

Proper Prayers of the Mass

PALM SUNDAY

SEMI-DOUBLE PRIVILEGED SUNDAY OF THE FIRST CLASS



On Palm Sunday is reproduced the triumphal procession which accompanied our Lord when He entered Jerusalem.

Please return to;

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Commentary from the St. Andrew's Daily Missal 1952

In to-day's liturgy the twofold point of view from which the Church regards the Cross is expressed in two ceremonies, one marked by joy and the other by sadness. First comes the Blessing and Procession of Palms in which everything overflows with a holy joy, enabling us after nineteen centuries to revive the spirit of the magnificent scene of our Lord's triumphal entry into Jerusalem. Then follows the Mass with its chants and lessons relating exclusively to the sorrowful memory of our Redeemer's Passion.

THE BLESSING AND PROCESSION OF PALMS

At Jerusalem, in the fourth century, on the very spot where the event took place, was read the Gospel narrative in which we see Christ, hailed as the King of Israel and taking possession of His capital, Jerusalem. After this, a bishop, mounted on an ass, rode up to the Church of the Resurrection on the summit of the Mount of Olives, surrounded by a multitude carrying palms and singing anthems and hymns. This ceremony was preceded by the solemn reading of the passage from Exodus in which the flight from Egypt is related. God's people, encamped under the shadow of palm trees, near the twelve fountains where Moses promised them the manna, is a type of the Christian people, who, breaking off the branches of trees, bear witness that God's Son Jesus comes to deliver souls from sin, leading them to the baptismal font and nourishing them with the manna of the Eucharist.

The Church of Rome adopted this practice about the ninth century and added to it the rite of blessing those palms.

The general effect of the ceremony, with its Collect, Lesson, Gospel and Preface is not unlike the first part of a Mass. The blessing itself has a symbolic meaning which could not be better expressed than in the words of the Preface and prayers. The procession of Christians who, with palms in their hands, yearly throughout the world acclaim Christ's royal state, is made up of all the Catechumens, public penitents and faithful whom the sacraments of Baptism, Eucharist and Penance will, at Easter, unite to this glorious Victor: "And we also, with fullness of faith, retaining this as done and signified, humbly beseech Thee. O Lord, holy Father, almighty eternal God, through the same Jesus Christ, Our Lord, that in Him and through Him, whose members Thou hast pleased to make us, we may become victorious over the empire of death, and deserve to share in His glorious resurrection" (*3rd Prayer after Preface*).

It is this that is represented by the procession when it stops at the door of the Church, into which some members of the choir have already found their way. They chant alternately with the clergy the hymn *Gloria, laus*; on the one side "the angelic choir," and on the other Christ's soldiers, still plunged in the strife of battle, hailing the King of Glory each in his turn. Then the door opens after the subdeacon has knocked on it three times with the foot of the cross and the procession enters the church; so does the Cross of Christ open heaven to us and as will the elect one day enter with their Lord into eternal glory.

We should keep a blessed palm carefully in our home. This palm is a sacramental, and, fastened to a crucifix, should serve to remind us of the victory gained for us by Christ on the Cross.

INTRODUCTION TO THE BLESSING OF PALMS

After the Asperges, The celebrant is vested in alb and purple stole, with or without cope. The following antiphon is sung as an Introit:

ANTIPHON: MATT. 21. 9

Hosánna Fílio David: benedíctus qui venit in Nómine Dómini. O Rex Israël: Hósanna in excélsis.

Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest!

The celebrant, standing at the Epistle side with hands joined, says:

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

Ŕ. Et cum spírítu tuo.

Ŕ. And with thy spirit.

COLLECT

Deus, quem díligere et amáre justítia est, ineffábilis grátia tua in nobis dona múltiplica: et qui fecísti nos in morte Fílii tui speráre qua crédimus; fac nos eódem resurgénte preveníre quo téndimus. Qui tecum vivit.

O God, whom to love above all is righteousness, multiply in us the gifts of Thine ineffable grace; and since in the death of Thy Son Thou hast given us the hope for those things in which we believe, grant us through His resurrection to attain the end to which we long. Who with Thee.

LESSON: Exodus 15. 27; 16. 1-7

The subdeacon sings the following Lesson as an Epistle.

The palms, the waters, the manna and the going out of Egypt: here, already, are all the elements of the Pascal mystery.

In diébus illis: Venérunt filii Israël in Elim, ubi erant duódecim fontes aquárum, et septuagínta palmæ: et castrametáti sunt juxta aquas. Profectique sunt de Elim, et venit omnis multitúdo filiórum Israël in desértum Sin, quod est inter Elim et Sínai: quintodécimo die mensis secúndi, postquam egréssi sunt de terra Ægýpti. Et murmurávit omnis congregátio filiórum Israël contra Móysen et Aaron in solitúdine. Dixerúntque filii Israël ad eos: Utinam mórtui essémus per manum Dómini in terra Ægýpti, quando sedebámus super ollas cárnium,

In those days the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them:

et comedebámus panem in saturitatē: cur eduxístis nos in desértum istud, ut occiderétis omnem multitudínem fame? Dixit autem Dóminus ad Móysen: Ecce, ego pluam vobis panes de cælo: egrediá-tur pópulus, et cólligat quæ sufficient per síngulos dies: ut tentem eum, utrum ámbulet in lege mea an non. Die autem sexto parent quod ínferant: et sit duplum, quam colligere solébant per síngulos dies. Dixerúntque Móyses et Aaron ad omnes filios Israël: Véspere sciétis, quod Dóminus edúxerit vos de terra Ægýpti: et mane vidébitis glóriam Dómini.

ning you shall know that the Lord hath brought you forth out of the land of Egypt: and in the morning you shall see the glory of the Lord.

One of the following responsories is then sung as a Gradual:

RESPONSORY : John 11. 47-49, 50, 53

Collegérunt pontífices et Pharisæi concílium, et dixerunt: Quid fácimus, quia hic homo multa signa facit? Si dimíttimus eum sic, omnes credent in eum: * Et vénient Románi, et tollent nostrum locum et gentem. *Ÿ*. Unus autem ex illis, Cáiphas nómine, cum esset pón-tífex anni illíus, prophetávit dicens: Expedit vobis, ut unus moriá-tur homo pro pópulo, et non tota gens péreat. Ab illo ergo die cogitavérunt interfícere eum, dicéntes. * Et vénient...

Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in My law or not. But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel. In the eve-

The chief priests and the Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him; * and the Romans will come, and take away our place and nation. *Ÿ*. But one of them, called Caiphas, being the high priest that year, prophesied, saying: It is expedient for you that one man should die for the people, and that the whole nation perish not. From that day, therefore, they devised to put Him to death, saying: * And the Romans...

RESPONSORY : Matth. 26. 39, 41

In monte Olivéti orávit ad Patrem: Pater, si fieri potest, tránseat a me calix iste. * Spíritus quidem promptus est, caro autem infirma: fiat volúntas tua. *Ÿ*. Vigiláte et oráte, ut non intrétis in tentatió-nem. * Spíritus quidem...

On mount Olivet He prayer to His Father: Father, if it may be, let this chalice pass from Me. * The spirit is indeed willing, but the flesh weak; Thy will be done. *Ÿ*. Watch and pray, that ye enter not into temptation. * The spirit...

GOSPEL: MATTHEW 21. 1-9

The deacon sings the Gospel with the same introduction and ceremonies as at Mass.

In illo tēpore: Cum appropinquasset Jesus Jerosólymis, et venisset Bēthphage ad montem Olivēti: tunc misit duos discipulos suos, dicens eis: Ite in castēllum, quod contra vos est, et statim inveniētis ásinam alligátam, et pullum cum ea: sólvite et addúcite mihi: et si quis vobis áliquíd dixerit, dícite quia Dóminus his opus habet, et confestim dimittet eos. Hoc autem totum factum est, ut adimplerētur quod dictum est per Prophētam, dicentem: Dícite filiæ Sion: Ecce, Rex tuus venit tibi mansuētus, sedens super ásinam et pullum, filium subjugális. Eúntes autem discipuli, fecerunt, sicut præcépít illis Jesus. Et adduxerunt ásinam et pullum: et imposuerunt super eos vestimēta sua, et eum desuper sedere fecerunt. Plúrima autem turba stravērunt vestimēta sua in via: álii autem cædebant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicētes: Hosánna filio David: benedíctus, qui venit in nómine Dómini.

Son of David: Blessed is He that cometh in the Name of the Lord.

At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to Me: and if any man shall say anything to you, say ye that the Lord hath need of them: and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the Prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way: and the multitudes that went before and that followed cried, saying: Hosanna to the

BLESSING OF PALMS

Ÿ. Dóminus vobíscum.

Ṛ. **Et cum spírítu tuo.**

Orémus.

Auge fidem in te sperántium, Deus, et súpplicum preces cleménter exáudi: véniat super nos múltiplex misericordia tua: bene ✠ dicántur et hi pálmities palmárum seu olivárum: et sicut in figúra Ecclésiæ multiplicásti Noë egrediéntem de arca,

Ÿ. The Lord be with you.

Ṛ. **And with thy spírít.**

Let us pray.

Increase, O God, the faith of them that hope in Thee, and mercifully hear the prayers of Thy suppliants: let Thy manifold mercy descend upon us, and let these branches of palm trees or olive trees be ✠ blessed: and as in a figure of

et Móysen exeúntem de Ægýpto cum filiis Israëli: ita nos portántes palmas et ramos olivárum, bonis áctibus occurrámus óbuiam Christo: et per ipsum in gáudium introëámus ætérnum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

R̄. Amen.

V̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

V̄. Sursum corda.

R̄. Habemus ad Dominum.

V̄. Gratias agamus Domino Deo nostro.

R̄. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere, Dómine sancte, Pater omnípotens, ætérne Deus. Qui gloriáris in consílio sanctórum tuórum. Tibi enim sérvíunt creatúræ tuæ: quia te solum auctórem et Deum cognóscunt, et omnis factúra tua te colláudat, et benedícunt te sancti tui. Quia illud magnum Unigéniti tui nomen coram régibus et potestátibus hujus sæculi líbera voce confiténtur. Cui assístunt Angeli et Archángeli, Throni et Dominationés: cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cónciunt, sine fine dicéntes:

the Church Thou didst multiply Noe going forth out of the ark, and Moses going out of Egypt with the children of Israel, so may we go forth with good works to meet Christ, carrying palms and olive branches; and enter through Him into eternal joy; Who with Thee and the Holy Ghost liveth and reigneth for ever and ever.

R̄. Amen.

V̄. The Lord be with you.

R̄. And with thy spirit.

V̄. Lift up your hearts.

R̄. We lift them up unto the Lord.

V̄. Let us give thanks to the Lord our God.

R̄. It is meet and right.

It is truly meet and just, right and salutary, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, almighty and everlasting God. Who dost glory in the assembly of Thy Saints. For Thy creatures serve Thee, because they acknowledge Thee as their only Creator and God: and Thy whole creation praiseth Thee, and Thy Saints bless Thee. For with fearless voice they confess that great Name of Thine only-begotten Son before the kings and powers of this world. Around whom the Angels and Archangels, the Thrones and Dominions stand; and with all the army of heaven, sing a hymn to Thy glory, saying without ceasing:

The Sanctus is sung

The celebrant continues:

Ÿ. Dóminus vobíscum.

Ŕ Et cum spírítu tuo.

Orémus.

Pétimus, Dómine sancte, Pater omnípotens, ætérne Deus: ut hanc creatúrám olívæ, quam ex ligni matéria prodíre jussísti, quamque colúmbe rédiens ad arcam próprio pértulit ore, bene ✠ dicere et sancti ✠ ficáre dignéris: ut, quicúmque ex ea recéperint, accípiant sibi protectiÓNem ánimæ et córporis: fiatque, Dómine, nostræ salútis remédium tuæ grátiae sacraméntum. Per Dóminum nostrum.

Orémus.

Deus, qui dispérsa cóngregas, et cóngregáta consérvas: qui pópulis, óbviám Jesu ramos portántibus, benedixísti: béne ✠ dic étiam hos ramos palmæ et olívæ, quos tui fámuli ad honórem nóminis tui fidéliter suscípiunt: ut, in quemcúmque locum introdúcti fúerint, tuam benedictiÓNem habitatóres loci illíus consequántur: et omni adversitáte effugáta, déxtera tua prótegat, quos rédemít Jesus Christus Fílius tuus Dóminus noster: Qui tecum.

Oremus.

Deus, qui miro dispositiÓNis órđine, ex rebus étiam insensibílibus, dispensatiÓNem nostræ salútis osténdere voluísti: da, quæsumus; ut devóta tuórum corda fidélium salúbriter intéllegant quid mýstice désígnat in factó, quod hódie, cælésti lúmíne affláta, Redemptóri óbvi-

Ÿ. The Lord be with you.

Ŕ And with thy spirit.

Let us pray.

We beseech Thee, O holy Lord, Father, almighty and eternal God, that Thou wouldst vouchsafe to bless ✠ and sanctify ✠ this creature of the olive tree, which Thou hast caused to shoot forth from the substance of the wood, and which the dove returning to the ark brought in its mouth: that all who receive it may find protection of soul and body; and that it may become, O Lord, a saving remedy and the sacred sign of Thy grace. Through our Lord.

Let us pray.

O God, who dost gather what is dispersed, and preserve what is gathered together; who didst bless the people who went forth to meet Jesus, bearing branches of palms; bless ✠ likewise these branches of palm and olive, which Thy servants receive faithfully in honour of Thy Name; that into whatever place they may be brought, those who dwell therein may obtain Thy blessing, and all adversities being removed, Thy right hand may protect those who have been redeemed by our Lord Jesus Christ, Thy Son. Who liveth.

Let us pray.

O God, who, by the wonderful order and disposition, hast been pleased to manifest the dispensation of our salvation even from things insensible: grant, we beseech Thee, that the devout hearts of Thy faithful may profitably understand what is mystically signified when

am procedens, palmárum atque olivárum ramos vestígiis ejus turba substrávit. Palmárum ígitur rami de mortis príncipe triúmphos exspéctant; súrculi vero olivárum spirituálem unctiónem advenisse quodámmodo clamant. Intelléxit enim jam tunc illa hóminum beáta multitúdo præfigurári: quia Redémptor noster, humanis cóndolens misériis, pro totíus mundi vita cum mortis príncipe esset pugnáturus ac moriéndo triumpháturus. Et ídeo tália óbsequens ministrávit, quæ in illo ei triúmphos victóriæ et misericórdiæ pinguédinem declarárent. Quod nos quoque plena fide, et factum et significátum retinéntes, te, Dómine sancte, Pater omnípotens, ætérne Deus, per eúndem Dóminum nostrum Jesum Christum suppliciter exorámus: ut in ipso atque per ipsum, cujus nos membra fieri voluísti, de mortis império victóriam reportántes, ipsíus gloriósæ resurrectiõnis partícipes esse mereámur: Qui tecum vivit.

Orémus.

Deus, qui, per olivæ ramum, pacem terris colúmbam nuntiáre jussísti: præsta, quæsumus; ut hos olivæ ceterarúmque arbórum ramos cælésti bene ✠ dictione sanctífices: ut cuncto pópulo tuo proficiant ad salútem. Per Christum, Dóminum nostrum.

℞. Amen

Orémus.

Bene✠dic, quæsumus, Dómine, hos palmárum seu olivárum ramos: et præsta; ut, quod pópulus tuus in tui veneratiõ-

on this day the multitude, taught by a heavenly illumination, went forth to meet their Redeemer, and strewed branches of palms and olive at His feet. The branches of palms, therefore, signify His triumphs over the prince of death; and the branches of olive proclaim, the coming of a spiritual unction. For that blessed company of men understood that these things were then prefigured; that our Redeemer, compassionating human miseries, was about to fight with the prince of death for the life of the whole world, and, by dying, to triumph. For which cause they dutifully ministered such things as signified in Him the triumphs of victory and the richness of mercy. And we also, with full faith, retaining this as done and signified, humbly beseech Thee, O holy Lord, Father almighty, everlasting God, through the same Jesus Christ our Lord, that in Him and through Him, whose members Thou hast been pleased to make us, we may become victorious over the empire of death, and may deserve to be partakers of His glorious Resurrection. Who liveth.

Let us pray.

O God, who by an olive branch didst command the dove to proclaim peace to the world: sanctify, we beseech Thee, by Thy heavenly ✠ benediction these branches of the olive and other trees; that they may serviceable to all Thy people unto salvation. Through Christ our Lord.

℞. Amen.

Let us pray.

Bless, ✠ we beseech Thee, O Lord, these branches of palm or olive: and grant that what Thy people today bodily

nem hodierna die corporaliter agit, hoc spirituáliter summa devotióne perficiat, de hoste victóriam reportádo et opus misericórdiæ summópere diligéndo. Per Dóminum.

The celebrant sprinkles the palms with Holy water and incenses them. He then concludes the blessing with this last prayer.

Ÿ. Dóminus vobíscum.

Ř. Et cum spírítu tuo.

Orémus.

Deus, qui Fílium tuum Jesum Christum, Dóminum nostrum, pro salute nostra in hunc mundum misísti, ut se humiliáret ad nos et nos revocáret ad te: cui étiam, dum Jerúsalem veniret, ut adimpléret Scripturas, credéntium populórum turba, fidelíssima devotióne, vestiménta sua cum ramis palmárum in via sternébant: præsta, quæsumus; ut illi fidei viam præparémus, de qua, remoto lápide offénsiõnis et petra scándali, fróndeant apud te ópera nostra justítiæ ramis: ut ejus vestigia sequi mereámur: Qui tecum.

perform for Thy honour, they may perfect spiritually with the utmost devotion, by gaining the victory over the enemy, and ardently loving every work of mercy. Through our Lord.

Ÿ. The Lord be with you.

Ř. And with thy spirit.

Let us pray.

O God, who for our salvation didst send into this world Thy Son Jesus Christ our Lord, that He might humble Himself for us and call us back to Thee; for whom also, as He came to Jerusalem to fulfil the Scriptures, a multitude of faithful people, with zealous devotion, spread their garments, together with palm branches in the way: grant, we beseech Thee, that for Him we may prepare the way of faith, from which the stone of offence and rock of scandal being removed, our works may flourish before Thee with branches of justice, that so we may deserve to follow His footsteps: Who with Thee liveth.

DISTRIBUTION OF PALMS

The celebrant distributes the palms, first to the clergy, then to the faithful.

Meanwhile the choir sings:

PUERI HEBRÆORUM

Antiphon. Pueri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: Hosánna in excélsis.

Ant. Pueri Hebræórum vestiménta prosternébant in via et clamábant, dicéntes: Hosánna filio David: benedíctus, qui venit in nómine Dómini.

Antiphon. The Hebrew children bearing branches of olive, went forth to meet the Lord, crying out, and saying: Hosanna in the highest!

Ant. The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.

The antiphons are repeated if necessary. The celebrant then says the following prayer:

Ÿ. Dóminus vobíscum.

Ř. Et cum spírítu tuo.

Orémus.

Omnípotens sempitérne Deus, qui Dóminum nostrum Jesum Christum super pullum ásinæ sedére fecísti, et turbas populórum vestiménta vel ramos arbórum in via stérnere et Hosánna decantáre in laudem ipsíus docuísti: da, quæsumus; ut illórum innocéntiam imitári póssimus, et eórum méritum cónsequi mereámur. Per eúmdem Christum Dóminum nostrum.

Ř. Amen.

Ÿ. The Lord be with you.

Ř. And with thy spirit.

Let us pray.

Almighty and everlasting God, who didst ordain that our Lord Jesus Christ should sit upon the ass's colt, and didst teach the multitude to spread their garments or branches of trees in the way and to sing Hosanna to His praise: grant, we beseech Thee, that we too may imitate their innocence and deserve to obtain their merit. Through the same Christ our Lord.

Ř. Amen.

THE PROCESSION

The deacon intones:

Procedámus in pace.

Let us proceed in peace.

The choir replies:

In Nómíne Christi. Amen.

In the Name of Christ, Amen.

All carry their palms. The following antiphons, or only some of them, are sung as long as the procession lasts:

FIRST ANTIPHON: MATT. 21. 1-3, 7, 8, 9

Cum appropinquáret Dóminus Jerosólymam, misit duos ex discípulis suis, dicens: Ite in castéllum, quod contra vos est: et inveniétis pullum ásinæ alligátum, super quem nullus hóminum sedit: sólvite et addúcite mihi. Si quis vos interrogáverit, dícite: Opus Dómino est. Solvéntes adduxérunt ad Jesum: et imposuérunt illi vestiménta sua, et sedit super eum: alii expandébant vestiménta sua in via: alii ramos de arbóribus sternébant: et qui sequebántur, clamábant: Hosánna, benedíctus, qui venit in nómine Dómini: benedíctum regnum patris nostri David: Hosánna in excélsis: miserére nobis, fili David.

When our Lord drew nigh to Jerusalem, He sent two of His disciples, saying: Go ye into the village over against you; and you shall find an ass's colt tied, on which no man hath sat: loose it, and bring it to Me. If any man shall question you, say: The Lord wanteth it. They untied and brought it to Jesus, and laid their garments upon it, and He seated Himself on it; some spread their garments in the way; others strewed branches from the trees; and those who followed cried out: Hosanna! Blessed is He that cometh in the Name of the Lord; blessed be the reign of our father David! Hosanna in the highest! O Son of David, have mercy on us!

SECOND ANTIPHON: JOHN 12. 12, 13

Cum audisset pópulus, quia Jesus venit Jerosólymam, accepérunt ramos palmárum: et exiérunt ei óbviám, et clamábant púeri, dicétes: Hic est, qui ventúrus est in salútem pópuli. Hic est salus nostra et redéptio Israél. Quantus est iste, cui Throni et Dominatiónes occúrrunt! Noli timére, filia Sion: ecce, Rex tuus venit tibi, sedens super pullum ásinæ, sicut scriptum est, Salve, Rex, fabricátor mundi, qui venísti redímere nos.

When the people heard that Jesus was coming to Jerusalem, they took palm branches, and went forth to meet Him; and the children cried out, saying: This is He who is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is He whom the Thrones and Dominions go out to meet! Fear not, O daughter of Sion; behold thy King cometh to thee sitting on an ass's colt, as it is written. Hail, O King, Creator of the world, who art come to redeem us!

THIRD ANTIPHON

Ante sex dies sollémnis Paschæ, quando venit Dóminus in civitátem Jerúsalem, occurrérunt ei pueri: et in mánibus portábant ramos palmárum, et clamábant voce magna, dicétes: Hosánna in excélsis: benedíctus, qui venísti in multitúdine misericórdiæ tuæ: Hosánna in excélsis.

Six days before the solemnity of the Passover, when our Lord coming into the city of Jerusalem, the children met Him: and carried palm branches in their hands, and they cried out with a loud voice, saying: Hosanna in the highest! Blessed art Thou who art come in the multitude of Thy mercy. Hosanna in the highest!

FOURTH ANTIPHON

Occúrrunt turbæ cum flóribus et palmis Redemptóri óbviám: et victóri triumphánti digna dant obséquia: Fílium Dei ore gentes prædicant: et in laudem Christi voces tonant per núbila: Hosánna in excélsis.

The multitude goeth out to meet the Redeemer with flowers and palms, and payeth the homage due to a triumphant Conqueror: nations proclaim the Son of God; and their voices rend the skies in praise of Christ: Hosanna in the highest!

FIFTH ANTIPHON

Cum Angelis et púeris fidéles inveniámur, triumphatóri mortis clamántes: Hosánna in excélsis.

Let us join in faith with the angels and children, singing to the Conqueror of death: Hosanna in the highest!

SIXTH ANTIPHON

Turba multa, quæ convénerat ad diem festum, clamábat Dómino: Benedíctus,

A great multitude that was met together at the festival cried out to the Lord: Bles-

qui venit in nómine Dómini: Hosánna
in excélsis.

Wherever possible, the procession goes outside the church. As it returns the hymn Gloria laus is sung at the entrance to the church, the doors being closed, by a group of cantors who from within alternate with clergy and congregation outside.

HYMN: GLORIA LAUS

Glória, laus et honor tibi sit, Rex
Christe, Redémptor: Cui puerile decus
prompsit Hosánna pium.

Ā. Glória, laus...

Israël es tu Rex, Davidis et ínclita
proles: Nómine qui in Dómini, Rex
benedícite, venis.

Ā. Glória, laus...

Cœtus in excélsis te laudat cálicus
omnis, Et mortális homo, et cuncta
creáta simul.

Ā. Glória, laus...

Plebs Hebræa tibi cum palmis óbvia
venit: Cum prece, voto, hymnis,
ádsumus ecce tibi.

Ā. Glória, laus...

Hí tibi passúro solvébant múnia laudis:
Nos tibi regnánti pángimus ecce melos.

Ā. Glória, laus...

Hí placuére tibi, pláceat devótio nostra:
Rex bone, Rex clemens, cui bona cuncta
placent.

Ā. Glória, laus...

This concluded, the sub-deacon strikes the door with the foot of the cross. The door is opened at once and the procession goes into the church singing the following:

RESPONSORY

Ingrediénte Dómino in sanctam civitá-
tem, Hebræórum púeri resurrecti-
onem vitæ pronuntiántes, * Cum ramis
palmárum: Hosánna, clamábant, in
excélsis, V̄. Cum audísset pópulus,
quod Jesus veníret Jerosólymam,
xiérunt óbviám ei. * Cum ramis...

sed is He that cometh in the Name of
the Lord: Hosanna in the Highest!

Glory, praise to Thee, Redeemer blest:
to whom their glad hosannas children
poured.

Ā. Glory and praise...

Hail, Israel's King, hail! David's Son
confessed! Who comest in the Name of
Israel's Lord.

Ā. Glory and praise...

The praise in heaven the host angelic
sings; On earth mankind, with all
created things.

Ā. Glory and praise...

Thee once with palms the Jews went
forth to meet: Thee now with prayers
and holy hymns we greet.

Ā. Glory and praise...

Thee on the way to die, they crown'd
with praise; To Thee, now King on
high, our song we raise.

Ā. Glory and praise...

Thee their poor homage pleas'd, O
gracious King! Ours to accept, the best
that we can bring.

Ā. Glory and praise...

As our Lord entered the holy city, the
Hebrew children, declaring the resur-
rection of life, * With palm branches,
cried out: Hosanna in the highest. V̄.
When the people heard that Jesus was
coming to Jerusalem, they went forth to
meet Him: * With palm branches...

Mass then follows.

MASS FOR PALM SUNDAY

STATION AT AT JOHN LATERAN

After the blessing of Palms, which took place at Rome at St. Mary Major's the procession set out for the station church of St. John Lateran. In this basilica, dedicated to St. Saviour, was celebrated the Palm Sunday Mass in which the account of our Lord's Passion is the predominating theme (*gospel*). Christ's triumph was preceded by His humiliation "even to the death of the Cross" (*Epistle*). St Paul lay particular emphasis on our Lord's voluntary humiliation which was the condition of His exaltation and our redemption. While His great example is a reminder of what we owe to His sufferings, it should also teach us that only if we are "instructed by His patience" and the other lessons of the Passion may we "share in His resurrection" (*Collect*).

INTROIT : Ps. 21. 20, 22

Dómine, ne longe fácias auxiliúm tuum a me, ad defénsiónem meam áspice: líbera me de ore leonis, et a córnibus unicórnium humilitátem meam. *Ps. 21. 2.* Deus, Deus meus, réspice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum. Dómine, ne longe.

O Lord, keep not Thy help far from me; look to my defence; deliver me from the lion's mouth, and my lowness from the horns of the unicorns. *V. Ps. 21. 2* O God, my God, look upon me; why hast Thou forsaken me? Far from my salvation are the words of my sins. O Lord, keep not.

COLLECT

Omnípotens sempitérne Deus, qui humano generi, ad imitándum humilitátis exéplum, Salvatórem nostrum carnem súmere et crucem subíre fecísti: concéde propítius; ut et patiéntiæ ipsíus habére documénta et resurrectiónis consórtia mereámur. Per eúndem Dóminum nostrum.

Almighty and everlasting God, who didst will that our Saviour should take upon Him our flesh, and suffer death upon the cross, that all mankind should follow the example of His great humility; mercifully grant that we may both follow the example of His patience and also be made partakers of His Resurrection. Through the same our Lord.

EPISTLE : Philip. 2. 5-11

Fratres: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui, cum in forma Dei esset, non rapínam arbitrátus est esse se æqualem Deo: sed semetípsum exinanívit, formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obódiens usque ad mortem, mortem autem crucis. Propter

Brethren: let this mind be in you which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the

quod et Deus exaltávit illum: ei donávit illi nomen, quod est super omne nomen: (*Here all genuflect*) ut in nómine Jesu omne genu flectátur cælestium, terréstrium et inférnórum: et omnis lingua confíteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

GRADUAL : Ps. 72. 24, 1-3

Tenuísti manum dexteram meam: et in voluntáte tua deduxísti me: et cum glória assumpsísti me. *Ÿ*. Quam bonus Israël Deus rectis corde! mei autem pæne moti sunt pedes: pæne effúsi sunt gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.

TRACT : Ps. 21. 2-9, 18, 19, 22, 24, 32

Deus, Deus meus, réspice in me: quare me dereliquísti? *Ÿ*. Longe a salute mea verba delictórum meórum. *Ÿ*. Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. *Ÿ*. Tu autem in sancto hábitas, laus Israël. *Ÿ*. In te speravérunt patres nostri: speravérunt, et liberásti eos. *Ÿ*. Ad te clamavérunt, et salvi facti sunt: in te speravérunt, et non sunt confusi. *Ÿ*. Ego autem sum vermis, et non homo: oppróbrium hóminum et abjectio plebis. *Ÿ*. Omnes, qui vidébant me, aspernabántur me: locúti sunt lábiis et movérunt caput. *Ÿ*. Sperávit in Dómino, erípiat eum: salvum fáciat eum, quóniam vult eum. *Ÿ*. Ipsi vero consideravérunt et conspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam misérunt mortem. *Ÿ*. Lí-

cross. For which cause God also hath exalted Him, and hath given Him a Name which is above all names: (*Here all genuflect*) that in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Thou hast held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. *Ÿ*. How good is God to Israel, to those of an upright heart! but my feet were almost moved, my steps had well-nigh slipped, because I was jealous of sinners, seeing the prosperity of sinners.

O God, my God, look upon me; why hast Thou forsaken me? *Ÿ*. Far from my salvation are the words of my sins. *Ÿ*. O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. *Ÿ*. But Thou dwellest in the holy place, the praise of Israel. *Ÿ*. In Thee have our fathers hoped; they have hoped, and Thou hast delivered them. *Ÿ*. They cried to Thee, and they were saved; they trusted in Thee, and were not confounded. *Ÿ*. But I am a worm, and no man: the reproach of men and the outcast of the people. *Ÿ*. All they that saw Me have laughed Me to scorn; they have spoken with the lips and wagged the head. *Ÿ*. He hoped in the Lord, let Him deliver Him; let Him save Him, seeing He delighteth in Him. *Ÿ*. But

bera me de ore leónis: et a córnibus unicórnium humilitátem meam. V̄. Qui tímétis Dóminum, laudáte eum: univérsum semen Jacob, magnificáte eum. V̄. Annuntiábitur Dómino generátio ventúra: et annuntiábunt cæli justítiam ejus. V̄. Pópulo, qui nascétur, quem fecit Dóminus.

come; and the heavens shall show forth His justice. V̄. To a people that shall be born, which the Lord hath made.

All hold their palms in their hands until the end of the Gospel. Munda cor meum is not said and the Passion begins immediately after the Tract.

The Passion is sung by three deacons: the first, the chronicler (C), sings the narrative, the second, called the Synagogue (S), the words of any other person, and the third (✠) the words of Christ.

THE PASSION: MATTHEW 26. 1-75; 27. 1-66

✠ Passio Dómini nostri Jesu Christi secúndum Matthæum.

✠ The Passion of Our Lord Jesus Christ according to St. Matthew.

Judas the traitor

In illo témpore: Dixit Jesus discípulis suis: ✠ Scitis, quid post bíduum Pascha fiet, et Fílius hóminis tradétur, ut crucifigátur. C. Tunc congregáti sunt príncipes sacerdotum et senióres pópuli in átrium príncipis sacerdotum, qui dicebátur Cáiphás: et consílium fecérunt, ut Jesum dolo tenérent et occíderent. Dicébant autem: S. Non in die festo, ne forte tumúltus fieret in pópulo. C. Cum autem Jesus esset in Bethánia in domo Simónis leprósi, accéssit ad eum múlter habens alabástrum unguénti pretiósí, et effúdit super caput ipsíus recumbéntis. Vidéntes autem discípuli, indignáti sunt, dicéntes: S. Ut quid perdtio hęc? pótuít enim istud venúndari multo, et dari paupéribus. C. Sciens autem Jesus, ait illis: ✠ Quid moléstí estis huic mulferi? opus enim bonum operáta est in me.

At that time Jesus said to His disciples: ✠ You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified. C. Then were gathered together the chief priests and ancients of the people, into the court of the high priest, who was called Caiphás; and they consulted together, that by subtlety they might apprehend Jesus, and put Him to death. But they said: S. Not on the festival day, lest perhaps there should be a tumult among the people. C. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment and poured it on His head as He was at table. And the disciples seeing it had indignation, saying: S. To knowing it, said to them: ✠ Why do you trouble this woman? For she hath what

Nam semper páuperes habétis vobiscum: me autem non semper habétis. Mittens enim hæc unguéntum hoc in corpus meum, ad sepeliéndum me fecit. Amen, dico vobis, ubicúmque prædicátum fúerit hoc Evangélium in toto mundo, dicétur et, quod hæc fecit, in memóriam ejus. C. Tunc ábiit unus de duódecim, qui dicebátur Judas Iscariótes, ad príncipes sacerdotum, et ait illis: S. Quid vultis mihi dare, et ego vobis eum tradam? C. At illi constituérunt ei triginta argénteos. Et exínde quærébat opportunitátem, ut eum tráderet.

will deliver Him unto you? C. But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.

The Last Supper

Prima autem die azymórum accessérunt discipuli ad Jesum, dicéntes: S. Ubi vis parémus tibi comédere pascha? C. At Jesus dixit: ✠ Ite in civitátem ad quendam, et dícite ei: Magíster dicit: Tempus meum prope est, apud te fácio pascha cum discipulis meis. C. Et fecérunt discipuli, sicut constítuit illis Jesus, et paravérunt pascha. Véspere autem facto, discumbébat cum duódecim discipulis suis. Et edéntibus illis, dixit: ✠ Amen, dico vobis, quia unus vestrum me traditúrus est. C. Et contristáti valde, cœpérunt sínguli dícere: S. Numquid ego sum, Dómine? C. At ipse respóndens, ait: ✠ Qui intíngit mecum manum in parópside, hic me tradet. Fílius quidem hóminis vadit, sicut scriptum est de illo: vae autem hómini illi, per quem Fílius hóminis tradétur: bonum erat ei, si natus non fuísset homo ille. C. Respóndens autem Judas, qui trádidit

purpose is this waste? For this might have been sold for much and given to the poor. C. And Jesus wrought a good work upon Me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon My Body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. C. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and he said to them: S. What will you give me; and I

And on the first day of the Azymes the disciples came to Jesus, saying: S. Where wilt Thou that we prepare for Thee to eat the pasch? C. But Jesus said: ✠ Go ye into the city to a certain man, and say to him: The master saith, My time is near at hand, with thee I make the pasch with My disciples. C. And the disciples did as Jesus appointed to them; and they prepared the pasch. But when it was evening, He sat down with His twelve disciples; and whilst they were eating, He said: ✠ Amen I say to you that one of you is about to betray Me. C. And they, being very much troubled, began every one to say: S. Is it I, Lord? C. But He answering, said: ✠ He that dippeth his hand with Me in the dish, he shall betray Me. The Son of Man indeed goeth, as it is written of Him; but woe to that man by whom the Son of Man shall be betrayed; it were better for him, if that man had not been born.

eum, dixit: *S.* Numquid ego sum, Rabbi? *C.* Ait illi: ✠ Tu dixisti. *C.* Cenántibus autem eis, accépit Jesus panem, et benedíxit, ac fregit, dedítque discíplis suis, et ait: ✠ Accípíte et comédíte: hoc est corpus meum. *C.* Et accípiens cálicem, grátias egit: et dedit illis, dicens: ✠ Bíbíte ex hoc omnes. Hic est enim sanguis meus novi Testaménti, qui pro multis effundétur in remissionem peccatórum. Dico autem vobis: non bibam ámodo de hoc genímine vitis usque in diem illum, cum illud bibam vobíscum novum in regno Patris mei. *C.* Et hymno dicto, exiérunt in montem Olivéti. Tunc dicit illis Jesus: ✠ Omnes vos scándalum patiémíni in me in ista nocte. Scriptum est enim: Percútiám pastórem, et dispergéntur oves gregis. Postquam autem resurréxero, præcedám vos in Galiláam. *C.* Respóndens autem Petrus, ait illi: *S.* Et si omnes scandalizáti fúerint in te, ego numquam scandalizábor. *C.* Ait illi Jesus: ✠ Amen, dico tibi, quia in hac nocte, antequam gallus cantet, ter me negábis. *C.* Ait illi Petrus: *S.* Etiam si oportúerit me mori tecum, non te negábo. *C.* Simíliter et omnes discípluli dixérunt.

die with Thee, I will not deny Thee. *C.* And in like manner said all the disciples.

Gethsemane

Tunc venit Jesus cum illis in villam, quæ dicitur Gethsémani, et dixit discíplulis suis: ✠ Sedéte hic, donec vadam illuc et orem. *C.* Et assúmpto Petro et duóbus filiis Zebedái, cœpit contristári et mæstus esse. Tunc ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigilate mecum. *C.* Et progréssus pusillum, prócidit in fáciem suam, orans

C. And Judas that betrayed Him, answering said: *S.* Is it I, Rabbi? *C.* He saith to him: ✠ Thou hast said it. *C.* And whilst they were at supper, Jesus took bread, and blessed and broke and gave to His disciples, and said: ✠ Take ye and eat; this is My Body. *C.* And taking the chalice, He gave thanks and gave to them, saying: ✠ Drink ye all of this. For this is My testament, which shall be shed for many unto the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of My Father. *C.* And a hymn being said, they went out unto Mount Olivet. Then Jesus saith to them: ✠ All you shall be scandalized in Me this night; for it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed; but after I shall be risen again, I will go before you into Galilee. *C.* And Peter, answering, said to Him: *S.* Although all shall be scandalized in Thee, I will never be scandalized. *C.* Jesus said to him: ✠ Amen I say to thee, that in this night, before the cock crow, thou wilt deny Me thrice. *C.* Peter saith to Him: *S.* Yea, though I should

Then Jesus came with them into a country place which is called Gethsemani; and He said to His disciples: ✠ Sit you here, till I go yonder and pray. *C.* And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: ✠ My soul is sorrowful even unto death; stay you here and

Vigilate et orate, ut non intratis in tentationem. Spiritus quidem promptus est, caro autem infirma. C. Iterum secundo abiit et oravit, dicens: ✠ Pater mi, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua. C. Et venit iterum, et invenit eos dormientes: erant enim oculi eorum gravati. Et relictis illis, iterum abiit et oravit tertio, eundem sermonem dicens. Tunc venit ad discipulos suos, et dicit illis: ✠ Dormite jam et requiescite: ecce, appropinquavit hora, et Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce, appropinquavit, qui me tradet.

leaving them, He went again and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them: ✠. Sleep ye now and take your rest; behold, the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray Me.

The apprehension of Jesus

C. Adhuc eo loquente, ecce, Judas, unus de duodecim, venit, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum et senioribus populi. Qui autem tradidit eum, dedit illis signum, dicens: S. Quemcumque osculatus fuero, ipse est, tenete eum. C. Et confestim accedens ad Jesum, dixit: S. Ave, Rabbi. C. Et osculatus est eum. Dixitque illi Jesus: ✠ Amice, ad quid venisti? C. Tunc accesserunt, et manus iniecerunt in Jesum et tenuerunt eum. Et ecce, unus ex his, qui erant cum Jesu, extendens manum, exemit gladium suum, et percutiens servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi Jesus: ✠ Convertere gladium tuum in locum suum. Omnes enim, qui acceperint gladium, gladio peribunt. An

watch with Me. C. And going a little further, He fell upon His face, praying and saying: ✠. My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt. C. And He cometh to His disciples, and findeth them asleep. And He saith to Peter: ✠. What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. C. Again the second time, He went and prayed, saying: ✠. My Father, if this chalice may not pass away, but I must drink it, Thy will be done. C. And He cometh again, and findeth them sleeping, for their eyes were heavy. And

As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: S. Whomsoever I shall kiss, that is He; hold Him fast. C. And forthwith coming to Jesus, he said: S. Hail, Rabbi. C. And he kissed Him. And Jesus said to him: ✠. Friend, whereto art thou come? C. Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: ✠. Put up again thy sword into its place; for all that take the sword shall perish

putas, quia non possum rogare Patrem meum, et exhibebit mihi modo plus quam duodecim legiones Angelorum? Quomodo ergo implebuntur Scripturae, quia sic oportet fieri? C. In illa hora dixit Jesus turbis: ✠ Tamquam ad latronem existis cum gladiis, et fustibus comprehendere me: quotidie apud vos sedebam docens in templo, et non me tenuistis. C. Hoc autem totum factum est, ut adimplerentur Scripturae prophetarum. Tunc discipuli omnes, relicto eo, fugerunt.

Jesus at the palace of the High Priest

At illi tenentes Jesum, duxerunt ad Caiapham principem sacerdotum, ubi scribae et seniores convenuerant. Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum et omne concilium quaerebant falsum testimonium contra Jesum, ut eum morti traderent: et non inveniunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes et dixerunt: S. Hic dixit: Possum destruire templum Dei, et post triduum reaedificare illud. C. Et surgens princeps sacerdotum, ait illi: S. Nihil respondes ad ea, quae isti adversum te testificantur? C. Jesus autem tacebat. Et princeps sacerdotum ait illi: S. Adjuro te per Deum vivum, ut dicas nobis, si tu es Christus, Filius Dei. C. Dicit illi Jesus: ✠ Tu dixisti. Verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus caeli. C. Tunc princeps sacerdotum scidit vestimenta sua, dicens:

with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels? How then shall the Scriptures be fulfilled, that so it must be done? C. In that same hour Jesus said to the multitudes: ✠. You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the temple, and you laid not hands on Me. C. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled.

But they holding Jesus led Him to Caiaphas the high priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found none, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: S. Answerest Thou nothing to the things which these witness against Thee? C. But Jesus held His peace. And the high priest said to Him: S. I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. C. Jesus saith to him: ✠ Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the

S. Blasphemávit: quid adhuc egémus téstibus? Ecce, nunc audístis blasphemiam: quid vobis vidétur? *C.* At illi respondéntes dixerunt: *S.* Reus est mortis. *C.* Tunc exspuerunt in fáciem ejus, et cólaphis eum ceciderunt, álii autem palmas in fáciem ejus dedérunt, dicéntes: *S.* Prophetíza nobis, Christe, quis est, qui te percússit?

of their hands, saying: *S.* Prophesy unto us, O Christ, who is he that struck Thee?

The denial of Peter

C. Petrus vero sedébat foris in átrio: et accessit ad eum una ancílla, dicens: *S.* Et tu cum Jesu Galiléo eras. *C.* At ille negávit coram ómnibus, dicens: *S.* Nescio, quid dicis. *C.* Exeúnte autem illo jánuam, vidit eum ália ancílla, et ait his, qui erant ibi: *S.* Et hic erat cum Jesu Nazaréno. *C.* Et íterum negávit cum juraménto: Quia non novi hóminem. Et post pusíllum accessérunt, qui stabant, et dixerunt Petro: *S.* Vere et tu ex illis es: nam et loquela tua manífestum te facit. *C.* Tunc cœpit detestári et juráre, quia non novisset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Jesu, quod díxerat: Priúsqvam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre. Mane autem facto, consílium iniérunt omnes príncipes sacerdotum et senióres pópuli advérsus Jesum, ut eum morti tráderent. Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto práesidi.

put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor.

The despair of Judas

Tunc videns Judas, qui eum trádidit, quod damnátus esset, pœniténtia ductus,

power of God, and coming in the clouds of heaven. *C.* Then the high priest rent his garments, saying: *S.* He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? *C.* But they answering, said: *S.* He is guilty of death. *C.* Then they did spit in His face and buffeted Him; and others struck His face with the palms

But Peter sat without in the court, and there came to him a servant maid, saying: *S.* Thou also wast with Jesus the Galilean. *C.* But he denied it before them all, saying: *S.* I know not what thou sayest. *C.* And as he went out of the gate, another maid saw him, and she saith to them that were there: *S.* This man also was with Jesus of Nazareth. *C.* And again he denied it with an oath: *S.* I know not the man. *C.* And after a little while, they came that stood by and said to Peter: *S.* Surely thou also art one of them; for even thy speech doth discover thee. *C.* Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the words of Jesus which He had said: before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might

Then Judas, who betrayed Him, seeing that He was condemned, repenting

rétulit trigínta argénteos princípibus sacerdotum et senióribus, dicens: *S.* Peccávi, tradens sánguinem justum. *C.* At illi dixerunt: *S.* Quid ad nos? Tu vidéris. *C.* Et projéctis argénteis in templo, recéssit: et ábiens, láqueo se suspéndit. Príncipes autem sacerdotum, accéptis argénteis, dixerunt: *S.* Non licet eos mittere in córbonam: quia prétium ságuinis est. *C.* Consílio autem ínito, emérunt ex illis agrum figuli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille Hacéldama, hoc est, ager ságuinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremíam Prophétam, dicentem: Et accepérunt trigínta argénteos prétium appetiáti, quem appetiáverunt a filiis Israël: et dedérunt eos in agrum figuli, sicut constituit mihi Dóminus.

whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me.

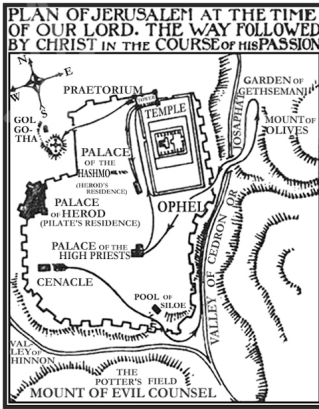
Jesus before Pilate

Jesus autem stetit ante præsídem, et interrogávit eum præsés, dicens: *S.* Tu es Rex Judæórum? *C.* Dicit illi Jesus: ✠ Tu dicis. *C.* Et cum accusarétur a princípibus sacerdotum et senióribus, nihil respóndit. Tunc dicit illi Pilátus: *S.* Non audis, quanta advérsus te dicunt testimónia? *C.* Et non respóndit ei ad ullam verbum, ita ut mirarétur præsés veheménter. Per diem autem sollémnem consuéverat præsés pópulo dimittere unum vinctum, quem voluissent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus: *S.* Quem vultis dimíttam vobis: Barábbam, an Jesum, qui dícitur Christus? *C.* Sciébat enim,

himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: *S.* I have sinned in betraying innocent blood. *C.* But they said: *S.* What is that to us? Look thou to it. *C.* And casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: *S.* It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized,

And Jesus stood before the governor, and the governor asked Him, saying: *S.* Art Thou the King of the Jews? *C.* Jesus saith to him: ✠ Thou sayest it. *C.* And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: *S.* Dost not Thou hear how great testimonies they allege against Thee? *C.* And He answered to him never a word, so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate

quod per invidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum uxor ejus, dicens: *S.* Nihil tibi et justo illi: multa enim passa sum hodie per visum propter eum. *C.* Principes autem sacerdotum et seniores persuaserunt populis, ut peterent Barabbam, Jesum vero perderent. Respondens autem praeses, ait illis: *S.* Quem



said: *S.* Whom will you that I release to you: Barabbas, or Jesus that is called Christ? *C.* For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: *S.* Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. *C.* But the chief

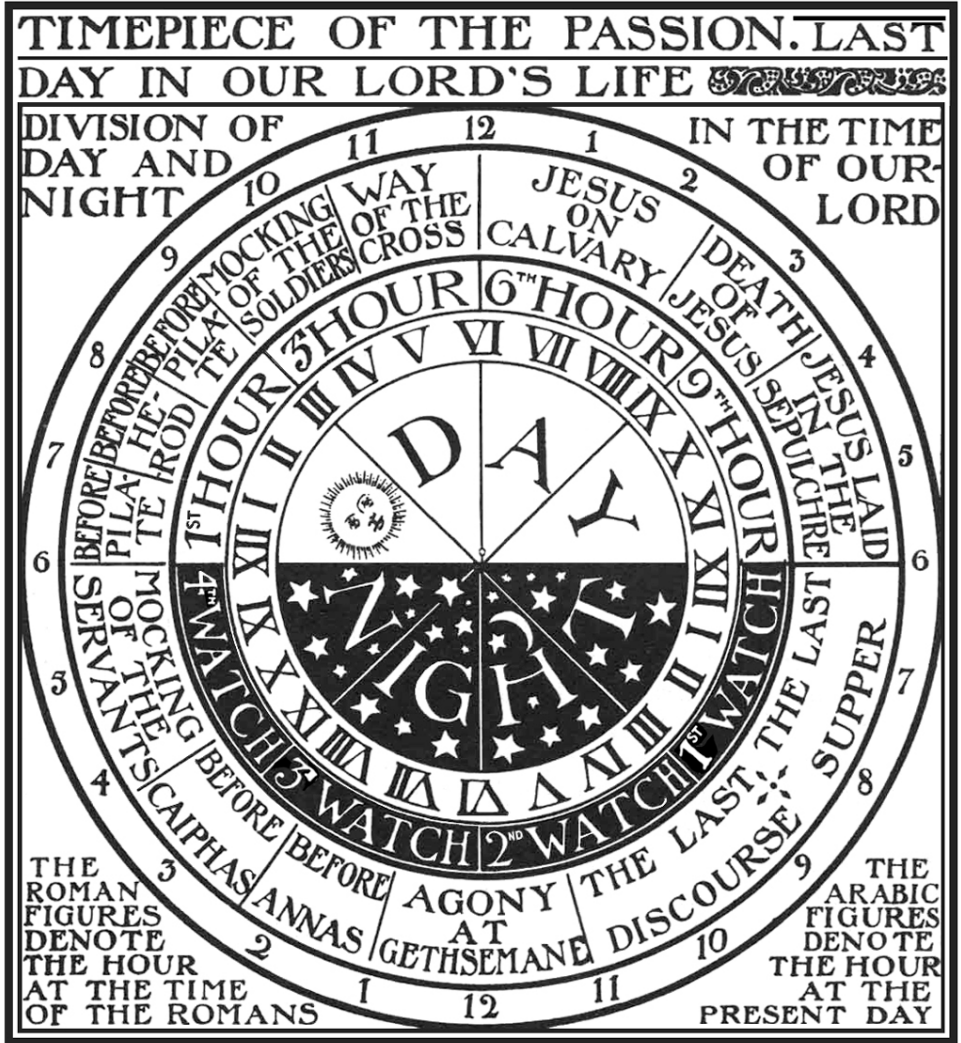
vultis vobis de duobus dimitti? *C.* At illi dixerunt: *S.* Barabbam. *C.* Dicit illis Pilatus: *S.* Quid igitur faciam de Jesu, qui dicitur Christus? *C.* Dicunt omnes: *S.* Crucifigatur. *C.* Ait illis praeses: *S.* Quid enim mali fecit? *C.* At illi magis clamabant, dicentes: *S.* Crucifigatur. *C.* Videns autem Pilatus, quia nihil proficeret, sed magis tumultus fieret: accepta aqua, lavit manus coram populo, dicens: *S.* Innocens ego sum a sanguine justi hujus: vos vid'eritis. *C.* Et respondens univ'rsus populus, dixit: *S.* Sanguis ejus super nos et super filios nostros. *C.* Tunc dimisit illis Barabbam: Jesum autem flagellatum tradidit eis, ut crucifigeretur. Tunc milites praesidis suscipientes Jesum in praetorium, congregaverunt ad eum univ'rsam cohortem: et exuentes eum, chlamydem coccineam circumdederunt ei: et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudabant ei, dicentes: *S.* Ave, Rex Judaeorum. *C.* Et exspuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illuserunt ei, exuerunt eum chlamyde et induerunt

priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: *S.* Whither will you of the two to be released unto you? *C.* But they said: *S.* Barabbas. *C.* Pilate saith to them: *S.* What shall I do then with Jesus that is called Christ? *C.* They all call: *S.* Let Him be crucified. *C.* The governor said to them: *S.* Why, what evil hath He done? *C.* But they cried out the more, saying: *S.* Let Him be crucified. *C.* And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: *S.* I am innocent of the blood of this just man; look you to it. *C.* And the whole people answering, said: *S.* His blood be upon us and upon our children. *C.* Then he released to them Barabbas, and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him. And plating a crown of thorns they put it upon His head and a reed in His right

eum vestimentis ejus, et duxerunt eum, ut crucifigerent.

Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him.

hand. And bowing the knee before Him, they mocked Him, saying: S. Hail, King of the Jews. C. And spitting upon



The Way of the Cross and the Crucifixion

Exeúntes autem, invenérunt hóminem And going out, they found a man of

Cyrenæum, nómine Simónem: hunc angariavérunt, ut tólleret crucem ejus. Et venérunt in locum, qui dicitur Gólgotha, quod est Calváriæ locus. Et dedérunt ei vinum bíbere cum felle mixtum. Et cum gustásset, nóluit bibere. Postquam autem crucifixerunt eum, divisérunt vestiménta ejus, sortem mitténtes: ut implerétur, quod dictum est per Prophétam dicentem: Divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. Et sedéntes, servábant eum. Et imposuérunt super caput ejus causam ipsíus scriptam: Hic est Jesus, Rex Judæórum. Tunc crucifíxi sunt cum eo duo latrónes: unus a dextris et unus a sinístris. Prætereúntes autem blasphemábant eum, movéntes cápita sua et dicéntes: *S.* Vah, qui déstruis templum Dei et in trídúo illud reádificas: salva temetípsum. Si Fílius Dei es, descénde de cruce. *C.* Simíliter et príncipes sacerdotum illudéntes cum scribis et senióribus, dicébant: *S.* Alios salvos fecit, seípsum non potest salvum fácere: si Rex Israël est, descéndat nunc de cruce, et crédimus ei: confídit in Deo: líberet nunc, si vult eum: dixit enim: Quia Fílius Dei sum. *C.* Idípsum autem et latrónes, qui crucifíxi erant cum eo, impropérabant ei. A sexta autem hora ténebræ factæ sunt super univérsam terram usque ad horam nonam.

a darkness over the whole earth, until the ninth hour.

The Death of Christ

Et circa horam nonam clamávit Jesus voce magna, dicens: ✠ Eli, Eli, lamma sabacthání? *C.* Hoc est: ✠ Deus meus, Deus meus, ut quid dereliquísti me? *C.*

Cyrene, named Simon; him they forced to take up His cross. And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave Him wine to drink mingled with gall; and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon my vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves; one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: *S.* Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thine own self. If Thou be the Son of God, come down from the cross. *C.* In like manner also the chief priests with the scribes and ancients, mocking, said: *S.* He saved others, Himself He cannot save; if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. *C.* And the self-same thing the thieves also that were crucified with Him reproached Him with. Now from the sixth hour there was

And about the ninth hour, Jesus cried out with a loud voice, saying: ✠ Eli, Eli, lamma sabacthani? *C.* That is: ✠ My God, My God, why hast Thou forsaken

Quidam autem illic stantes et audiéntes dicébant: *S.* Eliám vocat iste. *C.* Et continuo currens unus ex eis, accéptam spóngiam implévit acéto et impósuit arúndini, et dabat ei bíbere. Céteri vero dicébant: *S.* Sine, videámus, an véniat Eliás líberans eum. *C.* Jesus autem íterum clamans voce magna, emísit spíritum.

Here all kneel and pause for a few moments.

Et ecce, velum templi scissum est in duas partes a summo usque deórsum: et terra mota est, et petræ scissæ sunt, et monuménta apérta sunt: et multa córpora sanctórum, qui dormierant, surrexérunt. Et exeúntes de monuméntis post resurrectionem ejus, venérunt in sanctam civitátem, et apparuérunt multis. Centúrio autem et qui cum eo erant, custodiéntes Jesum, viso terrámótu et his, quæ fiébant, timuérunt valde, dicéntes: *S.* Vere Filius Dei erat iste. *C.* Erant autem ibi mulíeres multæ a longe, quæ secútæ erant Jesum a Galilæa, ministrántes ei: inter quas erat María Magdaléne, et María Jacóbi, et Joseph mater, et mater filiórum Zebedæi.

The Burial of Jesus

Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nómine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilátum, et pétiit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto córpore, Joseph invólvit illud in síndone munda. Et pósuit illud in monuménto suo novo, quod exciderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit. Erat autem ibi María Magdaléne

Me? *C.* And some that stood there and heard said: *S.* This man calleth Elias. *C.* And immediately one of them running took a sponge and filled it with vinegar and and gave Him to drink. And the others said: *S.* Let be; let us see whether Elias will come to deliver Him. *C.* And Jesus again crying with a loud voice, yielded up the ghost.

And behold the veil of the temple was rent in two from top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: *S.* Indeed this was the Son of God. *C.* And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the

et áltera María, sedéntes contra sepúlcrum.

*Here the Munda cor meum is said and the book is incensed,
The deacon then sing the following on the tone of the Gospel.*

Alterá autem die, quæ est post Parascéven, convenérunt príncipes sacerdotum et pharisæi ad Pilátum, dicéntes: Dómine, recordáti sumus, quia seductor ille dixit adhuc vivens: Post tres dies resúrgam. Jube ergo custodíri sepúlcrum usque in diem tértium: ne forte véniant discípuli ejus, et furéntur eum, et dicant plebi: Surréxit a mórtuis; et erit novíssimus error pejórior. Ait illis Pilátus: Habétis custódiam, ite, custodíte, sicut scítis. Illi autem abeúntes, muniérunt sepúlcrum, signántes lápidem, cum custódiibus.

CREDO

OFFERTORY : Ps. 68. 21, 22

Impropérium exspectávit cor meum et misériam: et sustínui, qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Concéde, quæsumus, Dómine: ut oculis tuæ majestátis munus oblátum, et grátiam nobis devotionis obtíneat, et effectum beátæ perennitátis acquírat. Per Dóminum nostrum.

COMMUNION : Matth. 26, 42.

Pater, si non potest hic calix transíre, nisi bibam illum: fiat volúntas tua.

monument and went his way. And there was Mary Magdalen and the other Mary, sitting over against the sepulchre.

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while He was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day, lest perhaps His disciples come and steal Him away and say to the people: He is risen; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know. And they departing, make the sepulchre sure, sealing the stone and setting guards.

CREED

My heart hath expected reproach and misery, and I looked for one that would grieve together with Me, but there was none: I sought for one that would Me, and I found none: and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

SECRET

Grant we beseech Thee, O Lord, that offering made in the presence of Thy majesty may procure us the grace of devotion, and effectually obtain for us a blessed eternity. Through our Lord.

Father, if this chalice may not pass away, but I must drink it, Thy will be done.

POSTCOMMUNION

Per hujus, Dómine, operatióem
mystérii: et vitia nostra purgéntur, et
justa desidéria compleántur. Per
Dóminum nostrum.

By the operation of this mystery, O
Lord, may our vices be destroyed and
our just desires fulfilled. Through our
Lord.

*When this Mass is celebrated without the Blessing of Palms the Gospel for the Blessing pg. 3 is
read as the LAST GOSPEL of the Mass.*

