

PALM SUNDAY OF THE PASSION OF THE LORD

1. 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 or the Solemn Entrance before the principal Mass or the Simple Entrance before other Masses. The Solemn Entrance, but not the Procession, may be repeated before other Masses that are usually celebrated with a large gathering of people.

It is desirable that, where neither the Procession nor the Solemn Entrance can take place, there be a sacred celebration of the Word of God on the messianic entrance and on the Passion of the Lord, either on Saturday evening or on Sunday at a convenient time.

The Commemoration of the Lord's Entrance into Jerusalem

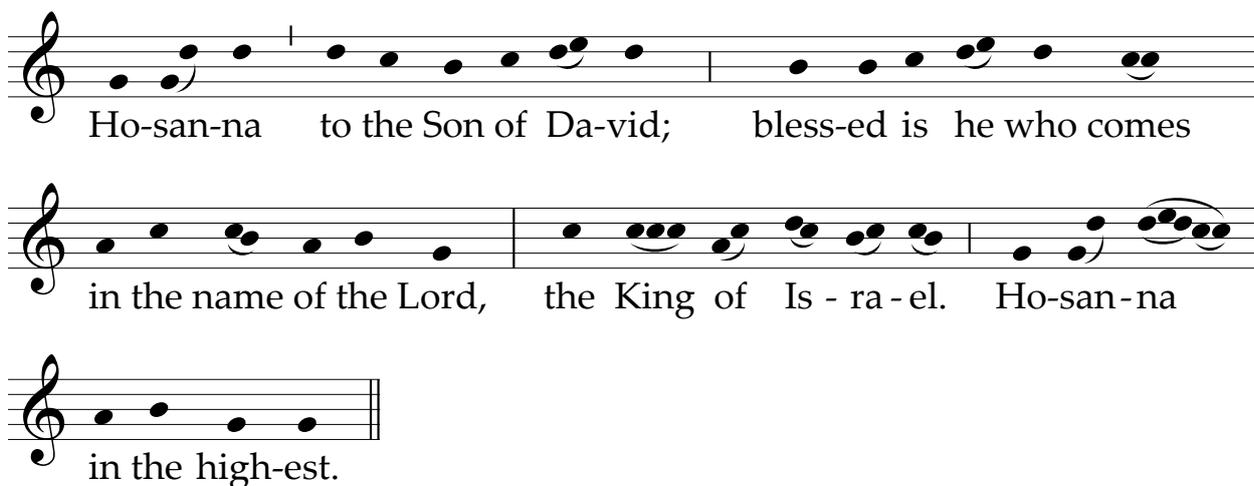
First Form: The Procession

2. At an appropriate hour, a gathering takes place at a smaller church or other suitable place other than inside the church to which the procession will go. The faithful hold branches in their hands.
3. Wearing the red sacred vestments as for Mass, the Priest and the Deacon, accompanied by other ministers, approach the place where the people are gathered. Instead of the chasuble, the Priest may wear a cope, which he leaves aside when the procession is over, and puts on a chasuble.

4. Meanwhile, the following antiphon or another appropriate chant is sung.

Ant.

Mt 21: 9



Ho-san-na to the Son of Da-vid; bless-ed is he who comes
in the name of the Lord, the King of Is - ra - el. Ho-san-na
in the high-est.

Or:



Ho-san-na fi-li-o Da-vid: be-ne-dí-ctus qui ve-nit in
nó-mi-ne Dó-mi-ni. Rex Is - ra - el: Ho-san-na in
ex-cél-sis.

5. After this, the Priest and people sign themselves, while the Priest says: In the name of the Father, and of the Son, and of the Holy Spirit. Then he greets the people in the usual way. A brief address is given, in which the faithful are invited to participate actively and consciously in the celebration of this day, in these or similar words:

Dear brethren (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.

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

Let us pray.

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.

R. Amen.

Or:

Increase the faith of those
who place their hope in you, O God,
and graciously hear the prayers of those who call on you:
that we who today hold high these branches
to hail Christ in his triumph,
may bear fruit for you by good works accomplished in him.
Who lives and reigns for ever and ever.

R. Amen.

He sprinkles the branches with holy water without saying anything.

7. 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.

“Blessed is he who comes in the name of the Lord”

Year A

✠ A reading from the holy Gospel according to Matthew.

21: 1-11

- ¹ When they drew near to Jerusalem
and came to Bethphage, to the Mount of Olives,
Jesus sent two disciples, ² saying to them,
‘Go into the village opposite you,
and immediately you will find an ass tied,
and a colt with her; untie them and bring them to me.
³ If any one says anything to you, you shall say,
“The Lord has need of them,”
and he will send them immediately.’
⁴ This took place to fulfil
what was spoken by the prophet, saying,
⁵ ‘Tell the daughter of Zion,
Behold, your king is coming to you,
humble and mounted on an ass,
and on a colt, the foal of an ass.’
⁶ The disciples went and did as Jesus had directed them;
⁷ they brought the ass and the colt,
and put their garments on them, and he sat thereon.
⁸ Most of the crowd spread their garments on the road,
and others cut branches from the trees
and spread them on the road.
⁹ And the crowds that went before him
and that followed him shouted,
‘Hosanna to the Son of David!
Blessed is he who comes in the name of the Lord!
Hosanna in the highest!’
¹⁰ And when he entered Jerusalem,
all the city was stirred, saying, ‘Who is this?’
¹¹ And the crowds said,
‘This is the prophet Jesus from Nazareth of Galilee.’

The Gospel of the Lord.

Year B

✠ A reading from the holy Gospel according to Mark.

11: 1-10

- 1 When they drew near to Jerusalem,
to Bethphage and Bethany at the Mount of Olives,
Jesus sent two of his disciples,² and said to them,
'Go into the village opposite you,
and immediately as you enter it
you will find a colt tied, on which no one has ever sat;
untie it and bring it.
- 3 If any one says to you,
"Why are you doing this?" say,
"The Lord has need of it
and will send it back here immediately".
- 4 And they went away,
and found a colt tied at the door out in the open street;
and they untied it.
- 5 And those who stood there said to them,
'What are you doing, untying the colt?'
- 6 And they told them what Jesus had said;
and they let them go.
- 7 And they brought the colt to Jesus
and threw their garments on it;
and he sat upon it.
- 8 And many spread their garments on the road,
and others spread leafy branches
which they had cut from the fields.
- 9 And those who went before
and those who followed cried out,
'Hosanna!
Blessed is he who comes in the name of the Lord!
- 10 Blessed is the kingdom of our father David that is coming!
Hosanna in the highest!'

The Gospel of the Lord.

Or:

✠ A reading from the holy Gospel according to John.

12: 12-16

12 A great crowd who had come to the feast
heard that Jesus was coming to Jerusalem.

13 So they took branches of palm trees
and went out to meet him, crying,
'Hosanna!

Blessed is he who comes in the name of the Lord,
even the king of Israel!'

14 And Jesus found a young ass and sat upon it; as is written:

15 'Fear not, daughter of Sion;
behold, your king is coming,
sitting on an ass's colt!'

16 His disciples did not understand this at first;
but when Jesus was glorified,
then they remembered that this had been written of him
and had been done to him.

The Gospel of the Lord.

Year C

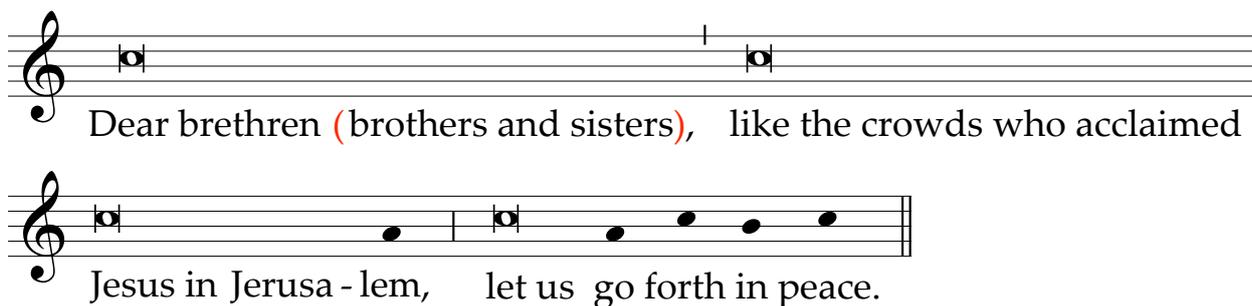
✠ A reading from the holy Gospel according to Luke.

19: 28-40

- 28 Jesus went on ahead, going up to Jerusalem.
29 When he drew near to Bethphage and Bethany
at the place called the mount that is called Olivet,
he sent two disciples,
30 saying, 'Go into the village opposite,
where on entering you will find a colt tied,
on which no one has ever yet sat;
untie it and bring it here.
31 If any one asks you,
"Why are you untying it?"
you shall say this,
"The Lord has need of it".
32 So those who were sent
went away and found it as he had told them.
33 And as they were untying the colt,
its owners said to them,
'Why are you untying the colt?'
34 And they said,
'The Lord has need of it.'
35 And they brought it to Jesus,
and throwing their garments on the colt
they set Jesus upon it.
36 And as he rode along,
they spread their garments on the road.
37 As he was drawing near,
at the descent of the Mount of Olives,
the whole multitude of the disciples
began to rejoice and praise God with a loud voice
for all the mighty works that they had seen,
38 saying,
'Blessed is the King who comes in the name of the Lord!
39 Peace in heaven and glory in the highest!
And some of the Pharisees in the multitude said to him,
'Teacher, rebuke your disciples.'
40 He answered,
'I tell you, if these were silent,
the very stones would cry out.'

The Gospel of the Lord.

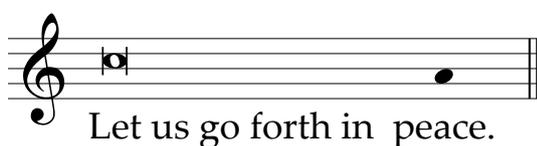
8. After the Gospel, a brief homily may be given. Then, to begin the Procession, an invitation may be given by a Priest or a Deacon or a lay minister, in these or similar words:



Dear brethren (brothers and sisters), like the crowds who acclaimed
Jesus in Jerusa - lem, let us go forth in peace.

Dear brethren (brothers and sisters),
like the crowds who acclaimed Jesus in Jerusalem,
let us go forth in peace.

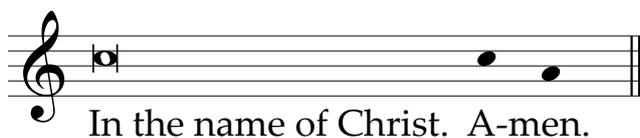
Or:



Let us go forth in peace.

Let us go forth in peace.

In this latter case, all respond:



In the name of Christ. A-men.

In the name of Christ. Amen.

9. 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 honour of Christ the King are sung by the choir and people.

Antiphon 1

The children of the Hebrews, carrying olive branches,
went to meet the Lord, crying out and saying:
Hosanna in the highest.

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 23

The Lord's is the earth and its fullness, *
the world, and those who dwell in it.
It is he who set it on the seas;*
on the rivers he made it firm.

(The antiphon is repeated)

Who shall climb the mountain of the Lord? *
The clean of hands and pure of heart,
whose soul is not set on vain things, †
who has not sworn deceitful words. *

(The antiphon is repeated)

Blessings from the Lord shall he receive, *
and right reward from the God who saves him.
Such are the people who seek him, *
who seek the face of the God of Jacob.

(The antiphon is repeated)

O gates, lift high your heads, †
grow higher, ancient doors. *
Let him enter, the king of glory!
Who is this king of glory? *
The Lord, the mighty, the valiant;
the Lord, the valiant in war.

(The antiphon is repeated)

O gates, lift high your heads; †
grow higher, ancient doors. *
Let him enter, the king of glory!
Who is this king of glory? *
He, the LORD of hosts,
he is the king of glory.

(The antiphon is repeated)

Antiphon 2

The children of the Hebrews spread their garments on the road,
crying out and saying: Hosanna to the Son of David;
blessed is he who comes in the name of the Lord.

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 46

All peoples, clap your hands.*
Cry to God with shouts of joy!
For the LORD, the Most high, is awesome,*
the great king over all the earth.

(The antiphon is repeated)

He humbles peoples under us*
and nations under our feet.
Our heritage he chose for us,*
the pride of Jacob whom he loves.
God goes up with shouts of joy.*
The LORD goes up with trumpet blast.

(The antiphon is repeated)

Sing praise for God; sing praise!*
Sing praise to our king; sing praise!
God is king of all earth.*
Sing praise with all your skill.

(The antiphon is repeated)

God reigns over the nations.*
God sits upon his holy throne.
The princes of the peoples are assembled
with the people of the God of Abraham. †
The rulers of the earth belong to God,*
who is greatly exalted.

(The antiphon is repeated)

Hymn to Christ the King

Chorus:

Glory and honour and praise be to you, Christ, King and Redeemer,
to whom young children cried out loving Hosannas with joy.

All repeat: Glory and honour...

Chorus:

Israel's King are you, King David's magnificent offspring
you are the ruler who come blest in the name of the Lord.

All repeat: Glory and honour...

Chorus:

Heavenly hosts on high unite in singing your praises:
men and women on earth and all creation join in.

All repeat: Glory and honour...

Chorus:

Bearing branches of palm, Hebrews came crowding to greet you;
see how with prayers and hymns we come to pay you our vows.

All repeat: Glory and honour...

Chorus:

They offered gifts of praise to you, so near to your Passion;
see how we sing this song now to you reigning on high.

All repeat: Glory and honour...

Chorus:

Those you were pleased to accept; now accept our gifts of devotion,
good and merciful King, lover of all that is good.

All repeat: Glory and honour...

10. As the procession enters the church, there is sung the following responsory or another chant, which should speak of the Lord's entrance.

R: As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life. * Waving their branches of palm, they cried: Hosanna in the Highest.

V: When the people heard that Jesus was coming to Jerusalem, they went out to meet him. * Waving their branches.

11. 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.

Second Form: The Solemn Entrance

12. When a procession outside the church cannot take place, the entrance of the Lord is celebrated inside the church by means of a Solemn Entrance before the principal Mass.

13. Holding branches in their hands, the faithful gather either outside, in front of the church door, or inside the church itself. The Priest and ministers and a representative group of the faithful go to a suitable place in the church outside the sanctuary, where at least the greater part of the faithful can see the rite.

14. While the Priest approaches the appointed place, the antiphon *Hosanna* or another appropriate chant is sung. Then the blessing of branches and the proclamation of the Gospel of the Lord's entrance into Jerusalem take place as above (nos. 5-7). After the Gospel, the Priest processes solemnly with the ministers and the representative group of the faithful through the church to the sanctuary, while the responsory *As the Lord entered* (no. 10) or another appropriate chant is sung.

15. Arriving at the altar, the Priest venerates it. He then goes to the chair and, omitting the 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.

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