

PALM SUNDAY OF THE PASSION OF THE LORD

The Procession / The Solemn Entrance

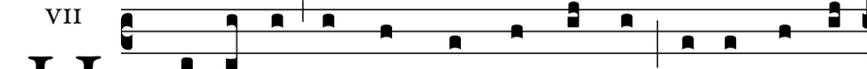
While the Priest and the Deacon, accompanied by other ministers, approach the place where the people are gathered, the following antiphon or another appropriate chant is sung.

ANTIPHON

Hosanna filio David

Mt 21: 9 · RM, GR ○

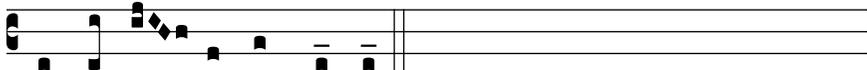
VII



H O-san-na to the Son of Da-vid; blessed is he



who comes in the name of the Lord, the King of Is- ra- el.



Ho-san-na in the highest.

Or:

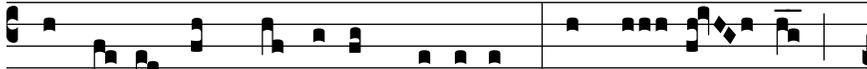
Mt 21: 9 · RM, GR ○

VII



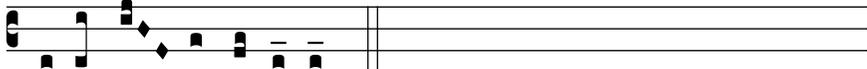
H O- sán-na fí-li-o Da- vid: be-ne-dí- ctus

Hosanna to the son of David; blessed is he



qui ve- nit in nó-mi-ne Dómi-ni. Rex Is- ra- el:

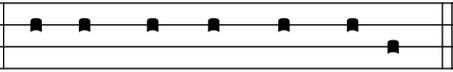
who comes in the name of the Lord, the King of Israel.



Ho-sánna in excél-sis.

Hosanna in the highest.

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:

<i>Priest or Minister:</i>	<i>All:</i>
	

Let us go forth in peace. 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.

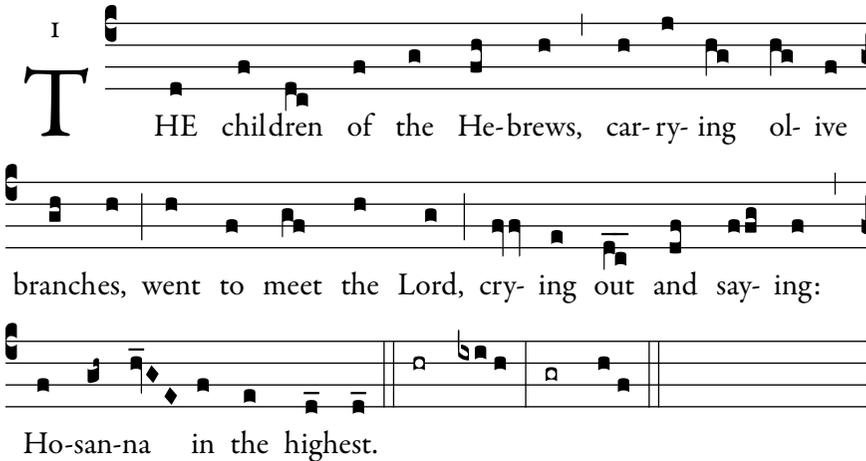
ANTIPHON 1

Pueri ... portantes

Cf. Mt 21: 9 · RM, GR ○

I

T HE children of the He-brews, car-ry-ing ol-ive
 branches, went to meet the Lord, cry-ing out and say-ing:
 Ho-san-na in the highest.

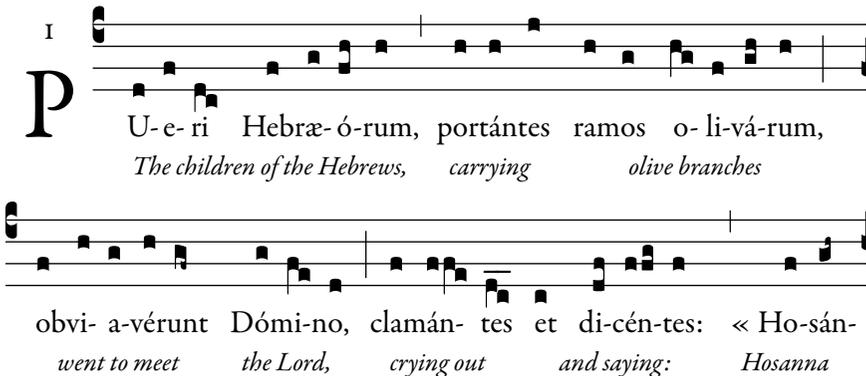


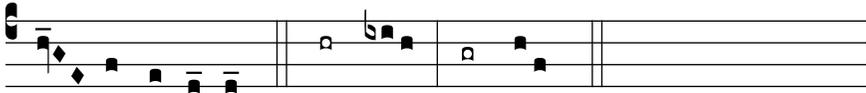
Or:

Cf. Mt 21: 9 · RM, GR ○

I

P U-e-ri Hebræ-ó-rum, portántes ramos o-li-vá-rum,
The children of the Hebrews, carrying olive branches
 obvi-a-vérunt Dómi-no, clamán-tes et di-cén-tes: « Ho-sán-
went to meet the Lord, crying out and saying: Hosanna





na in excél-sis >>. *in the highest.*

Psalm 24 (23)

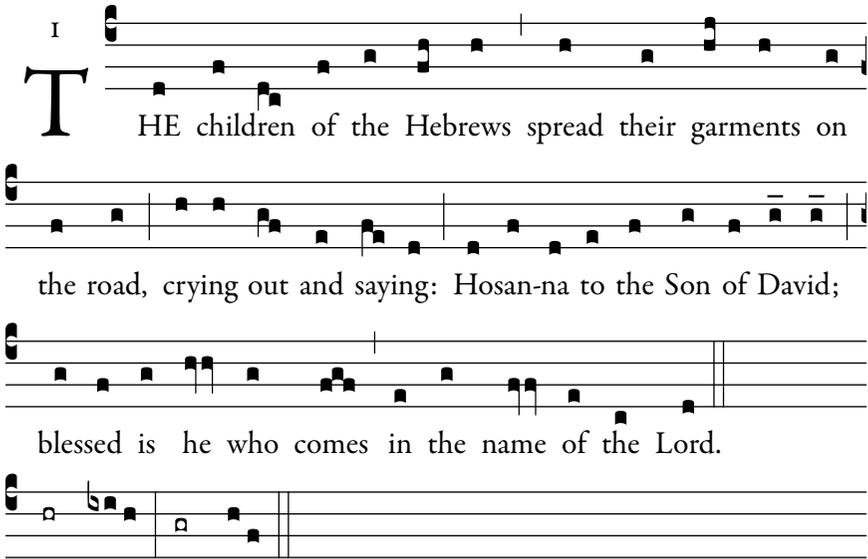
1. The LORD's is the earth and *its* **fullness**, *
the world, and those who dwell *in it*.
It is he who set it on *the seas*; *
on the rivers he made *it firm*.
2. Who shall climb the mountain of *the LORD*? *
Who shall stand in his **holy place**?
The clean of hands and pure of heart, †
whose soul is not set on *vain things*, *
who has not sworn **deceitful words**.
3. 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*.
4. O gates, lift high your heads; †
grow higher, **ancient doors**. *
Let him enter, the king *of glory*!
5. Who is this king of glory? †
The LORD, the mighty, *the valiant*; *
the LORD, the valiant *in war*.
6. O gates, lift high your heads; †
grow higher, **ancient doors**. *
Let him enter, the king *of glory*!
7. Who is this king of glory? †
He, the LORD *of hosts*, *
he is the king *of glory*.

ANTIPHON 2

Pueri ... vestimenta

Cf. Mt 21: 9 · RM, GR ○

I



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

Or:

Cf. Mt 21: 9 · RM, GR ○

I



P U- e- ri Hebræ- ó- rum ves- ti- ménta pros- ter- né- bant
The children of the Hebrews spread their garments
 in vi- a, et clamá- bant di- céntes: « Ho- sánna fí- li- o Da- vid:
on the road, crying out and saying: Hosanna to the Son of David
 be- ne- dí- ctus qui ve- nit in nómi- ne Dómi- ni ».
blessed is he who comes in the name of the Lord

Psalm 47 (46)

1. 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*.
2. He humbles peoples *under us* *
and nations under *our feet*.
Our heritage he chose *for us*, *
the pride of Jacob whom *he loves*.
3. God goes up with shouts *of joy*. *
The LORD goes up with trumpet *blast*.
Sing praise for God; *sing praise!* *
Sing praise to our king; *sing praise!*
4. God is king of all *the earth*. *
Sing praise with all *your skill*.
God reigns over *the nations*. *
God sits upon his *holy throne*.
5. 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*.

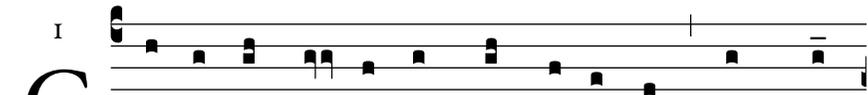
HYMN

Refrain:

Gloria, laus

RM, GR ○

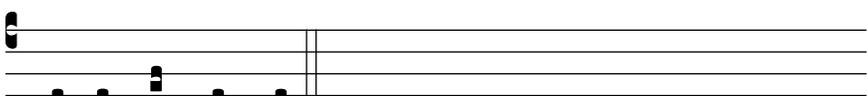
I



G Lo-ry and hon- or and praise be to you, Christ, King



and Re-deem-er, to whom young children cried out lov-ing



Ho-san-nas with joy.

Or:

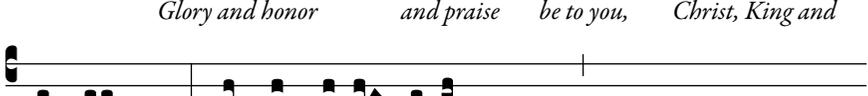
RM, GR ○

I



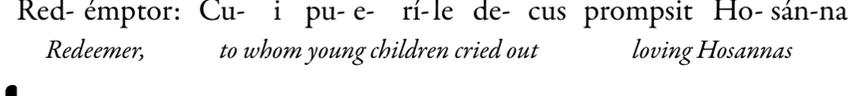
G Ló-ri- a, laus et hon- or ti- bi sit, Rex Chri- ste

Glory and honor and praise be to you, Christ, King and



Red- émp- tor: Cu- i pu- e- rí- le de- cus prompsit Ho- sán- na

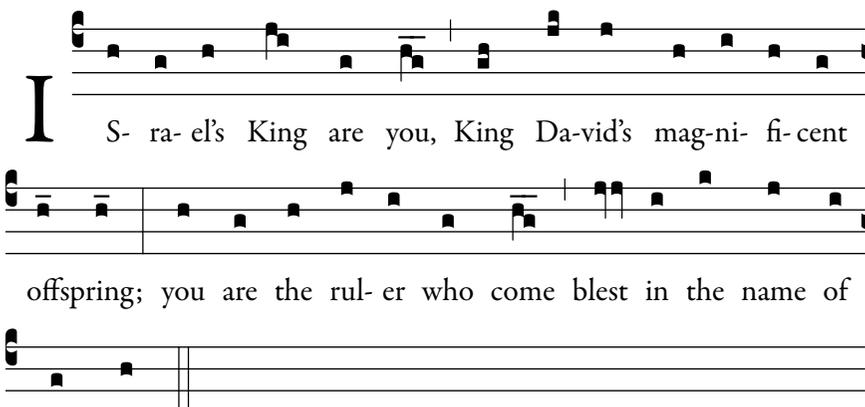
Redeemer, to whom young children cried out loving Hosannas



pi- um.

with joy.

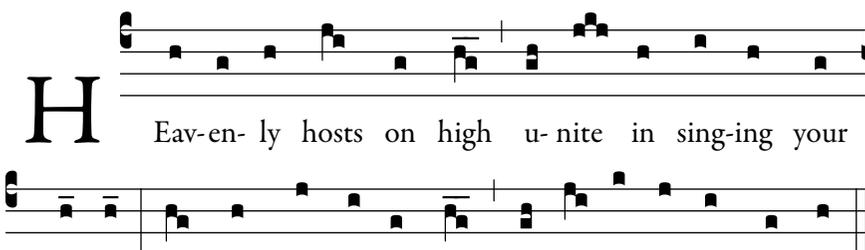
Verse 1:



I S- ra- el's King are you, King Da-vid's mag-ni- fi-cent
offspring; you are the rul- er who come blest in the name of
the Lord.

The musical notation for Verse 1 consists of three staves. The first staff begins with a treble clef and a common time signature. The melody is written on a five-line staff with square notes and stems. The lyrics are placed below the staff, with the first line starting with a large initial 'I'. The second staff continues the melody and lyrics. The third staff concludes the verse with a double bar line.

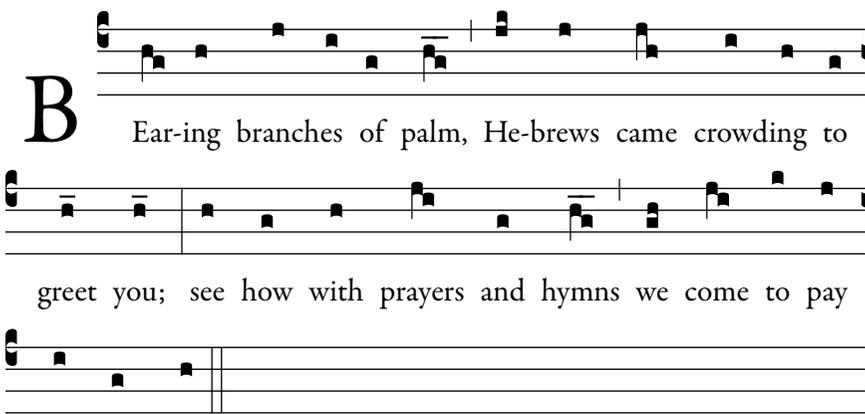
Verse 2:



H Eav-en- ly hosts on high u- nite in sing- ing your
praises; men and wom-en on earth and all cre- a- tion join in.

The musical notation for Verse 2 consists of two staves. The first staff begins with a treble clef and a common time signature. The melody is written on a five-line staff with square notes and stems. The lyrics are placed below the staff, with the first line starting with a large initial 'H'. The second staff continues the melody and lyrics, ending with a double bar line.

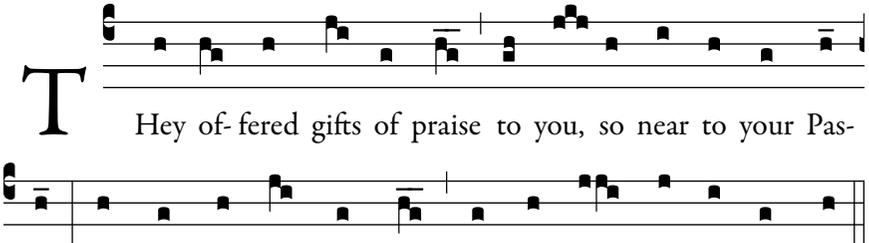
Verse 3:



B Ear- ing branches of palm, He- brews came crowd- ing to
greet you; see how with prayers and hymns we come to pay
you our vows.

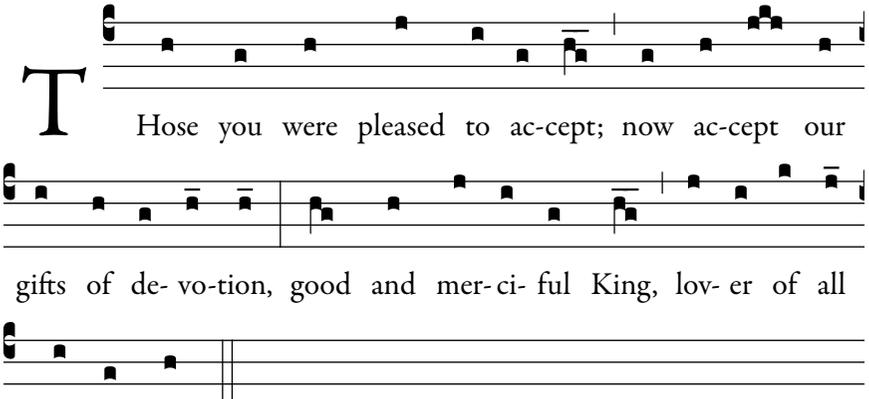
The musical notation for Verse 3 consists of three staves. The first staff begins with a treble clef and a common time signature. The melody is written on a five-line staff with square notes and stems. The lyrics are placed below the staff, with the first line starting with a large initial 'B'. The second staff continues the melody and lyrics. The third staff concludes the verse with a double bar line.

Verse 4:



T Hey of-fered gifts of praise to you, so near to your Pas-
 sion; see how we sing this song now to you reigning on high.

Verse 5:



T How you were pleased to ac-cept; now ac-cept our
 gifts of de-vo-tion, good and mer-ci-ful King, lov-er of all
 that is good.

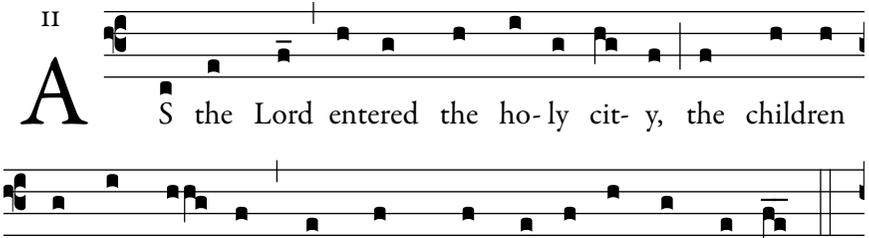
As the procession enters the church, or for the Solemn Entrance, there is sung the following responsory or another chant, which should speak of the Lord's entrance.

RESPONSORY

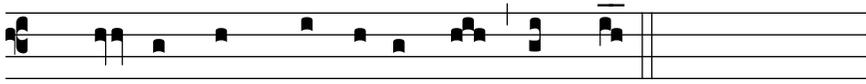
Ingrediente Domino

RM, GR ○

Cantor:

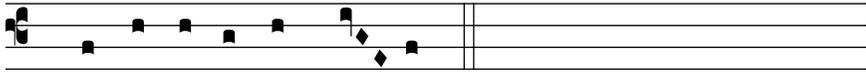


A ^{II} S the Lord entered the ho-ly cit-y, the children
 of the He-brews proclaimed the res-ur-rec-tion of life.



* Wav-ing their branches of palm, they cried:

All:

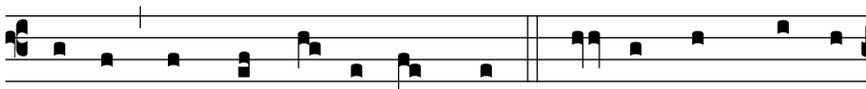


Ho-san-na in the High-est.

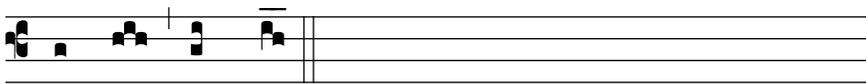
Cantor:



ψ. When the peo-ple heard that Je-sus was coming to Je-ru-

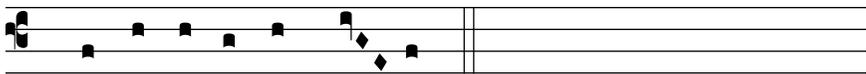


sa-lem, they went out to meet him. * Wav-ing their branches



of palm, they cried:

All:



Ho-san-na in the High-est.

The Simple Entrance

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.

ENTRANCE ANTIPHON

Cf. Jn 12: 1, 12-13 · RM ○

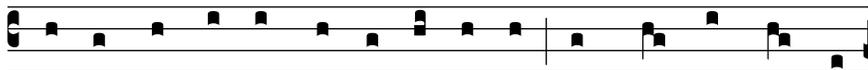
Cantor:

VIII

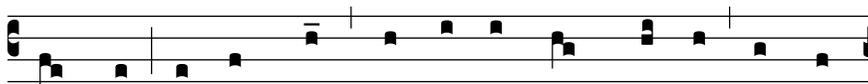
S



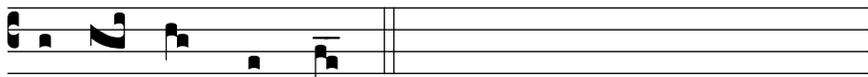
IX days be-fore the Pass-o-ver, when the Lord came



in-to the ci-ty of Je-ru-sa-lem, the child-ren ran to



meet him; in their hands they car-ried palm branches and with



a loud voice cried out:

All:



℣. Ho-san-na in the high-est! Blessed are you, who have



come in your a-bun-dant mer-cy!

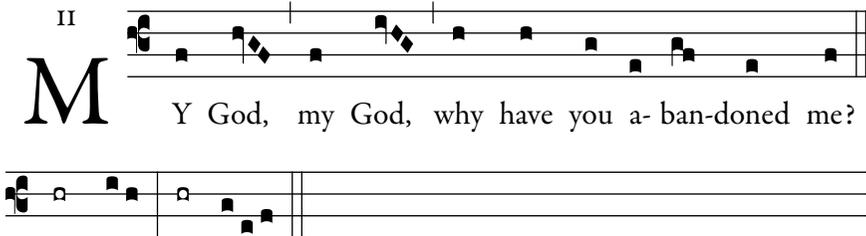
Psalm 24 (23): 9, 10

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

RESPONSORIAL PSALM

Ps 22 (21): 2a

II



M Y God, my God, why have you a-ban-doned me?

Psalm 22 (21): 8-9, 17-18a, 19-20, 23-24

1. All who see me *deride* me; *
they curl their lips, they *toss their heads*:
“He trusted in the LORD, let *him save* him; *
let him release him, for in him *he delights*.”
2. For dogs have *surrounded* me; *
a band of the wicked *besets* me.
They tear holes in my hands and *my feet*; *
I can count every one *of my bones*.
3. They divide my clothing *among* them, *
they cast lots *for my robe*.
But you, O LORD, do not stay *afar off*; *
my strength, make *haste to help* me!

4. I will tell of your name to *my kin*, *
 and praise you in the midst of *the assembly*;
 You who fear the LORD, give him praise; †
 all descendants of Jacob, give *him glory*; *
 revere him, all you descendants of *Israel*.

VERSE BEFORE THE GOSPEL

v
 G Lo-ry and praise to you, Lord Je-sus Christ.

Philippians 2: 8-9

- ψ. Christ became obedient to the point of *death*, *
 even death *on a cross*.

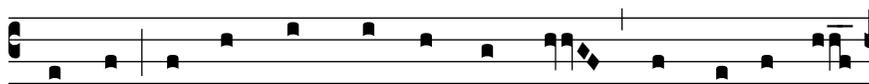
Because of this, God greatly exalted him †
 and bestowed on him *the name* *
 which is above *every name*.

Or:

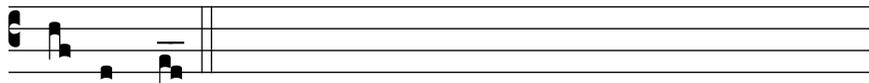
Christus factus est

Phil 2: 8-9 · GR, L ○

v
 C Hrist be-came o- be- dient to the point of death,
 e- ven death on a cross. Be-cause of this, God great- ly ex- alt-



ed him and be-stowed on him the name which is a-bove



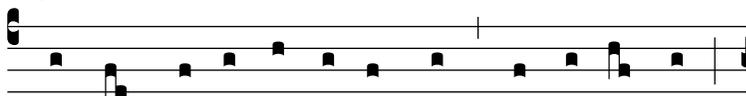
eve-ry name.

OFFERTORY ANTIPHON

Improperium expectavit

Ps 69 (68): 21 · GR ①

VIII

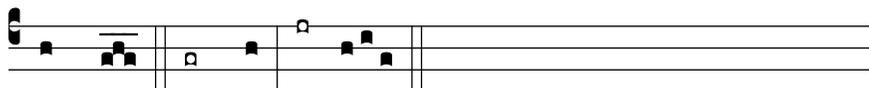


M

Y heart has a-wait-ed re-proach and af-flic-tion:



and I looked for one who would grieve with me, but there



was none.

Psalm 69 (68): [Cf. 21cd-22], 2-3, 4, 5, 6-7

1. [I sought for one who would console me, and I found none. †
They gave me gall for my **food**, *
and in my thirst they gave me *vinegar to drink*.]
2. Save me, O God, for the waters *
have risen *to my neck*.
I have sunk into the mud of the **deep**, *
where there *is no foothold*.
I have entered the waters of the **deep**, *
where the flood *overwhelms* me.

3. I am wearied with crying aloud; *
my *throat is parched*.

My eyes are wasted away *
with waiting *for my God*.

4. More numerous than the hairs on my head *
are those who hate me *without cause*.

Many are those who attack me, *
enemies with lies.

What I have never stolen, *
how can *I restore*?

5. O God, you know my folly; *
from you my sins *are not hidden*.

May those who hope in you not be shamed *
because of me, O *LORD of hosts*;

may those who seek you not be put to shame *
because of me, O *God of Israel*.

COMMUNION ANTIPHON

Pater, si non potest

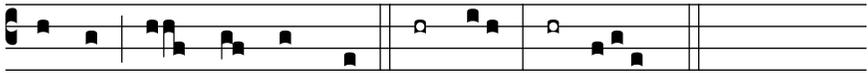
Mt 26: 42 · RM, GR ○

VIII

F



A- ther, if this chalice cannot pass without my drink-



ing it, your will be done.

Psalm 22 (21)

1. My God, my God, why have you forsaken me? †
Why are you far *from saving me*, *
so far from my *words of anguish*?

O my God, I call by day and you do *not answer*; *
I call by night and I find *no reprieve*.

2. Yet you, O God, *are holy*, *
enthroned on the praises *of Israel*.
But I am a worm and *no man*, *
scorned by everyone, despised *by the people*.
3. My heart has become *like wax*, *
it is melted *within my breast*.
For dogs have surrounded me; †
a band of the wicked *besets me*. *
They tear holes in my hands *and my feet*;
4. I can count every one of *my bones*. *
They stare at *me and gloat*.
Save my life from the jaws of *the lion*, *
my poor soul from the horns *of wild bulls*.
5. I will tell of your name to *my kin*, *
and praise you in the midst of *the assembly*;
“You who fear the LORD, give him praise; †
all descendants of Jacob, give *him glory*; *
revere him, all you descendants *of Israel*.”
6. All the earth shall remember and return to *the LORD*, *
all families of the nations *worship before him*,
They shall worship him, all the mighty *of the earth*; *
before him shall bow all who go down *to the dust*.
7. And my soul shall live for him, my descendants *serve him*. *
They shall tell of the LORD to generations *yet to come*,
declare his saving justice to peoples yet *unborn*: *
“These are the things the *LORD has done*.”