

PALM SUNDAY OF THE PASSION OF THE LORD

For use in Parish Churches of the Archdiocese of Milwaukee
To be used with the *Roman Missal, Third Typical Edition*

March 28, 2021

According to the Decree from the Congregation of Divine Worship, the liturgy for this day must take place entirely **inside the church building**; in parish churches and in other places of worship the third form of entrance is to be used.

Introductory Rites

Third Form: The Simple Entrance

At parish celebrations of Mass for this Sunday, the memorial of the Lord's entrance into Jerusalem takes place by means of a Simple Entrance.

This form does not include the Blessing & Distribution of Palms or the reading of the Palm Sunday Gospel; however, parishes are permitted to distribute palms according to the following method:

Palms should be blessed sometime in the afternoon before the Saturday evening Mass. The preferred method for distribution of palms to the congregation is to have a minister of hospitality, masked and gloved, hand each person a palm branch as they enter. Placing palms on a table for self-distribution results in too many people having contact with the palms and the table.

More information found [here](#).

While the Priest proceeds to the altar, the Entrance Antiphon with its Psalm (no. 18) or another chant on the same theme is sung. Arriving at the altar, the Priest venerates it and goes to the chair. After the Sign of the Cross, he greets the people and continues **the Mass in the usual way**.

Entrance Antiphon

Cf. Jn 12:1, 12-13; Ps. 24 (23): 9-10

If no one can sing the Entrance Antiphon, the priest reads it after he greets the people. It is important that it be read, as it is the only opportunity the people have to hear or sing anything from the story of Palm Sunday and the Lord's entrance into Jerusalem.

**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!**

While not specifically noted in the Roman Missal, rubric 17 says that after the Sign of the Cross and greeting, the priest “continues the Mass in the usual way.” Therefore, the Penitential Act is included in this liturgy.

Penitential Act

Collect

Let us pray.

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

Mass continues in the usual way.

Liturgy of the Word

The readings are proclaimed in the usual way.

The narrative of the Lord’s Passion is read without candles and without incense, with no greeting or signing of the book. It is read by a Deacon, or if there is no Deacon, by the Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest. Deacons, but not others, ask for the blessing of the Priest, as at other times before the Gospel. For pastoral reasons, the long or short form of the Passion may be read.

After the narrative of the Passion, a brief homily should take place, if appropriate. A period of silence may also be observed.

The Creed is said, and the Universal Prayer takes place.

Liturgy of the Eucharist

The Liturgy of the Eucharist is celebrated in the usual way, according to the rubrics. There is a proper Preface.

Concluding Rite

There is a proper Prayer over the People for this liturgy.