

**PALM SUNDAY
OF THE PASSION OF THE LORD**

The People's Mass

2022 – Cycle C

Palm Sunday of the Passion of the Lord

Today begins the celebration of the Great Week - Holy Week - which will reach its high point in the final three days, the crown of the Church's liturgical year.

Today's Mass is dominated by reading of the Passion - that is the Gospel narrative of the Lord's capture, sufferings and death. The passion, death and resurrection of the Lord are a constant reminder that if we wish to share in the glory of the risen Saviour, we must first work to resemble him in humility, meekness and self-denial.

**THE COMMEMORATION OF
THE LORD'S ENTRANCE INTO JERUSALEM**

First Form: The Procession

The congregation assembles in some suitable place distinct from the church to which the procession will move.

The faithful carry palm branches.

The priest and ministers put on red vestments for Mass and go the place where the people are assembled.

Meanwhile, this antiphon, or any suitable song, is sung.

Antiphon

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.

< or

Hosanna filio David: benedictus qui venit
in nomine Domini.
Rex Israel: Hosanna in excelsis.

The Priest greets the people 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 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.

*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.

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.

Amen

He sprinkles the branches with holy water without saying anything.

< C

Gospel

Luke 19 : 28 - 40

The Lord be with you
And with your spirit

A reading from the holy Gospel according to Mark
Glory to you, O Lord.

Blessings on him who comes in the name of the Lord!

Jesus went on ahead, going up to Jerusalem. Now when he was near Bethphage and Bethany, close by the Mount of Olives as it is called, he sent two of his disciples, telling them, "Go off to the village opposite, and as you enter it you will find a tethered colt that no one has yet ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' you are to say this, 'The Master needs it.'" The messengers went off and found everything just as he had told them. As they were untying the colt, its owner said, "Why are you untying that colt?" and they answered, "The Master needs it."

So they took the colt to Jesus, and throwing their garments over its back they helped Jesus on to it. As he moved off, people spread their cloaks in the road, and now, as he was approaching the downward slope of the Mount of Olives, the whole group of disciples joyfully began to praise God at the top of their voices for all the miracles they had seen. They cried out:

"Blessings on the King who comes,
in the name of the Lord!

Peace in heaven
and glory in the highest heavens!"

Some Pharisees in the crowd said to him, "Master, check your disciples," but he answered, "I tell you, if these keep silence the stones will cry out."

The Gospel of the Lord.
Thanks be to God.

Almighty ever-living God,
who as an example of humility for the human race to follow
caused our Saviour 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.

At the end of which the people acclaim:
Amen.

The Liturgy of the Word

First Reading

Isaiah 50 : 4 - 7

A reading from the prophet Isaiah

I did not cover my face against insult - I know I shall not be shamed.

The Lord has given me
a disciple's tongue.
So that I may know how to reply to the wearied
he provides me with speech.
Each morning he wakes me to hear,
to listen like a disciple.
The Lord has opened my ear.
For my part, I made no resistance,
neither did I turn away.
I offered my back to those who struck me,
my cheeks to those who tore at my beard;
I did not cover my face
against insult and spittle.
The Lord comes to my help,
so that I am untouched by the insults.
So, too, I set my face like flint;
I know I shall not be shamed.

**The word of the Lord.
Thanks be to God.**

Responsorial Psalm Proper

Psalm 21 : 8 - 9. 17 - 20. 23 - 24.

Response:

My God, my God, why have you forsaken me?

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 if this is his friend.” (R)
2. Many dogs have surrounded me,
a band of the wicked beset me.
They tear holes in my hands and my feet
I can count every one of my bones. (R)
3. They divide my clothing among them.
They cast lots for my robe.
O Lord, do not leave me alone,
my strength, make haste to help me. (R)
4. I will tell of your name to my brethren
and praise you where they are assembled.
“You who fear the Lord give him praise;
all sons of Jacob, give him glory.
Revere him, Israel’s sons.” (R)

Second Reading Proper

Philippians 2 : 6 - 11

A reading from the letter of St Paul to the Philippians

He humbled himself, but God raised him high.

His state was divine,
yet Christ Jesus did not cling
to his equality with God
but emptied himself
to assume the condition of a slave,
and became as men are;
and being as all men are,
he was humbler yet,
even to accepting death,
death on a cross.
But God raised him high
and gave him the name
which is above all other names
so that all beings
in the heavens, on earth and in the underworld,
should bend the knee at the name of Jesus
and that every tongue should acclaim
Jesus Christ as Lord,
to the glory of God the Father.

**The word of the Lord.
Thanks be to God.**

Gospel Acclamation

Phil 2 : 8 - 9

Praise to you, O Christ, King of eternal glory!
Christ was humbler yet, even to accepting death,
death on a cross.
But God raised him high and
gave him the name which is above all names.
Praise to you, O Christ, King of eternal glory!

The elders of the people and the chief priests and scribes rose, and they brought him before Pilate. They began their accusations by saying, 'We found this man inciting our people to revolt, opposing payment of tribute to Caesar, and claiming to be Christ, a king.' Pilate put to him this question, 'Are you the king of the Jews?' 'It is you who say it' he replied. Pilate then said to the chief priests and the crowd, 'I find no case against this man.' But they persisted, 'He is inflaming the people with his teaching all over Judea; it has come all the way from Galilee, where he started, down to here.' When Pilate heard this, he asked if the man were a Galilean; and finding that he came under Herod's jurisdiction he passed him over to Herod who was also in Jerusalem at the time. Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day.

Pilate then summoned the chief priests and the leading men and the people. 'You brought this man before me' he said, 'as a political agitator. Now I have gone into the matter myself in your presence and found no case against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, so I shall have him flogged and then let him go'. But as one man they howled, 'Away with him! Give us Barabbas!' (This man had been thrown into prison for causing a riot in the city and for murder.)

Pilate was anxious to set Jesus free and addressed them again, but they shouted back. 'Crucify him! Crucify him!' And for the third time he spoke to them, 'Why? What harm has this man done? I have found no case against him that deserves death, so I shall have him punished and let him go.' But they kept on shouting at the top of their voices, demanding that he should be crucified, and their shouts were growing louder. Pilate then gave his verdict: their demand was to be granted. He released the man they asked for, who had been imprisoned for rioting and murder, and handed Jesus over to them to deal with as they pleased.

As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus. Large numbers of people followed him, and of women too who mourned and lamented for him. But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. For the days will surely come when people will say, 'Happy are those who are barren, the wombs that have never borne, the breasts that have never suckled!' Then they will begin to say to the mountains, 'Fall on us!'; to the hills, 'Cover us!' For if men use the green wood like this, what will happen when it is dry?' Now with him they were also leading out two other criminals to be executed.

When they reached the place called the Skull, they crucified him there and the criminals also, one on the right, the other on the left. Jesus said, 'Father, forgive them; they do not know what they are doing.' Then they cast lots to share out his clothing.

The people stayed there watching him. As for the leaders, they jeered at him, saying, 'He saved others; let him save himself if he is the Christ of God, the Chosen One.' The soldiers mocked him too, and when they approached to offer him vinegar they said, 'If you are the king of the Jews, save yourself.' Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him, 'Are you not the Christ?' he said 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all? he said. 'You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus,' he said 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied 'today you will be with me in paradise.'

It was now about the sixth hour and with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle, and when Jesus had cried out in a loud voice, he said, 'Father, into your hands I commit my spirit.' With these words he breathed his last.

All kneel and pause a moment.

When the centurion saw what had taken place, he gave praise to God and said, 'This was a great and good man.' And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts.

All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen.

18 *At the end of the Homily, the Symbol or Profession of Faith or Creed, the **Niceno-Constantinopolitan Creed**, when prescribed, is either sung or said:*

**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,
At the words that follow up to and including and became man, all bow.
**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.****

20. Then follows the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers.

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.

PREFACE PROPER

The Passion of the Lord

The Lord be with you.

Lift up your hearts.

Let us give thanks to the Lord our God.

And with your spirit.

We lift them up to the Lord.

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 sinner
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.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

EUCCHARISTIC PRAYER II

100. The Priest, with hands extended, says:

**You are indeed Holy, O Lord,
the fount of all holiness.**

101. He joins his hands and, holding them extended over the offerings, says:

**Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,**

He joins his hands

and makes the Sign of the Cross once over the bread and the chalice together, saying:

**so that they may become for us
the Body and + Blood of our Lord Jesus Christ.**

He joins his hands.

102. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

**At the time he was betrayed
and entered willingly into his Passion,**

He takes the bread

and, holding it slightly raised above the altar, continues:

**he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

103. After this, he continues:

In a similar way, when supper was ended,

He takes the chalice

and, holding it slightly raised above the altar, continues:

he took the chalice

and, once more giving thanks,

he gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,

FOR THIS IS THE CHALICE OF MY BLOOD,

THE BLOOD OF THE NEW AND ETERNAL COVENANT,

WHICH WILL BE Poured OUT FOR YOU AND FOR MANY

FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

104. *Then he says:*

The mystery of faith.

105. *Then the Priest, with hands extended, says:*

Therefore, as we celebrate

the memorial of his Death and Resurrection,

we offer you, Lord,

the Bread of life and the Chalice of salvation,

giving thanks that you have held us worthy

to be in your presence and minister to you.

Humbly we pray

that, partaking of the Body and Blood of Christ,

we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church,

spread throughout the world,

and bring her to the fullness of charity,

together with N. our Pope and N. our Bishop*

**Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.*

and all the clergy.

**Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.**

**Have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of God,
with the blessed Apostles,
and all the Saints who have pleased you throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you
He joins his hands.
through your Son, Jesus Christ.**

106. *He takes the chalice and the paten with the host and, raising both,
he says:*

**Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.**

The people acclaim:
Amen.

Then follows the Communion Rite.

The Communion Rite

124. *After the chalice and paten have been set down, the Priest, with hands joined, says:*

**At the Saviour's command
and formed by divine teaching,
we dare to say:**

He extends his hands and, together with the people, continues:

**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.**

Or :

Alternate musical settings of the Lord's Prayer may be found in Appendix

125. *With hands extended, the Priest alone continues, saying:*

**Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.**

He joins his hands.

The people conclude the prayer, acclaiming:

**For the kingdom,
the power and the glory are yours
now and for ever.**

126. Then the Priest, with hands extended, says aloud:

**Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you;
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.**

He joins his hands.

Who live and reign for ever and ever.

The people reply:

Amen.

127. The Priest, turned towards the people, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

130. Meanwhile the following is sung or said:

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
grant us peace.**

132. *The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:*

**Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.**

And together with the people he adds once:

**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

136. *While the Priest is receiving the Body of Christ, the Communion Chant begins.*

Communion Antiphon **(Mt 26 : 42)**
**Father, if this chalice cannot pass without my drinking it,
your will be done.**

139. *Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:*

Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:

Amen.

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.

The Concluding Rites

140. *If they are necessary, any brief announcements to the people follow here.*

141. *Then the dismissal takes place. The Priest, facing the people and extending his hands, says:*

The Lord be with you.

The people reply:

And with your spirit.

The Priest blesses the people, saying:

**May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.**

The people reply:

Amen.

142. *On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people.*

Solemn Blessing

The Priest invites people to bow down for the blessing.

**May God, the Father of lights,
who was pleased to enlighten the disciples' minds
by the outpouring of the Spirit, the Paraclete,
grant you gladness by his blessing
and make you always abound with the gifts of the same Spirit.**

The people reply:
Amen.

**May the wondrous flame that appeared above the disciples,
powerfully cleanse your hearts from every evil
and pervade them with its purifying light.**

Amen.

**And may God, who has been pleased to unite many tongues
in the profession of one faith,
give you perseverance in that same faith
and, by believing, may you journey from hope to clear vision.**

Amen.

**And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come down on you and remain with you for ever.**

Amen.

Go in peace, glorifying the Lord by your life.

The people reply:
Thanks be to God.

Hymns

O King of might and splendour

(V.H. No. 10)

1. O King of might and splendour,
Creator most adored;
This sacrifice we render,
To thee as sov'reign Lord.
May these our gifts be pleasing
Unto thy majesty,
Mankind from sin releasing,
Who have offended thee.
2. Thy body thou hast given,
Thy blood thou has out-poured
That sin might be forgiven,
O Jesus, loving Lord.
As now with love most tender
Thy death celebrate,
Our lives in self-surrender
To Thee we consecrate.

2. Hail Redeemer King divine

(V.H. No. 86)

1. Hail Redeemer, King divine!
Priest and lamb, the throne is thine,
King whose reign shall never cease,
Prince of everlasting peace.

*Angels, saints and nations sing:
Praised be Jesus Christ, our King:
Lord of life, earth, sky and sea,
King of love on Calvary.*

1. Eucharistic King, what love
Draws thee daily from above,
Clad in signs of bread and wine,
Feed us, lead us, keep us thine.

*Angels, saints and nations sing:
Praised be Jesus Christ, our King:
Lord of life, earth, sky and sea,
King of love on Calvary.*

2. King whose name creation thrills,
Rule our minds, our hearts, our wills,
Till in peace each nation rings,
with thy praises, King of kings.

*Angels, saints and nations sing:
Praised be Jesus Christ, our King:
Lord of life, earth, sky and sea,
King of love on Calvary.*

3. Keep in mind

(A.A. p. 65)

*Keep in mind that Jesus Christ has died for us
and is risen from the dead.*

He is our saving Lord; he is joy for all ages.

1. If we die with the Lord; we shall live with the Lord.

*Keep in mind that Jesus Christ has died for us
and is risen from the dead.*

He is our saving Lord; he is joy for all ages.

2. If we endure with the Lord, we shall reign with the Lord.

*Keep in mind that Jesus Christ has died for us
and is risen from the dead.*

He is our saving Lord; he is joy for all ages.

3. In him all our sorrow, in him all our joy.

*Keep in mind that Jesus Christ has died for us
and is risen from the dead.*

He is our saving Lord; he is joy for all ages.

4. In him hope of glory, in him all our love.

*Keep in mind that Jesus Christ has died for us
and is risen from the dead.*

He is our saving Lord; he is joy for all ages.

5. In him our redemption, in him all our grace.

*Keep in mind that Jesus Christ has died for us
and is risen from the dead.*

He is our saving Lord; he is joy for all ages.

6. In him our salvation, in him all our peace.

*Keep in mind that Jesus Christ has died for us
and is risen from the dead.*

He is our saving Lord; he is joy for all ages.

4. Priestly people

(A.A. p. 64)

*Priestly people, Kingly people, Holy people,
God's chosen people, sing praise to the Lord.*

1. We sing to you, O Christ beloved Son of the Father.
We give you praise, O Wisdom ever lasting and Word of God.
*Priestly people, Kingly people, Holy people,
God's chosen people, sing praise to the Lord.*
2. We sing to you, O Son born of Mary the Virgin.
We give you praise, our brother born to heal us, our saving God.
*Priestly people, Kingly people, Holy people,
God's chosen people, sing praise to the Lord.*
3. We sing to you, O brightness of splendour and glory.
We give you praise, O morning star announcing the coming day.
*Priestly people, Kingly people, Holy people,
God's chosen people, sing praise to the Lord.*
4. We sing to you, O light bringing men out of darkness.
We give you praise, O guiding light who shows us the way to
heav'n
*Priestly people, Kingly people, Holy people,
God's chosen people, sing praise to the Lord.*

5. I am the bread of life

(Hosanna! No. 65)

1. I am the Bread of Life.
You who come to me shall not hunger.
And who believe in me shall not thirst.
No one can come to me
unless the Father beckon.

*And I will raise him up, (2)
and I will raise him up on the last day.*

2. The bread that I will give
is my flesh for the life of the world,
and if you eat of this bread,
you shall live for ever, you shall live for ever.

*And I will raise him up, (2)
and I will raise him up on the last day.*

3. Unless you eat
of the flesh of the Son of Man,
and drink of his blood, and drink of his blood,
you shall not have life within you.

*And I will raise him up, (2)
and I will raise him up on the last day.*

4. I am the Resurrection, I am the life.
If you believe in me,
even though you die,
you shall live for ever.

*And I will raise him up, (2)
and I will raise him up on the last day.*