep for yourselves and for your children yet to come,  
for you will suffer in my name.

O, Jerusalem, open up your eyes.  
You ask and wonder if the kingdom's here or there  
when reign of God is in your midst.

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Most Rev. Gregory J. Hartmayer, OFM CONV

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Most Rev. Bernard Shlesinger III

Most Rev. John Nhân Trần

## Rector

Rev. Monsignor Francis G. McNamee

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Rev. Mr. Bruce Goodwin

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