

Palm Sunday of the Lord's Passion

March 28, 2021, 11:00 A.M.

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

The Solemn Entrance

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.

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.

*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. 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.*

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.

ANTIPHON

Mode 7 *Mt. 21: 9. GR, RM*

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

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GOSPEL

Mk 11: 1-10

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!"

PRELUDE HYMN

All Glory, Laud and Honor

All glo - ry, laud and hon - or, To you, Re - deem - er,
King, To whom the lips of chil - dren Made sweet ho-san - nas

1. You are the King of Is - ra - el, And
2. The com - pa - ny of an - gels Are
ring. 3. The peo - ple of the He - brews With
4. To you, be - fore your pas - sion, They
5. You did ac - cept their prais - es; Ac -

1. Da - vid's roy - al Son, Now in the Lord's name
2. prais - ing you on high, And mor - tal men and
3. palms be - fore you went; Our prayer and praise and
4. sang their hymns of praise; To you, now high ex -
5. cept the prayers we bring, De - light - ing in all

1. com - ing, The King and Bless - ed One.
2. all things Cre - at - ed make re - ply.
3. an - thems Be - fore you we pre - sent.
4. alt - ed, Our mel - o - dy we raise.
5. good things, O good and gra - cious King.

Text: *Gloria, laus et honor*, Theodulph of Orleans; Tr. John M. Neale, Public Domain. Melody: ST. THEODULPH, 7.6.7.6 D; Public Domain.

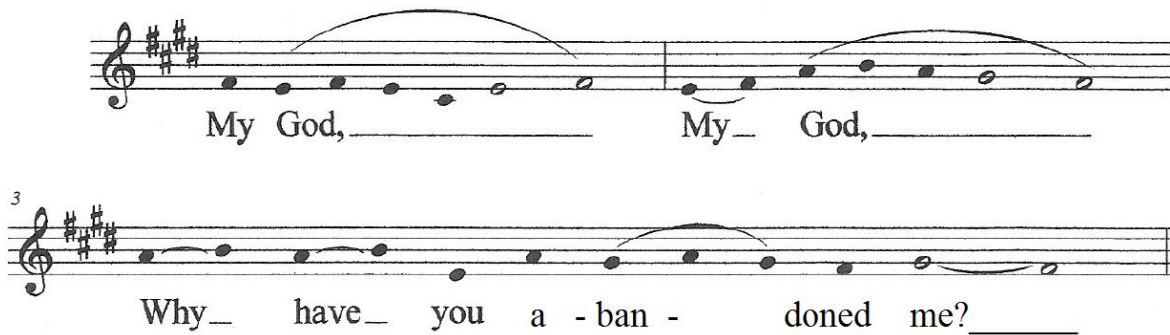
FIRST READING

Is 50: 4-7

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.

RESPONSORIAL PSALM: Psalm 22: 8-9, 17-20, 23-24



*All who see me scoff at me;
they mock me with parted lips, they wag their heads:
“He relied on the LORD; let him deliver him,
let him rescue him, if he loves him.” R.*

*Indeed, many dogs surround me,
a pack of evildoers closes in upon me;
They have pierced my hands and my feet;
I can count all my bones. R.*

*They divide my garments among them,
and for my vesture they cast lots.
But you, O LORD, be not far from me;
O my help, hasten to aid me. R.*

*I will proclaim your name to my brethren;
in the midst of the assembly I will praise you:
“You who fear the LORD, praise him;
all you descendants of Jacob, give glory to him;
revere him, all you descendants of Israel!” R.*

SECOND READING

Phil 2: 6-11

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.

VERSE BEFORE THE GOSPEL

Phil 2: 8-9

℟. Praise and honor to you, Lord Jesus Christ.

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.

℟. Praise And Honor To You, Lord Jesus Christ.

THE PASSION (read by the clergy): Mark 14:1-15:47

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, "Prophecy!"
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.

CREED

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,
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.

OFFERTORY CHANT

Mode 8

Ps 69 (68): 21 · GR

My heart a - wait - ed re - proach and mis - er - y; *

and I hoped for one that would grieve to - geth - er with

me, but there was none; I looked for one who would

com - fort me, and found no one. For food they gave me

gall; in my thirst they gave me vin - e - gar to drink.

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SANCTUS

S Anctus, * Sanctus, Sanctus Dó-mi-nus De-us Sá-ba-oth.

Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a. Ho-sánna in

excél-sis. Be-ne-díc-tus qui ve-nit in nó-mi-ne Dó-mi-ni.

Ho-sánna in excél-sis.

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MYSTERY OF FAITH

W E proclaim your Death, O Lord, and profess your Res-ur-
rection un- til you come a- gain.

The musical notation consists of two staves. The top staff begins with a treble clef and a key signature of one flat (B-flat). It contains a melody of eighth and quarter notes. A large, stylized 'W' is placed at the beginning of the first line of text, 'E proclaim your Death, O Lord, and profess your Res-ur-'. The bottom staff begins with a bass clef and a key signature of one flat. It contains a melody of eighth and quarter notes. A double bar line is placed after the first line of text, 'rection un- til you come a- gain.'.

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THE LORD'S PRAYER

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.

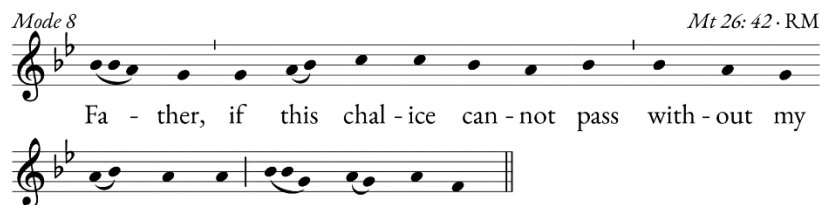
AGNUS DEI



A -gnus De- i, * qui tol- lis peccá- ta mundi: mi- se- ré-
re no- bis. Agnus De- i, * qui tol- lis peccá- ta mundi: mi-
se- ré- re no- bis. Agnus De- i, * qui tol- lis peccá- ta mun-
di: do- na no- bis pa- cem.

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COMMUNION CHANT



Mode 8 *Mt 26: 42 · RM*
Fa - ther, if this chal - ice can - not pass with - out my
drink - ing it, your will be done.

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COMMUNION HYMN

O Sacred Head, Surrounded

The musical score is written for a single voice part in C major, 4/4 time. It consists of six staves of music. The first staff begins with a treble clef and a common time signature. The melody is simple and hymn-like, with a final cadence at the end of the sixth staff. The lyrics are arranged in three columns, corresponding to the three verses. The first verse ends with 'Good', the second with 'com -', and the third with 'ence'. The final staff of the score is a single note followed by a double bar line.

1. O sa - cred Head, sur - round - ed By
2. I see your strength and vig - or All
3. In this, your bit - - ter pas - sion, Good

1. crown of pierc - ing thorn! O bleed - ing Head, so
2. fad - ing in the strife, And death with cru - el
3. Shep - herd, think of me With your most sweet com -

1. wound - ed, Re - viled and put to scorn! Death's
2. ri - gor, Be - reav - ing you of life; O
3. pas - sion, Un - wor - thy though I be: Be -

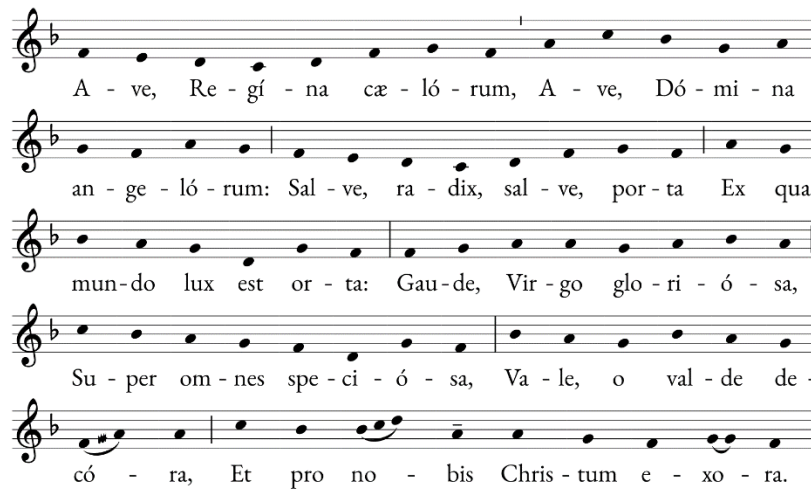
1. pal - lid hue comes o'er you, The glow of life de - cays,
2. ag - o - ny and dy - ing! O love to sin - ners free!
3. neath your cross a - bid - ing For ev - er would I rest,

1. Yet an - gel hosts a - dore you And trem - ble as they
2. Je - sus, all grace sup - ply - ing, O turn your face on
3. In your dear love con - fid - ing, And with your pres - ence

gaze.
me.
blest.

HYMN OF PRAISE

Ave Regina Caelorum



A musical score for the hymn "Ave Regina Caelorum" in G major (one sharp) and 4/4 time. The score consists of five staves of music with lyrics written below each staff. The lyrics are in Latin and are: "A - ve, Re - gí - na cæ - ló - rum, A - ve, Dó - mi - na an - ge - ló - rum: Sal - ve, ra - dix, sal - ve, por - ta Ex qua mun-do lux est or - ta: Gau-de, Vir - go glo - ri - ó - sa, Su - per om - nes spe - ci - ó - sa, Va - le, o val - de de - có - ra, Et pro no - bis Chris - tum e - xo - ra."

A - ve, Re - gí - na cæ - ló - rum, A - ve, Dó - mi - na
an - ge - ló - rum: Sal - ve, ra - dix, sal - ve, por - ta Ex qua
mun-do lux est or - ta: Gau-de, Vir - go glo - ri - ó - sa,
Su - per om - nes spe - ci - ó - sa, Va - le, o val - de de -
có - ra, Et pro no - bis Chris - tum e - xo - ra.

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PRAYER TO ST. MICHAEL

St. Michael the Archangel, defend us in battle, be our protection against the wickedness and snares of the devil. May God rebuke him we humbly pray; and do thou, O Prince of the Heavenly host, by the power of God, cast into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.

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