

Palm Sunday of the Lord's Passion

The disciples went and did as Jesus had ordered them. They brought the donkey and the colt and laid their cloaks over them, and he sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. 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." And when he entered Jerusalem the whole city was shaken and asked, "Who is this?" And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee." (Matthew 21:6-11)

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.

The blind and the lame approached him in the temple area, and he cured them. When the chief priests and the scribes saw the wondrous things he was doing, and the children crying out in the temple area, “Hosanna to the Son of David,” they were indignant and said to him, “Do you hear what they are saying?” Jesus said to them, “Yes; and have you never read the text, ‘Out of the mouths of infants and nurslings you have brought forth praise?’” (Matthew 21:14-16)

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: $\varrho \cdot RM, GR \circ *$

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.

Psalm 24 (23)

- i. 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*.

(six more verses)

From noon onward, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "This one is calling for Elijah." Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, "Wait, let us see if Elijah comes to save him." But Jesus cried out again in a loud voice, and gave up his spirit. (Matthew 27:45-50)

RESPONSORIAL PSALM

Ps 22 (21): 2a

The musical notation consists of two staves. The top staff begins with a large, bold capital 'M'. Above the 'M' is the Roman numeral 'II'. The lyrics 'Y God, my God, why have you a- ban-doned me?' are written below the staff. The bottom staff continues the musical line.

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.

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. (Mark 15:29-32)

And when they came to a place called Golgotha (which means Place of the Skull), they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. (Matthew 27:33-34)

OFFERTORY ANTIPOHON

Improperium expectavit

*Ps 69 (68): 21 · GR ● **

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.]

(four more verses)

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, "Sit here while I go over there and pray." He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me." He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will." When he returned to his disciples he found them asleep. He said to Peter, "So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak." Withdrawing a second time, he prayed again, "My Father, if it is not possible that this cup pass without my drinking it, your will be done!" (Matthew 26:36-42)

COMMUNION ANTIAPHON

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.

(five more verses)