

Palm Sunday

INTRODUCTORY RITES

Commemoration of the Lord's Entrance into Jerusalem

Priest begins in the commons with this address to the people

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.

*Priest sprinkles the branches with holy water, then walks through out the church
sprinkling the branches of those in attendance*

GOSPEL

Mark 11:1-10

Deacon: The Lord be with you.

All: And with your spirit.

Deacon: A reading from the holy Gospel according to Mark

All: Glory to you, O Lord.

When Jesus and his disciples drew near to Jerusalem,
to Bethphage and Bethany at the Mount of Olives,
he sent two of his disciples and said to them,
"Go into the village opposite you,
and immediately on entering it,
you will find a colt tethered on which no one has ever sat.
Untie it and bring it here.
If anyone should say to you,
'Why are you doing this?' reply,
'The Master has need of it
and will send it back here at once.'"
So they went off
and found a colt tethered at a gate outside on the street,

and they untied it.
 Some of the bystanders said to them,
 "What are you doing, untying the colt?"
 They answered them just as Jesus had told them to,
 and they permitted them to do it.
 So they brought the colt to Jesus
 and put their cloaks over it.
 And he sat on it.
 Many people spread their cloaks on the road,
 and others spread leafy branches
 that they had cut from the fields.
 Those preceding him as well as those following kept crying out:
 "Hosanna!
 Blessed is he who comes in the name of the Lord!
 Blessed is the kingdom of our father David that is to come!
 Hosanna in the highest!"

The Priest and Deacon process into the church

GATHERING SONG

Hosanna to the Son of David

Refrain



Ho - san - na to the Son of Da - vid! O
 blest is he, O blest is he who comes in the name of the
 Lord!

Verses

1. Re - joice,	daugh - ter of	Zi - on,	
2. Re - joice,	all who are	thirst - ing	
3. Re - joice,	all who are	long - ing	
4. Re - joice,	all who are	search - ing	
5. Re - joice,	all who are	hop - ing	
6. Re - joice,	all who are	wait - ing	
7. Re - joice,	all who are	call - ing	
8. Re - joice,	all who are	hun - gry	



1. in the One who brings great joy!	} Sing praise, chil -
2. for the streams of liv - ing joy!	
3. to be - hold the face of God!	
4. for the truth of ho - ly light!	
5. for the reign of peace and love!	
6. for the dawn of heav - en's light!	
7. on the name of God on high!	
8. for the taste of liv - ing bread!	

to Refrain



1-8. - dren of Ju - dah, for the Lord is close at hand!

Refrain text based on Matthew 21:9. Text and music © 1995, Daniel L. Schutte. Published by OCP. All rights reserved.

SIGN OF THE CROSS

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

All: Amen.

GREETING

Priest: The grace of our Lord Jesus Christ, and the love of God,
and the communion of the Holy Spirit be with you all.

All: And with your spirit.

PENITENTIAL ACT

All: I confess to almighty God and to you, my brothers and sisters,
that I have greatly sinned, in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The absolution by the Priest follows:

Priest: May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

All: Amen.

The musical notation is presented on three staves. The first staff contains two phrases: "Lord, have mercy. Kyrie eleison." and "Christ, have mercy. Christe eleison." Each phrase is marked "Cantor/Choir; All repeat" and includes a repeat sign. The second staff contains the Absolution: "Lord, have mercy, have mercy on us. Kyrie eleison, eleison." It is also marked "Cantor/Choir; All repeat" and includes a repeat sign. The music is written in treble clef with a key signature of one sharp (F#) and a 3/2 time signature.

Music © 2007, 2009, Daniel L. Schutte. Published by OCP. All rights reserved.

COLLECT

Priest: Through our Lord Jesus Christ, your Son, who lives and reigns with you
in the unity of the Holy Spirit, God, for ever and ever.

All: Amen

LITURGY OF THE WORD

FIRST READING

Isaiah 50:4-7

A reading from the Book of 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.

Lector: The word of the Lord.

All: **Thanks be to God.**

RESPONSORIAL PSALM



Text © 1969, 1981, 1997, ICEL. All rights reserved. Used with permission.
Music: Owen Alstott, © 1977, 1990, OCP. All rights reserved.

SECOND READING

Philippeans 2:6-11

A reading from the Letter of St. Paul to the Philippeans

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.

All: **Thanks be to God.**

GOSPEL ACCLAMATION



Glo-ry to you, Word of God, Lord Je - sus Christ!

Text © 1969, 1981, 1997, ICEL. All rights reserved. Used with permission.
Music © 2007, 2009, Daniel L. Schutte. Published by OCP. All rights reserved.

GOSPEL

Mark 14:1-15:57

Deacon: The Lord be with you.

All: **And with your spirit.**

Deacon: A reading from the holy Gospel according to John

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

The Passover and the Feast of Unleavened Bread
were to take place in two days' time.

So the chief priests and the scribes were seeking a way
to arrest him by treachery and put him to death.

They said, "Not during the festival,
for fear that there may be a riot among the people."

When he was in Bethany reclining at table in the house of Simon the leper,
a woman came with an alabaster jar of perfumed oil,
costly genuine spikenard.

She broke the alabaster jar and poured it on his head.

There were some who were indignant.

"Why has there been this waste of perfumed oil?

It could have been sold for more than three hundred days' wages
and the money given to the poor."

They were infuriated with her.

Jesus said, "Let her alone.

Why do you make trouble for her?

She has done a good thing for me.

The poor you will always have with you, and whenever you wish you can do good to them,
but you will not always have me. She has done what she could.

She has anticipated anointing my body for burial.

Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her."

Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him.

Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"' Then he will show you a large upper room furnished and ready. Make the preparations for us there."

The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

When it was evening, he came with the Twelve.

And as they reclined at table and were eating, Jesus said, "Amen, I say to you, one of you will betray me, one who is eating with me."

They began to be distressed and to say to him, one by one, "Surely it is not I?"

He said to them, "One of the Twelve, the one who dips with me into the dish.

For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born."

While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body."

Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

He said to them, "This is my blood of the covenant, which will be shed for many.

Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God."

Then, after singing a hymn, they went out to the Mount of Olives.

Then Jesus said to them, "All of you will have your faith shaken, for it is written:

*I will strike the shepherd,
and the sheep will be dispersed.*

But after I have been raised up, I shall go before you to Galilee."

Peter said to him,

"Even though all should have their faith shaken, mine will not be."

Then Jesus said to him, "Amen, I say to you, this very night before the cock crows twice you will deny me three times."

But he vehemently replied,

"Even though I should have to die with you, I will not deny you."

And they all spoke similarly.

Then they came to a place named Gethsemane,
and he said to his disciples, "Sit here while I pray."
He took with him Peter, James, and John, and began to be troubled and distressed.
Then he said to them, "My soul is sorrowful even to death.
Remain here and keep watch."
He advanced a little and fell to the ground and prayed
that if it were possible the hour might pass by him;
he said, "Abba, Father, all things are possible to you.
Take this cup away from me, but not what I will but what you will."
When he returned he found them asleep.
He said to Peter, "Simon, are you asleep?
Could you not keep watch for one hour?
Watch and pray that you may not undergo the test.
The spirit is willing but the flesh is weak."
Withdrawing again, he prayed, saying the same thing.
Then he returned once more and found them asleep,
for they could not keep their eyes open and did not know what to answer him.
He returned a third time and said to them, "Are you still sleeping and taking your rest?
It is enough. The hour has come.
Behold, the Son of Man is to be handed over to sinners.
Get up, let us go.
See, my betrayer is at hand."
Then, while he was still speaking, Judas, one of the Twelve, arrived,
accompanied by a crowd with swords and clubs who had come from the chief priests,
the scribes, and the elders.
His betrayer had arranged a signal with them, saying,
"The man I shall kiss is the one; arrest him and lead him away securely."
He came and immediately went over to him and said, "Rabbi." And he kissed him.
At this they laid hands on him and arrested him.
One of the bystanders drew his sword,
struck the high priest's servant, and cut off his ear.
Jesus said to them in reply, "Have you come out as against a robber,
with swords and clubs, to seize me?
Day after day I was with you teaching in the temple area,
yet you did not arrest me; but that the Scriptures may be fulfilled."
And they all left him and fled.
Now a young man followed him wearing nothing but a linen cloth about his body.
They seized him, but he left the cloth behind and ran off naked.
They led Jesus away to the high priest,
and all the chief priests and the elders and the scribes came together.
Peter followed him at a distance into the high priest's courtyard
and was seated with the guards, warming himself at the fire.
The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus
in order to put him to death, but they found none.
Many gave false witness against him, but their testimony did not agree.
Some took the stand and testified falsely against him,
alleging, "We heard him say,
'I will destroy this temple made with hands
and within three days I will build another
not made with hands.'"

Even so their testimony did not agree.
The high priest rose before the assembly and questioned Jesus,
saying, "Have you no answer?
What are these men testifying against you?"
But he was silent and answered nothing.
Again the high priest asked him and said to him,
"Are you the Christ, the son of the Blessed One?"
Then Jesus answered, "I am; and 'you will see the Son of Man
seated at the right hand of the Power and coming with the clouds of heaven.'"
At that the high priest tore his garments and said,
"What further need have we of witnesses?
You have heard the blasphemy.
What do you think?"
They all condemned him as deserving to die.
Some began to spit on him.
They blindfolded him and struck him and said to him, "Prophesy!"
And the guards greeted him with blows.
While Peter was below in the courtyard, one of the high priest's maids came along.
Seeing Peter warming himself, she looked intently at him and said,
"You too were with the Nazarene, Jesus."
But he denied it saying,
"I neither know nor understand what you are talking about."
So he went out into the outer court.
Then the cock crowed.
The maid saw him and began again to say to the bystanders,
"This man is one of them."
Once again he denied it.
A little later the bystanders said to Peter once more,
"Surely you are one of them; for you too are a Galilean."
He began to curse and to swear,
"I do not know this man about whom you are talking."
And immediately a cock crowed a second time.
Then Peter remembered the word that Jesus had said to him,
"Before the cock crows twice you will deny me three times."
He broke down and wept.
As soon as morning came, the chief priests with the elders and the scribes,
that is, the whole Sanhedrin held a council.
They bound Jesus, led him away, and handed him over to Pilate.
Pilate questioned him, "Are you the king of the Jews?"
He said to him in reply, "You say so."
The chief priests accused him of many things.
Again Pilate questioned him, "Have you no answer?
See how many things they accuse you of."
Jesus gave him no further answer, so that Pilate was amazed.
Now on the occasion of the feast he used to release to them
one prisoner whom they requested.
A man called Barabbas was then in prison
along with the rebels who had committed murder in a rebellion.
The crowd came forward and began to ask him to do for them as he was accustomed.
Pilate answered, "Do you want me to release to you the king of the Jews?"

For he knew that it was out of envy that the chief priests had handed him over.
But the chief priests stirred up the crowd to have him release Barabbas for them instead.
Pilate again said to them in reply, "Then what do you want me to do with the man you call the king of the Jews?"
They shouted again, "Crucify him."
Pilate said to them, "Why? What evil has he done?"
They only shouted the louder, "Crucify him."
So Pilate, wishing to satisfy the crowd,
released Barabbas to them and, after he had Jesus scourged,
handed him over to be crucified.
The soldiers led him away inside the palace,
that is, the praetorium, and assembled the whole cohort.
They clothed him in purple and, weaving a crown of thorns, placed it on him.
They began to salute him with, "Hail, King of the Jews!"
and kept striking his head with a reed and spitting upon him.
They knelt before him in homage.
And when they had mocked him, they stripped him of the purple cloak,
dressed him in his own clothes, and led him out to crucify him.
They pressed into service a passer-by, Simon,
a Cyrenian, who was coming in from the country,
the father of Alexander and Rufus, to carry his cross.
They brought him to the place of Golgotha
— which is translated Place of the Skull —,
They gave him wine drugged with myrrh, but he did not take it.
Then they crucified him and divided his garments
by casting lots for them to see what each should take.
It was nine o'clock in the morning when they crucified him.
The inscription of the charge against him read, "The King of the Jews."
With him they crucified two revolutionaries, one on his right and one on his left.
Those passing by reviled him, shaking their heads and saying,
"Aha! You who would destroy the temple and rebuild it in three days,
save yourself by coming down from the cross."
Likewise the chief priests, with the scribes, mocked him among themselves and said,
"He saved others; he cannot save himself.
Let the Christ, the King of Israel, come down now from the cross
that we may see and believe."
Those who were crucified with him also kept abusing him.
At noon darkness came over the whole land until three in the afternoon.
And at three o'clock Jesus cried out in a loud voice, "*Eloi, Eloi, lema sabachthani?*"
which is translated, "My God, my God, why have you forsaken me?"
Some of the bystanders who heard it said, "Look, he is calling Elijah."
One of them ran, soaked a sponge with wine, put it on a reed
and gave it to him to drink saying,
"Wait, let us see if Elijah comes to take him down."
Jesus gave a loud cry and breathed his last.

Here all kneel and pause for a short time.

The veil of the sanctuary was torn in two from top to bottom.
When the centurion who stood facing him saw how he breathed his last he said,
"Truly this man was the Son of God!"
There were also women looking on from a distance.

Among them were Mary Magdalene,
Mary the mother of the younger James and of Joses, and Salome.
These women had followed him when he was in Galilee and ministered to him.
There were also many other women who had come up with him to Jerusalem.
When it was already evening, since it was the day of preparation,
the day before the sabbath, Joseph of Arimathea,
a distinguished member of the council, who was himself awaiting the kingdom of God,
came and courageously went to Pilate and asked for the body of Jesus.
Pilate was amazed that he was already dead.
He summoned the centurion and asked him if Jesus had already died.
And when he learned of it from the centurion,
he gave the body to Joseph.
Having bought a linen cloth, he took him down, wrapped him in the linen cloth,
and laid him in a tomb that had been hewn out of the rock.
Then he rolled a stone against the entrance to the tomb.
Mary Magdalene and Mary the mother of Joses watched where he was laid.
Deacon: The Gospel of the Lord.
All: Praise to you, Lord Jesus Christ.

HOMILY

THE CREED

**All: 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.

THE PRAYER OF THE FAITHFUL

All: Hear our prayer.

LITURGY OF THE EUCHARIST

Opportunity for online giving

OFFERTORY SONG

Wood of The Cross

Refrain

Be - hold the wood of the cross, on which hung the
 Sav - ior of the world. O come, O
 come, let us wor - ship, let us a - dore.

Verses

1. O God, my God, why have you a - ban-doned me?
2. I am de-spised, re - ject - ed by my peo - ple.
3. My heart is fail-ing. They pierce my hands and feet.
4. The jaws of death are clos-ing in up - on me. The
5. You are en-throned in the ho - ly place. In

to Refrain

1. Why have you for - sak - en me? An - swer me, O God!
2. How could they for - get me? An - swer me, O God!
3. Why have you a - ban-doned me? An - swer me, O God!
4. wick - ed laugh and taunt me. An - swer me, O God!
5. you our fa - thers trust - ed. An - swer me, O God!

Text: Based on the Good Friday Liturgy; Psalm 22. Text and music © 1982, OCP. All rights reserved.

All: Blessed be God for ever (x2)

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 his name,
for our good
and the good of all his holy Church.**

Priest: Through Christ our Lord.

All: **Amen.**

THE EUCHARISTIC PRAYER

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.**

HOLY

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en and
earth are full, are full of your glo - ry. Ho - san - nal Ho-
san - nal Ho-san - na in the high - est. Bless-ed is
he who comes, who comes in the name of the Lord. Ho -

Text © 2010, ICEL. All rights reserved. Used with permission.
Music © 2007, 2009, Daniel L. Schutte. Published by OCP. All rights reserved.

MEMORIAL ACCLAMATION

When we eat this Bread and drink
this Cup, we pro-claim your Death, O
Lord, un-til you come a-gain. gain.

English text © 2010, ICEL. All rights reserved. Used with permission.
Spanish text, *Misa Romano, tercera edición* © 2014, U.S. Conference of Catholic Bishops —
Conferencia Episcopal Norteamericana. All rights reserved. Used with permission.
Music: Dan Schutte; adapt. for Spanish by Jaime Cortez, © 2007, 2009, 2017, Daniel L. Schutte.
Published by OCP. All rights reserved.

Priest: Through him, and with him, and in him,
O God, almighty Father, in the unity of the Holy Spirit,
all glory and honor is yours, for ever and ever.

All: **Amen.**

THE COMMUNION RITE

THE LORD'S PRAYER

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 for ever.

SIGN OF PEACE

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.

All: Amen.

Priest: The peace of the Lord be with you always.

All: And with your spirit.

Deacon: Let us offer each other the sign of peace.

LAMB OF GOD

Lamb of God, you take a - way the sins of the
world, have mer-cy on us. world, grant us peace.

COMMUNION

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.

PRAYER FOR SPIRITUAL COMMUNION

My Jesus,

I believe that you are truly present in the most Blessed Sacrament.

I love you above all things and I desire to possess You within my soul.

Since I am unable at this moment to receive You sacramentally,
come at least spiritually into my heart.

I embrace You as being already there,
and unite myself wholly to You.

Never permit me to be separated from you. Amen

COMMUNION SONG

Glory In The Cross



Holy Thursday
(Vss. 1-4)

1. Let us ev - er glo - ry in the cross of Christ, our sal -
2. Let us make our jour - ney to the cross of Christ, who sur -
3. Let us tell the sto - ry of the cross of Christ as we
4. Let us stand to - geth - er at the cross of Christ where we



1. va - tion and — our hope. Let us bow in hom - age to the
2. ren - dered glo - ry and grace. to be - come a ser - vant of the
3. share this heav - en - ly feast. We be - come one bod - y in the
4. see God's bound - less love. We are saints and sin - ners who are



1. Lord of Life, who was bro - ken to make us whole. There is
2. great and small, that all peo - ple may know God's face. Though his
3. blood of Christ, from the great to the ver - y least. When we
4. joined by faith here on earth and in heav'n a - bove. Nei - ther



1. no great - er love, as bless - ed as this: to lay down one's
2. birth was di - vine, he knelt as a slave, to wash com - mon
3. eat of this bread, and drink of this cup, we hon - or the
4. wom - an nor man, not ser - vant or free, but one in the



1. life for a friend.
 2. dust from our feet.
 3. death of the Lord.
 4. eyes of the Lord.
- } Let us ev - er glo - ry in the cross of Christ and the



- 1-4. tri - umph of God's great love.

PRAYER AFTER COMMUNION

Priest: Through Christ our Lord.

All: Amen

FINAL BLESSING

Priest: The Lord be with you.

All: **And with your spirit.**

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.**

RECESSIONAL SONG

Were You There



1. Were you there when they cru - ci - fied my Lord? Were you
2. Were you there when they nailed him to the tree? Were you
3. Were you there when they laid him in the tomb? Were you



1. there when they cru - ci - fied my Lord? Oh!
2. there when they nailed him to the tree? Oh!
3. there when they laid him in the tomb? Oh!



- 1-3. Some-times it caus-es me to trem-ble, trem-ble, trem-ble.



1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they laid him in the tomb?

Text: 10 10 14 10. Text and music: African American Spiritual