

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.

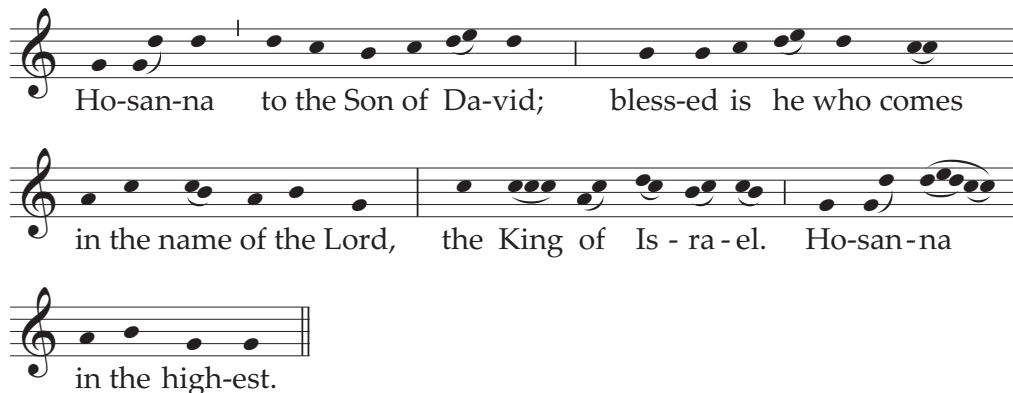
The Commemoration of the Lord's Entrance into Jerusalem

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.*

Year A:

✠ A reading from the holy Gospel according to Matthew.

21: 1-11

- ¹ When Jesus and the disciples drew near Jerusalem and came to Bethphage on 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 tethered,
and a colt with her.
Untie them and bring them here to me.
- ³ And if anyone should say anything to you, reply,
‘The master has need of them.’ Then he will send them at once.”
- ⁴ This happened so that what had been spoken through the prophet might be fulfilled:
⁵ Say to daughter Zion,
“Behold, your king comes to you, meek and riding on an ass,
and on a colt, the foal of a beast of burden.”
- ⁶ The disciples went and did as Jesus had ordered them.
- ⁷ They brought the ass and the colt and laid their cloaks over them, and he sat upon them.
- ⁸ The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road.
- ⁹ The crowds preceding him and those following kept crying out and saying:
“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 the whole city was shaken and asked, “Who is this?”
- ¹¹ And the crowds replied,
“This is Jesus the prophet, from Nazareth in Galilee.”
- The Gospel of the Lord.

Year B:

✠ A reading from the holy Gospel according to Mark.

11: 1-10

- ¹ When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples ² 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.
- ³ 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.’ “
- ⁴ So they went off and found a colt tethered at a gate outside on the street, and they untied it.
- ⁵ Some of the bystanders said to them, “What are you doing, untying the colt?”
- ⁶ They answered them just as Jesus had told them to, and they permitted them to do it.
- ⁷ So they brought the colt to Jesus and put their cloaks over it. And he sat on it.
- ⁸ Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.
- ⁹ Those preceding him as well as those following kept crying out: “Hosanna! Blessed is he who comes in the name of the Lord!
- ¹⁰ Blessed is the kingdom of our father David that is to come! Hosanna in the highest!”

The Gospel of the Lord.

Or:

✠ A reading from the holy Gospel according to John.

12: 12-16

- ¹² When the great crowd that had come to the feast heard that Jesus was coming to Jerusalem,
¹³ they took palm branches and went out to meet him, and cried out:
 "Hosanna!
 Blessed is he who comes in the name of the Lord, the king of Israel."
¹⁴ Jesus found an ass and sat upon it, as is written:
¹⁵ Fear no more, O daughter Zion;
 see, your king comes, seated upon an ass's colt.
¹⁶ His disciples did not understand this at first, but when Jesus had been glorified they remembered that these things were written about him and that they had done this for him.
- The Gospel of the Lord.

Year C

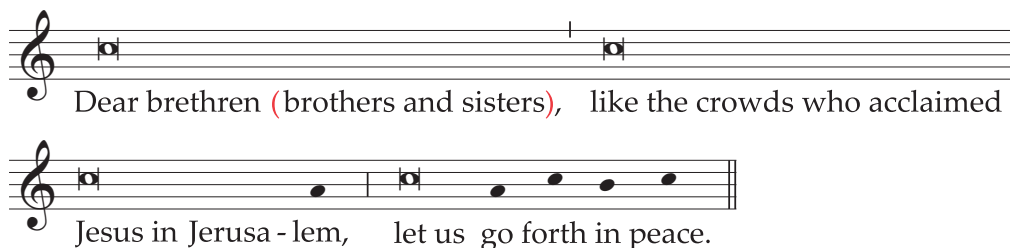
✠ A reading from the holy Gospel according to Luke.

19: 28-40

- ²⁸ Jesus proceeded on his journey up to Jerusalem.
²⁹ As he drew near to Bethphage and Bethany at the place called the Mount of Olives, he sent two of his disciples.
³⁰ 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.
³¹ And if anyone should ask you, 'Why are you untying it?' you will answer, 'The Master has need of it.' "
³² So those who had been sent went off and found everything just as he had told them.
³³ And as they were untying the colt, its owners said to them, "Why are you untying this colt?"
³⁴ They answered,
 "The Master has need of it."³⁵ So they brought it to Jesus, threw their cloaks over the colt, and helped Jesus to mount.

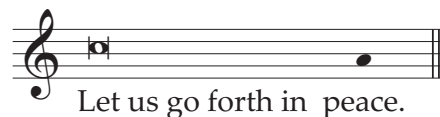
- ³⁶ As he rode along,
the people were spreading their cloaks on the road;
³⁷ and now as he was approaching the slope of the Mount of
Olives, the whole multitude of his disciples
began to praise God aloud with joy
for all the mighty deeds they had seen.
³⁸ They proclaimed:
"Blessed is the king who comes in the name of the Lord.
³⁹ Peace in heaven and glory in the highest."
Some of the Pharisees in the crowd said to him, "Teacher,
rebuke your disciples."
⁴⁰ He said in reply,
"I tell you, if they keep silent, the stones will 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.

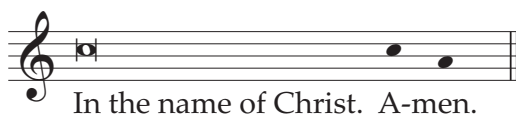


Let us go forth in peace.

Or:

Let us go forth in peace.

In this latter case, all respond:



In the name of Christ. A-men.

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 honor 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 24 (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 47 (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 honor and praise be to you, Christ, King and Redeemer,
to whom young children cried out loving Hosannas with joy.

All repeat: Glory and honor . . .

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 honor . . .

Chorus:

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

All repeat: Glory and honor . . .

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 honor . . .

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 honor . . .

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 honor . . .

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.

Third Form: The Simple Entrance

16. At all other Masses of this Sunday at which the Solemn Entrance is not held, the memorial of the Lord's entrance into Jerusalem takes place by means of a Simple Entrance.
17. While the Priest proceeds to the altar, the Entrance Antiphon with its Psalm (no. 18) or another chant on the same theme is sung. Arriving at the altar, the Priest venerates it and goes to the chair. After the Sign of the Cross, he greets the people and continues the Mass in the usual way.
At other Masses, in which singing at the entrance cannot take place, the Priest, as soon as he has arrived at the altar and venerated it, greets the people, reads the Entrance Antiphon, and continues the Mass in the usual way.

18. **Entrance Antiphon** Cf. Jn 12: 1, 12-13; Ps 24 (23): 9-10

Six days before the Passover,
when the Lord came into the city of Jerusalem,
the children ran to meet him;
in their hands they carried palm branches
and with a loud voice cried out:
*Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!
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.
*Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!

At the Mass

19. *After the Procession or Solemn Entrance the Priest begins the Mass with the Collect.*

20. **Collect**

**Almighty ever-living God,
who as an example of humility for the human race to follow
caused our Savior to take flesh and submit to the Cross,
graciously grant that we may heed his lesson of patient suffering
and so merit a share in his Resurrection.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

21. *The narrative of the Lord's Passion is read without candles and without incense, with no greeting or signing of the book. It is read by a Deacon or, if there is no Deacon, by a Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest.*

Deacons, but not others, ask for the blessing of the Priest before singing the Passion, as at other times before the Gospel.

22. *After the narrative of the Passion, a brief homily should take place, if appropriate. A period of silence may also be observed.*

The Creed is said, and the Universal Prayer takes place.

23. **Prayer over the Offerings**

**Through the Passion of your Only Begotten Son, O Lord,
may our reconciliation with you be near at hand,
so that, though we do not merit it by our own deeds,
yet by this sacrifice made once for all,
we may feel already the effects of your mercy.
Through Christ our Lord.**

24. **Preface: The Passion of the Lord.**

V. The Lord be with you. R. And with your spir-it.

V. Lift up your hearts. R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God. R. It is right and just.

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, through Christ our Lord. For, though innocent,
 he suffered will-ing-ly for sin-ners and accepted unjust con-dem-
 -na-tion to save the guil-ty. His Death has washed a-way our sins,
 and his Res-ur-rec-tion has purchased our jus-ti-fi-ca-tion. And
 so, with all the An-gels, we praise you, as in joyful cele-bra-tion
 we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

Text without music:

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For, though innocent, he suffered willingly for sinners
and accepted unjust condemnation to save the guilty.
His Death has washed away our sins,
and his Resurrection has purchased our justification.

And so, with all the Angels,
we praise you, as in joyful celebration we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

25. **Communion Antiphon**

Mt 26: 42

Father, if this chalice cannot pass without my drinking it,
your will be done.

26. **Prayer after Communion**

Nourished with these sacred gifts,
we humbly beseech you, O Lord,
that, just as through the death of your Son
you have brought us to hope for what we believe,
so by his Resurrection
you may lead us to where you call.
Through Christ our Lord.

27. **Prayer over the People**

Look, we pray, O Lord, on this your family,
for whom our Lord Jesus Christ
did not hesitate to be delivered into the hands of the wicked
and submit to the agony of the Cross.
Who lives and reigns for ever and ever.

THE FOLLOWING IS ANOTHER VERSION

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HOLY WEEK

PALM SUNDAY OF THE PASSION OF THE LORD

The Commemoration of the Lord's Entrance into Jerusalem

First Form: The Procession

While the Priest and the Deacon, accompanied by other ministers, approach the place where the people are gathered, the following antiphon or another appropriate chant is sung.

Ant. Mt 21: 9

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.

(Psalm 117[118]: 1, 22-23, 27-28: GR, p. 138)

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 Jerusalem,
let us go forth in peace.

Or:

Let us go forth in peace.

In this latter case, all respond:

In the name of Christ. Amen.

As the Procession moves forward, the following or other suitable chants in honor 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.

(Psalm 23[24]: GR, p. 139)

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.

(Psalm 46[47]: GR, p. 140)

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

All repeat: Glory and honor . . .

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 honor . . .

Chorus:

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

All repeat: Glory and honor . . .

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 honor . . .

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 honor . . .

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 honor . . .

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.

Second Form: The Solemn Entrance

While the Priest approaches the appointed place, the antiphon *Hosanna* or another appropriate chant is sung. 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* or another appropriate chant is sung.

Third Form: The Simple Entrance

While the Priest proceeds to the altar, the Entrance Antiphon with its Psalm or another chant on the same theme is sung.

At other Masses, in which singing at the entrance cannot take place, the Priest, as soon as he has arrived at the altar and venerated it, greets the people, reads the Entrance Antiphon, and continues the Mass in the usual way.

Entrance Antiphon

Cf. Jn 12: 1, 12-13; Ps 23: 9-10

Six days before the Passover,
when the Lord came into the city of Jerusalem,
the children ran to meet him;
in their hands they carried palm branches
and with a loud voice cried out:
*Hosanna in the highest!
Blessed are you, who have come in your abundant mercy!
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.
*Hosanna in the highest!
Blessed are you, who have come in your abundant mercy!

AT THE MASS

Communion Antiphon

Mt 26: 42

Father, if this chalice cannot pass without my drinking it,
your will be done.

(Psalm 21[22]: 2-3, 5, 7, 15cd, 17-18, 22-24, 28, 30-32; GR, p. 149;
or Psalm 115: 10-19; GR, p. 149)

THE FOLLOWING IS ANOTHER VERSION

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HOLY WEEK

PALM SUNDAY

First Form: The Procession

Antiphon

125 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.
Ps 117 (118):1, 22-23, 27-28

Mt 21:9

MGS

*G**

Antiphon 1

126 The children of the Hebrews, carrying olive branches,
went to meet the Lord, crying out and saying:
Hosanna in the highest.
Ps 23 (24)

MGS

*G*S*

Antiphon 2

127 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.
Ps 46 (47)

MGS

*G*S*

Antiphon 3

128 Hosanna in the highest:
blessed is he who comes in the name of the Lord:
hosanna in the highest.
Ps 117 (118):26-29

S

S

Hymn to Christ the King

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

Israel's King are you, King David's magnificent offspring;
you are the ruler who comes blest in the name of the Lord.
All repeat: Glory and honour...

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

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...

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...

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...

Responsory

130 R. As the Lord entered the holy city, the children of the Hebrews proclaimed the MG
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 of palm, they cried: Hosanna in the Highest.

Third Form: The Simple Entrance

This is only used when there is no procession of palms.

Entrance Antiphon

cf. Jn 12:1, 12-13; Ps 23 (24) :9-10

131 Six days before the Passover, M
when the Lord came into the city of Jerusalem,
the children ran to meet him;
in their hands they carried palm branches
and with a loud voice cried out:
* Hosanna in the highest!
Blessed are you, who have come in your abundant mercy!

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.
* Hosanna in the highest!
Blessed are you, who have come in your abundant mercy!

Offertory Song

Ps 68 (69):21, 1, 12-13

132 My heart was in dread of reproaches and scorn, G+O*
and I looked for someone to share my grief,
but there was no one.
I looked for someone to console me,
but found no one.
* For my food they gave me gall
and vinegar to slake my thirst.
1. Save me, O God,
for the waters have risen to my neck.
* For my food they gave me gall
and vinegar to slake my thirst.
2. Those who sit at the gate gossip against me
and the drunkards sing songs about me.
* For my food they gave me gall
and vinegar to slake my thirst.
3. As for me, my prayer is to you, O Lord;
at an acceptable time, O God,
grant me your abundance of mercy.
* For my food they gave me gall
and vinegar to slake my thirst.

— or

cf. Ps 42 (43):1

133 Judge my cause, O Lord; S
defend me with your power.
Ps 21 (22):1, 2, 20-21 S

Communion Antiphon

Mt 26:42 (→Gospel in Year A)

134 Father, if this chalice cannot pass without my drinking it,
your will be done. MGS

Ps 116 (117) A

or Ps 39 (40):7-12 A

or Ps 41 (42) A

or Ps 21 (22):2-3, 5, 7, 15cd, 17-18, 22-24, 28, 30c-32 G*

or Ps 115 (116):10-19 G*S