

Second Form: 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.

Third Form: The Simple Entrance

If the Solemn Entrance is not held, the memorial of the Lord's entrance into Jerusalem takes place by means of a Simple Entrance.

While the Priest proceeds to the altar, the Entrance Antiphon with its Psalm (see below) or another chant on the same theme is sung. The Mass continues 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!

THE MASS

Collect

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.

THE LITURGY OF THE WORD

FIRST READING

Is 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

Ps 21:8-9, 17-20, 23-24

R 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**

- 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**
- 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**
- 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

Ph 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

Ph 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.

GOSPEL

Lk 22:14 – 23:56

(For Shorter Form, read between ♦ ♦).

(N. Narrator; J. Jesus; O. other individual
voices; C. the 'crowd' – bold types)

The passion of our Lord Jesus Christ
according to Luke.

- N.** When the hour came Jesus took his place
at table, and the apostles with him. And
he said to them,
- J.** I have longed to eat this passover with
you before I suffer; because, I tell you, I
shall not eat it again until it is fulfilled in
the kingdom of God.
- N.** Then, taking a cup, he gave thanks and
said,
- J.** Take this and share it among you,
because from now on, I tell you, I shall
not drink wine until the kingdom of
God comes.
- N.** Then he took some bread, and when he
had given thanks, broke it and gave it to
them, saying,
- J.** This is my body which will be given for
you; do this as a memorial of me.
- N.** He did the same with the cup after
supper, and said,
- J.** This cup is the new covenant in my
blood which will be poured out for you.

And yet, here with me on the table
is the hand of the man who betrays me.
The Son of Man does indeed go to his
fate even as it has been decreed, but alas
for that man by whom he is betrayed!

- N.** And they began to ask one another
which of them it could be who was to do
this thing.

A dispute arose also between them
about which should be reckoned the
greatest, but he said to them,

- J.** Among pagans it is the kings who lord it
over them, and those who have authority
over them are given the title Benefactor.
This must not happen with you. No; the
greatest among you must behave as if
he were the youngest, the leader as if he

were the one who serves. For who is the greater: the one at table or the one who serves? The one at table, surely? Yet here I am among you as one who serves!

You are the men who have stood by me faithfully in my trials; and now I confer a kingdom on you, just as my Father conferred one on me: you will eat and drink at my table in my kingdom, and you will sit on thrones to judge the twelve tribes of Israel.

Simon, Simon! Satan, you must know, has got his wish to sift you all like wheat; but I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you in your turn must strengthen your brothers.

- N. He answered,
- O. Lord, I would be ready to go to prison with you, and to death.
- N. Jesus replied,
- J. I tell you, Peter, by the time the cock crows today you will have denied three times that you know me.
- N. He said to them,
- J. When I sent you out without purse or haversack or sandals, were you short of anything?
- N. They answered,
- C. No.
- N. He said to them,
- J. But now if you have a purse, take it: if you have a haversack, do the same; if you have no sword, sell your cloak and buy one, because I tell you these words of scripture have to be fulfilled in me: He let himself be taken for a criminal. Yes, what scripture says about me is even now reaching its fulfilment.
- N. They said,
- C. Lord, there are two swords here now.
- N. He said to them,
- J. That is enough!
- N. He then left the upper room to make his way as usual to the Mount of Olives, with the disciples following. When they reached the place he said to them,

- J. Pray not to be put to the test.
- N. Then he withdrew from them, about a stone's throw away, and knelt down and prayed, saying,
- J. Father, if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine.
- N. Then an angel appeared to him coming from heaven to give him strength. In his anguish he prayed even more earnestly, and his sweat fell to the ground like great drops of blood.

When he rose from prayer he went to the disciples and found them sleeping for sheer grief. He said to them,

- J. Why are you asleep? Get up and pray not to be put to the test.
- N. He was still speaking when a number of men appeared, and at the head of them the man called Judas, one of the Twelve, who went up to Jesus to kiss him. Jesus said,
- J. Judas, are you betraying the Son of Man with a kiss?
- N. His followers, seeing what was happening, said,
- C. Lord, shall we use our swords?
- N. And one of them struck out at the high priest's servant, and cut off his right ear. But at this Jesus spoke,
- J. Leave off! That will do!
- N. And touching the man's ear he healed him.

Then Jesus spoke to the chief priests and captains of the Temple guard and elders who had come for him. He said,

- J. Am I a brigand that you had to set out with swords and clubs? When I was among you in the Temple day after day you never moved to lay hands on me. But this is your hour; this is the reign of darkness.
- N. They seized him then and led him away, and they took him to the high priest's house. Peter followed at a distance. They had lit a fire in the middle of the courtyard and Peter sat down among

them, and as he was sitting there by the blaze a servant-girl saw him, peered at him and said,

- O. This person was with him too.
- N. But he denied it, saying,
- O. Woman, I do not know him.
- N. Shortly afterwards, someone else saw him and said,
- O. You are another of them.
- N. But Peter replied,
- O. I am not, my friend.
- N. About an hour later, another man insisted, saying,
- O. This fellow was certainly with him. Why, he is a Galilean.
- N. Peter said,
- O. My friend, I do not know what you are talking about.
- N. At that instant, while he was still speaking, the cock crew, and the Lord turned and looked straight at Peter, and Peter remembered what the Lord had said to him, 'Before the cock crows today, you will have disowned me three times'. And he went outside and wept bitterly.

Meanwhile the men who guarded Jesus were mocking and beating him. They blindfolded him and questioned him, saying,

- C. Play the prophet. Who hit you then?
- N. And they continued heaping insults on him.

When day broke there was a meeting of the elders of the people, attended by the chief priests and scribes. He was brought before their council, and they said to him,

- C. If you are the Christ, tell us.
- N. He replied,
- J. If I tell you, you will not believe me, and if I question you, you will not answer. But from now on, the Son of Man will be seated at the right hand of the Power of God.
- N. Then they all said,

- C. So you are the Son of God then?
- N. He answered,
- J. It is you who say I am.
- N. They said,
- C. What need of witnesses have we now? We have heard it for ourselves from his own lips.
- N. ♦The whole assembly then rose, and they brought him before Pilate.
- They began their accusation by saying,
- C. We found this man inciting our people to revolt, opposing payment of tribute to Caesar, and claiming to be Christ, a king.
- N. Pilate put to him this question,
- O. Are you the king of the Jews?
- N. He replied,
- J. It is you who say it.
- N. Pilate then said to the chief priests and the crowd,
- O. I find no case against this man.
- N. But they persisted,
- C. He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here.
- N. 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 that 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. He said,

O. You brought this man before me 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.

N. But as one man they howled,

C. Away with him! Give us Barabbas!

N. 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.

C. Crucify him! Crucify him!

N. And for the third time he spoke to them,

O. 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.

N. 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,

J. 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?

N. 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,

J. Father, forgive them; they do not know what they are doing.

N. Then they cast lots to share out his clothing. The people stayed there watching him. As for the leaders, they jeered at him, saying,

C. He saved others; let him save himself if he is the Christ of God, the Chosen One.

N. The soldiers mocked him too, and when they approached to offer him vinegar they said,

C. If you are the king of the Jews, save yourself.

N. Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him, saying,

O. Are you not the Christ? Save yourself and us as well.

N. But the other spoke up and rebuked him,

O. Have you no fear of God at all? 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, remember me when you come into your kingdom.

N. He replied,

J. Indeed, I promise you, today you will be with me in paradise.

N. 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,

J. Father, into your hands I commit my spirit.

N. With these words he breathed his last.

All kneel and pause for a moment.

When the centurion saw what had taken place, he gave praise to God and said,

O. This was a great and good man.

N. 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. ♦

Then a member of the council arrived, an upright and virtuous man named Joseph. He had not consented to what the others had planned and carried out. He came from Arimathea, a Jewish town, and he lived in the hope of seeing the kingdom of God. This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid. It was Preparation Day and the sabbath was imminent.

Meanwhile the women who had come from Galilee with Jesus were following behind. They took note of the tomb and of the position of the body.

Then they returned and prepared spices and ointments. And on the sabbath day they rested, as the law required.

Profession of Faith (Nicene 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,

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.

The priest introduces the Prayer of the Faithful.

THE LITURGY OF THE EUCHARIST

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.