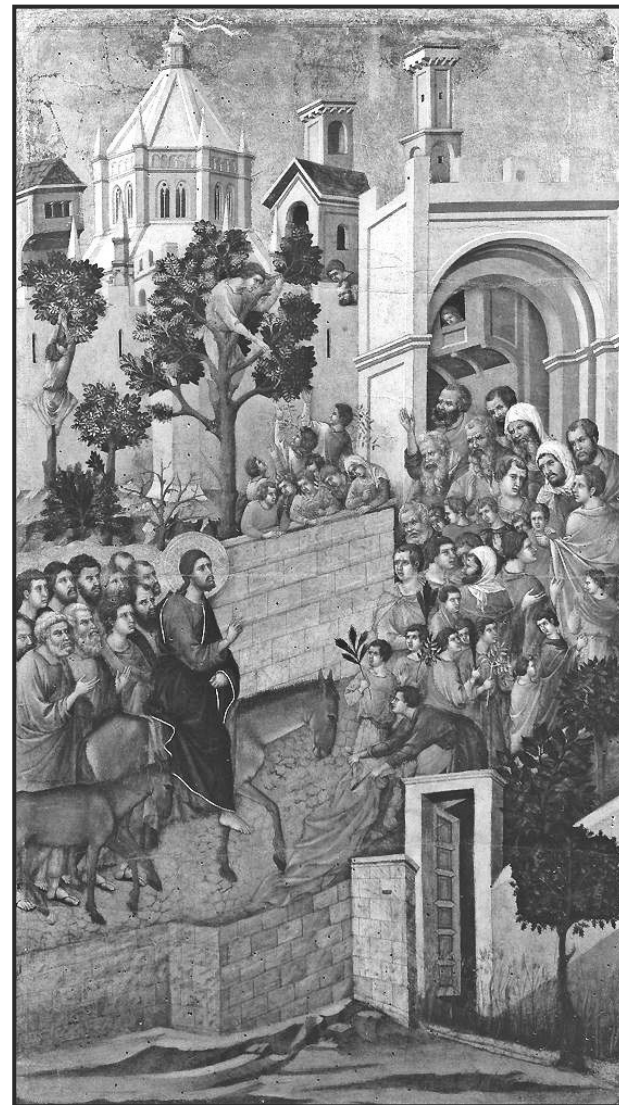


SECOND SUNDAY OF PASSIONTIDE

Palm Sunday



Entry to Jerusalem by *Duccio*, c. 1310.

THE SOLEMN PROCESSION OF PALMS

IN HONOUR OF CHRIST THE KING

BLESSING OF PALMS

This blessing may best be made in another chapel or under the open sky, so that the procession may actually lead into the church. Facing the congregation, the celebrant in red cope, or in red stole and alb, blesses the branches of palm, olive or other trees placed on a table or held by the faithful. The following Antiphon is sung:

Matthew 21. 9 ANTIPHON

Hosanna Filio David: benedictus qui venit in Nomine Domini. O Rex Isræl: Hosanna in excelsis. Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord. O King of Isræl: Hosanna in the highest!

Ÿ. Dominus vobiscum.
R. Et cum spiritu tuo.

Ÿ. The Lord be with you.
R. And with thy spirit.

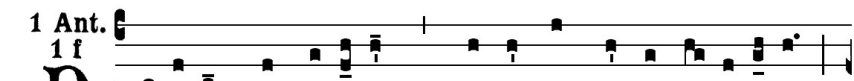
Benedic, ✠ quæsumus, Domine, hos palmarum (*seu* olivarum *aut* aliarum arborum) ramos: et præsta, ut quod populus tuus in tui venerationem hodierna die corporaliter agit, hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando et opus misericordiæ summopere diligendo. Per Dominum nostrum. Bless, ✠ we beseech Thee, O Lord, these branches of palm (*or* olive *or* other trees): and grant that what Thy people today bodily 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.

The celebrant sprinkles the palms with holy water and incenses them. If the faithful have their palms already, the celebrant and ministers may go through the church sprinkling them, or the faithful may come to the altar rails for this to be done.


DISTRIBUTION OF PALMS

The celebrant distributes the palms, first to the clergy, then to the faithful meanwhile the choir sings:


Pueri Hebraeorum FIRST ANTIPHON

1 Ant. 

P U-e-ri Hebrae-órum, * portántes rámos o-livárum,



obvi-avé-runt Dómi-no, clamán-tes et di-céntes : « Hosán-



na in excél-sis ».

PUERI Hebræorum, portantes ramos olivarum, obviaverunt Domino, clamantes, et dicentes: Hosanna in excelsis

Domini est terra et plenitudo ejus, orbis terrarum et universi qui habitant in eo. Quia ipse super maria fundavit eum, et super flumina præparabit eum. *Pueri Hebræorum.*

Attollite portas, principes, vestras: et elevamini, portæ æternales: et introibit rex gloriæ. Quis est iste rex gloriæ? Dominus fortis et potens: Dominus potens in prælio. *Pueri Hebræorum.*

Attollite portas, principes, vestras: et elevamini, portæ æternales: et introibit rex gloriæ. Quis est iste rex gloriæ? Dominus virtutum ipse est rex gloriæ. *Pueri Hebræorum.*

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula seculorum. Amen. *Pueri Hebræorum.*

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


The earth is the Lord's and the fullness thereof: the world and they that dwell therein. For He hath founded it upon the seas: and hath prepared it upon the rivers. *Hebrew children.*

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in! "Who is this King of Glory?" "The Lord who is strong and mighty, the Lord mighty in battle." *Hebrew children.*

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in! "Who is this King of Glory?" "The Lord of hosts, He is the King of Glory." *Hebrew children.*

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Hebrew children.*

Pueri Hebræorum SECOND ANTIPHON

2 Ant. 

P U-e-ri Hebrae-órum * vestiménta prosternébant in
 ví-a, et clamábant di-céntes : « Hosánna fí-li-o Dávid :
 benedíctus qui vénit in nómine Dómi-ni ».

PUERI Hebræorum vestimenta prosternebant in via, et clamabant dicentes: Hosanna Filio David: benedictus, qui venit in Nomine Domini.

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.

PSALM 46

OMNES gentes, plaudite manibus: jubilate Deo in voce exsultationis. Quoniam Dominus excelsus, terribilis, rex magnus super omnem terram. *Pueri Hebraeorum vestimenta.*

O clap your hands, all ye nations: shout unto God with the voice of joy, for the Lord is high, terrible: a great king over all the earth. *Hebrew children spread their garments.*

Subjecit populos nobis: et gentes sub pedibus nostris. Elegit nobis hereditatem suam: speciem Jacob, quam dilexit. *Pueri Hebraeorum vestimenta.*

He has subdued the peoples under us; and the nations under our feet. He has chosen for us His inheritance, the beauty of Jacob which He hath loved. *Hebrew children spread their garments.*

Ascendit Deus in jubilo: et Dominus in voce tubæ. Psallite Deo nostro, psallite: psallite regi nostro, psallite. *Pueri Hebraeorum vestimenta.*

God has ascended with jubilation, and the Lord with the sound of the trumpet. Sing praises to our God, sing ye: Sing praises to our king, sing ye. *Hebrew children spread their garments.*

Quoniam rex omnis terræ Deus: psallite sapienter. Regnabit Deus super gentes: Deus sedet super sedem sanctam suam. *Pueri Hebraeorum vestimenta.*

For God is the king of all the earth: sing ye wisely. God shall reign over the nations: God sitteth on His holy throne. *Hebrew children spread their garments.*

Principes populorum congregati sunt cum Deo Abraham: quoniam dii fortes terræ vehementer elevati sunt. *Pueri Hebraeorum vestimenta.*

The princes of the people are gathered together, with the God of Abraham: For to God belong the powerful of the earth, He is greatly exalted. *Hebrew children spread their garments.*

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sacula seculorum. Amen. *Pueri Hebraeorum vestimenta.*

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. *Hebrew children spread their garments.*

These psalms are repeated as far as the Gloria Patri, until the end of the distribution of palms.

After the distribution of the palms the following Gospel is sung by the deacon, with the same ceremonies as at Mass.

Matthew 21. 1-9

GOSPEL

IN illo tempore: Cum appropinquasset Jesus Jerosolymis, et venisset Bethphage ad montem Oliveti: tunc misit duos discipulos suos, dicens eis: Ite in castellum, quod contra vos est, et statim invenietis asinam alligatam, et pullum cum ea: solvite, et adducite mihi: et si quis vobis aliquid dixerit, dicite,

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

quia Dominus his opus habet, et confestim dimittet eos. Hoc autem totum factum est, ut adimpleretur quod dictum est per prophetam, dicentem: Dicite filiæ Sion: Ecce Rex tuus venit tibi mansuetus, sedens super asinam, et pullum, filium subjugalis. Euntes autem discipuli, fecerunt sicut præcepit illis Jesus. Et adduxerunt asinam, et pullum: et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via: alii autem cædebant ramos de arboribus, et sternebant in via: turbæ autem, quæ præcedebant, et quæ sequebantur, clamabant, dicentes: Hosanna Filio David: benedictus, qui venit in nomine Domini.

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

THE PROCESSION

The procession then takes place. Incense is put into the thurible, all carry palms. The deacon then sings:

Procedamus in pace.

Let us go forth in peace.

All answer:

In nomine Christi. Amen.

In the Name of Christ. Amen.

The following antiphons are sung.

FIRST ANTIPHON

OCCURRUNT turbæ cum floribus et palmis Redemptori obviam: et victori triumphanti digna dant obsequia: Filium Dei ore gentes prædicant: et in laudem Christi voces tonant per nubila: Hosanna!

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

SECOND ANTIPHON

CUM Angelis et pueris fideles inveniamur, triumphatori mortis clamantes: Hosanna in excelsis!

Let the faithful join with the Angels and children, singing to the conqueror of death: "Hosanna in the highest!"

THIRD ANTIPHON

TURBA multa, quæ convenerat ad diem festum, clamabat Domino: Benedictus qui venit in Nomine Domini: Hosanna in excelsis!

A great multitude that was met together at the festival cried out to the Lord: "Blessed is He that cometh in the Name of the Lord: Hosanna in the Highest!"

COEPERUNT omnes turbæ descendentium gaudentes laudare Deum voce magna, super omnibus quas viderant virtutibus, dicentes: Benedictus qui venit Rex in nomine Domini: pax in terra, et gloria in excelsis.

All the multitude of those going up to the city, rejoicing began to praise God with a loud voice for all the wonders that they had seen, saying: "Blessed be the King who cometh in the name of the Lord! Peace on earth and glory in the highest!"

While the procession continues, the Cantors intone the following Hymn. The faithful repeat the first two verses, as below.

HYMN: GLORIA LAUS - in honour of Christ the King

The choir :

Theodulf, Bishop of Orléans † 821

1
G Ló-ri- a, laus et hónor tí-bi sit, Rex Chríste

Redémptor : Cú- i pu- e- rí-le dé-cus prómpsit Hosán-

na pí- um.

All : Glória, laus.

GLORIA, LAUS et honor tibi sit,
 Rex Christe Redemptor: Cui
 puerile decus prompsit
 Hosanna pium.

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

Gloria, laus et honor tibi sit, Rex
 Christe Redemptor: Cui puerile
 decus prompsit Hosanna pium.

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

Isræl es tu Rex, Davidis et inclyta
 proles: Nomine qui in Domini,
 Rex benedicte, venis. *Gloria,
 laus.*

Hail, Isræl's King, hail! David's son con-
 fessed! Who comest in the name of
 Isræl's Lord. *Glory and praise.*

Coetus in excelsis te laudat cælicus
 omnis. Et mortalis homo, et
 cuncta creata simul. *Gloria, laus.*

Thy praise in heav'n the host angelic sings;
 On earth mankind, with all created things.
Glory and praise.

Plebs Hebræa tibi cum palmis
 obvia venit: Cum prece, voto,
 hymnis, adsumus ecce tibi.
Gloria, laus.

Thee once with palms the Jews went forth
 to meet; Thee now with prayers and
 holy hymns we greet. *Glory and praise.*



The Flagellation by Giotto, c. 1305.

Psalm 68. 21-22

IMPROPÉRIUM exspectávit cor meum, et misériam: et sustinui 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 óculis tuæ majestátis munus oblátum, a grátiam nobis devotiónis obtíneat, et effectum beátæ perennitátis acquirat. Per Dóminum.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui salutem humáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúgeret: et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur, súpplici confessióne dicétes:

Matthew 26. 42

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

PER hujus, Dómine, operatiónem mystérii: et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum nostrum.

OFFERTORY

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 comfort 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 the 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.

PREFACE FOR THE PASSION

It is truly meet and just, right and availing unto salvation that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God. Who didst set the salvation of mankind upon the tree of the Cross, so that whence came death, thence also life might rise again, and that he who overcame by the tree might also be overcome on the tree: through Christ our Lord. Through whom the Angels praise Thy majesty, the Dominations worship it, and the powers stand in awe. The Heavens and the heavenly hosts, and the blessed Seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise:

COMMUNION

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

POSTCOMMUNION

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

Hi tibi passuro solvebant munia laudis: Nos tibi regnanti pan-gimus ecce melos. *Gloria, laus.*
Hi placuere tibi, placeat devotio nostra: Rex bone, Rex clemens, qui bona cuncta placent. *Gloria, laus.*

OMNES collaudant nomen tuum, et dicunt: Benedictus qui venit in nomine Domini: Hosanna in excelsis.

LAUDA, Jerusalem, Dominum: * lauda Deum tuum Sion.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas: * ante faciem frigiditatem ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea: * flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob: * justitias et judicia sua Israël.

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

Gloria Patri, et Filio * et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, * et in sæcula seculorum. Amen.

Thee, on Thy way to die, they crown'd with praise; To Thee, now King on high, our song we raise. *Glory and praise.*
Thee their poor homage pleas'd, O gracious King! Ours too accept, the best that we can bring. *Glory and praise.*

FIFTH ANTIPHON

All praise Thy name and say: "Blessed is He that cometh in the name of the Lord! Hosanna in the highest!"

PSALM 147

Praise the Lord, O Jerusalem: praise they God, O Sion.

Because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Who sendeth forth His speech to the earth: His word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth His hailstones like crumbs: at His cold the waters freeze.

He shall send out His word, and shall melt them: His wind shall blow, and the waters shall run.

Who declareth His word to Jacob: His justices and His judgments to Israël.

He hath not done in like manner to any other nation: and His judgments He hath not made manifest to them.

Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and every shall be, world without end. Amen.

The fifth Antiphon Omnes collaudant is repeated.

FULGENTIBUS palmis prosternimur adveniēti Domino; huic omnes occurramus cum hymnis et canticis, glorificantes et dicentes: Benedictus Dominus!

AVE, Rex noster, Fili David, Redemptor mundi, quem prophetae praedixerunt Salvatore domui Israel esse venturum. Te enim ad salutarem victimam Pater misit in mundum, quem expectabant omnes sancti ab origine mundi, et nunc: Hosanna Filio David. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

The faithful may also sing the hymn Christus vincit, or another canticle in honour of Christ the King.

INGREDIENTE Domino in sanctam civitatem, Hebraeorum pueri resurrectionem vitae pronuntiantes, cum ramis palmarum: Hosanna, clamabant, in excelsis. Cum audisset populus, quod Jesus veniret Ierosolimam, exierunt obviam ei. Cum ramis.

When the celebrant comes with his ministers to the altar, he bows and, standing at the middle of the altar, facing the congregation, he says the following prayer.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

SIXTH ANTIPHON

With gleaming palms we pay homage to the Lord who comes: let us hasten forth to meet Him with hymns and psalms to His glory, saying: "Blessed is the Lord."

SEVENTH ANTIPHON

Hail, our King, Son of David, Redeemer of the world, whom the prophets have foresaid would come as the Saviour of the house of Israel. For the Father sent Thee into the world as a victim for our salvation, and all the holy ones from the beginning of the world were awaiting Thee and now cry: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!"

RESPONSORY

As our Lord entered the holy city, the Hebrew children, heralding the resurrection of life, with palm branches, cried out: "Hosanna in the highest!" When the people heard that Jesus was coming to Jerusalem, they went forth to meet Him: With palm branches.

V. The Lord be with you.
R. And with your spirit.

COLLECT

DOMINE Jesu Christe, Rex ac Redemptor noster, in cujus honorem, hos ramos gestantes, solemnes laudes decantavimus: concede propitius; ut, quocumque hi rami deportati fuerint, ibi tuae benedictionis gratia descendat, et, quavis daemonum iniquitate vel illusionē profligata, dextera tua protegat, quos redemit. Qui vivis et regnas.

Lord Jesus Christ, our King and our Redeemer, bearing these palms we have sung Your solemn praises; grant in Your mercy that wherever these palms are brought, there the grace of Your blessing may be poured out, every wickedness and deceit of the evil one may be set at naught and the protection of Your right hand rest on those whom You have redeemed. Who livest and reignest.

The celebrant and his ministers put on violet vestments. At the Mass following the Procession of palms the prayers at the foot of the altar are not said. During the singing of the Passion the palms are not held.

nonam clamavit Jesus voce magna, dicens: ✠ Eli, Eli, lamma sabachthani? C. Hoc est: ✠ Deus meus, Deus meus, ut quid dereliquisti me? C. Quidam autem illic stantes, et audientes, dicebant: S. Eliam vocat iste. C. Et continuo currens unus ex eis, acceptam spongiam implevit aceto et imposuit arundini, et dabat ei bibere. Ceteri vero dicebant: S. Sine, videamus an veniat Elias liberans eum. C. Jesus autem iterum clamans voce magna, emisit spiritum.

cried with a loud voice, saying: Eli, Eli, lamma sabachthani? That is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost.

[Here kneel for a few moments]

Et ecce velum templi scissum est in duas partes a summo usque deorsum: et terra mota est, et petrae scissae sunt et monumenta aperta sunt: et multa corpora sanctorum, qui dormierant, surrexerunt. Et exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam civitatem, et apparuerunt multis. Centurio autem et qui cum eo erant, custodientes Jesum, viso terramoto, et his quae fiebant, timuerunt valde, dicentes: S. Vere Filius Dei erat iste. C. Erant autem ibi mulieres multae a longe, quae secute erant Jesum a Galilaea, ministrantes ei: inter quas erat Maria Magdalene, et Maria Jacobi, et Joseph mater, et mater filiorum Zebedaei.

And behold the veil of the temple was rent in two from the 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: Indeed this was the Son of God. 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.

THE BURIAL OF JESUS

Cum autem sero factum esset, venit quidam homo dives ab Arimathea, nomine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilatum, et petiit corpus Jesu. Tunc Pilatus jussit reddi corpus. Et accepto corpore, Joseph involvit illud in sindone munda. Et posuit illud in monumento suo novo, quod exciderat in petra. Et advolvit saxum magnum ad ostium monumenti, et abiit.

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 monument and went his way

cohórtem: et exuéntes eum, c h l a m y d e m c o c c i n e a m circumdedérunt ei: et plecténtes corónam de spinis, posuérunt super caput ejus, et arúndinem in dextera ejus. Et genu flexo ante eum, illudébant ei, dicéntes: **S.** Ave, Rex Judæórum. **C.** Et exspuéntes in eum, accepérunt arúndinem, et percutiebánt caput ejus. Et postquam illuserunt ei, exuérunt eum chlámide, et induérunt eum vestiméntis ejus, et duxérunt eum ut crucifigerent.

Exeúntes autem, invenérunt hóminem Cyrenæum, nómine Simónem: hunc angariavérunt, ut tólleret crucem ejus. Et venérunt in locum qui dicitur Gólgotha, quod est Calváriæ locus. Et dedérunt ei vinum bibe cum felle mixtum. Et cum gustasset, nóluit bíbere. Postquam autem crucifixerunt eum, divisérunt vestiménta ejus, sortem mitténtes: ut implerétur quod dictum est per Prophétam, dicéntem: Divisérunt sibi vestiménta mea, et super vestem meam miserunt sortem. Et sedéntes, servábant eum. Et imposuérunt super caput ejus causam ipsius scriptam: Hic est Jesus Rex Judæórum. Tunc crucifixi 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 readíficas: salva temetípsum. Si Fílius Dei es, descende de cruce. **C.** Simíliter et príncipes sacerdotum illudéntes cum scribis et senióriibus, dicébant: **S.** Alios salvos fecit, seípsum non potest salvum fácere: sí Rex Israël est, descendát 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 crucifixi erant cum eo, improperábant ei.

A sexta autem hora ténébræ factæ sunt super univérsam terram usque ad horam nonam. Et circa horam

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

THE CRUCIFIXION OF JESUS

And going out, they found a man of 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: Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thy own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: 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. And the self-same thing the thieves also that were crucified with Him reproached Him with.

Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus

THE PROPER OF THE MASS

Psalm. 21, 20, 22, 2

DOMINE, ne longe fácias auxiliúm tuum a me, ad defénsionem meam, áspice: líbera me de ore leónis, et a córnibus unicórnium humilitátem meam. *Ps. 21. 2,* Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictórum meórum. Dómine, ne longe...

OMNÍPOTENS sempitérne Deus, qui humano géneri ad imitándum humilitátis exéplum, Salvatórem nostrum carnem súmere et crucem subire fecisti: concéde propítius; ut et patiéntiæ ipsius habére documénta et resurrectiónis consórtia mereámur. Per eúndem Dóminum nostrum.

Philippians 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 æquálem Deo: sed semetípsum exinanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit ille nomen, quod est super omne nomen: (*Here all genuflect*) ut in nómine Jesu omne genu flectátur cælestium, terréstrium et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

Psalm 72. 24. 1-3

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

INTROIT

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

COLLECT

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

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, tak-ing 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 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 bend, of those that are in heaven, on earth, and under the earth: and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GRADUAL

Thou hast held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. **V̄.** 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.

DEUS, Deus meus, respice in me: quare me dereliquisti? *V.* Longe a salute mea verba delictorum meorum. *V.* Deus meus, clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. *V.* Tu autem in sancto habitas, laus Israel. *V.* In te speraverunt patres nostri: speraverunt, et liberasti eos. *V.* Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. *V.* Ego autem sum vermis, et non homo: opprobrium hominum et abjectio plebis. *V.* Omnes qui videbant me, aspernabantur me: locuti sunt labiis et moverunt caput. *V.* Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum. *V.* Ipsi vero consideraverunt et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. *V.* Libera me de ore leonis: et a cornibus unicornium humilitatem meam. *V.* Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum. *V.* Annuntiabitur Domino generatio ventura: et annuntiabunt caeli justitiam ejus. *V.* Populo, qui nascetur, quem fecit Dominus.

TRACT

O God, my God, look upon me; why hast Thou forsaken me? *V.* Far from my salvation are the words of my sins. *V.* 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. *V.* But Thou dwellest in the holy place, the praise of Israel. *V.* In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. *V.* They cried to Thee, and they were saved: they trusted in Thee, and were not confounded. *V.* But I am a worm, and no man: the reproach of men and the out-cast of the people. *V.* All they that saw me have laughed me to scorn: they have spoken with the lips and wagged the head. *V.* He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighteth in Him. *V.* But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots. *V.* Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. *V.* Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. *V.* There shall be declared to the Lord a generation to come; and the heavens shall show forth His justice. *V.* To a people that shall be born, which the Lord hath made.

Jesus autem stetit ante praesidem, et interrogavit eum praeses, dicens: *S.* Tu es rex Judaeorum? *C.* Dicit illi Jesus: X Tu dicis. *C.* Et cum accusaretur a principibus sacerdotum et senioribus, nihil respondit: Tunc dicit illi Pilatus: *S.* Non audis quanta adversum te dicunt testimonia? *C.* Et non respondit ei ad ullum verbum, ita ut miraretur praeses vehementer. Per diem autem sollemnem consuerverat praeses populo dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis dixit Pilatus: *S.* Quem vultis dimittam vobis: Barabbam, an Jesum, qui dicitur Christus? *C.* Sciebat enim 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 vultis vobis de duobus dimittiti? *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 populi, dicens: *S.* Innocens ego sum a sanguine justii hujus: vos videtis. *C.* Et respondens universus 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 universam

JESUS BEFORE PILATE

And Jesus stood before the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? 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 said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? 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: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children.

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

C. Petrus vero sedebat foris in atrio: et accessit ad eum una ancilla, dicens: **S.** Et tu cum Jesu Galileo eras. **C.** At ille negavit coram omnibus, dicens: **S.** Nescio quid dicis. **C.** Exeunte autem illo januam, vidit eum alia ancilla, et ait his, qui erant ibi: **S.** Et hic erat cum Jesu Nazareno. **C.** Et iterum negavit cum juramento: Quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro: **S.** Vere et tu ex illis es: nam et loquela tua manifestum te facit. **C.** Tunc cepit detestari, et jurare quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus verbi Jesu, quod dixerat: Priusquam gallus cantet, ter me negabis. Et egressus foras, flevit amare. Mane autem facto, consilium iniierunt omnes principes sacerdotum, et seniores populi adversus Jesum, ut eum morti traderent. Et vincit adduxerunt eum, et tradiderunt Pontio Pilato presidi.

Tunc videns Judas, qui eum tradidit, quod damnatus esset, poenitentia ductus, retulit triginta argenteos principibus sacerdotum et senioribus, dicens: **S.** Peccavi, tradens sanguinem iustum. **C.** At illi dixerunt: **S.** Quid ad nos? Tu videris. **C.** Et projectis argenteis in templo, recessit: et abiens, laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis, dixerunt: **S.** Non licet eos mittere in corbonam: quia pretium sanguinis est. **C.** Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc vocatus est ager ille Haceldama, hoc est, ager sanguinis, usque in hodiernum diem. Tunc impletum est, quod dictum est per Jeremiam prophetam, dicentem: Et acciperunt triginta argenteos pretium appetiati, quem appetiaverunt a filiis Israel: et dederunt eos in agrum figuli, sicut constituit mihi Dominus

PETER'S DENIALS

But Peter sat without in the court, and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word 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 put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor.

Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed; and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: 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 Jeremiah the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW.

Matthew 26. 36-75; 27. 1-60

The Munda cor meum is said and the Passion begins immediately. It 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 (X) the words of Christ.

IN illo tempore: Venit Jesus cum discipulis suis in villam, quae dicitur Gethsemani, et dixit discipulis suis: **X** Sedete hic, donec vadam illuc, et orem. **C.** Et assumpto Petro, et duobus filiis Zebedaei, cepit contristari et maestus esse. Tunc ait illis: **X** Tristis est anima mea usque ad mortem: sustinete hic, et vigilate mecum. **C.** Et progressus pusillum, procidit in faciem suam, orans, et dicens: **X** Pater mi, si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu. **C.** Et venit ad discipulos suos, et invenit eos dormientes: et dicit Petro: **X** Sic non potuistis una hora vigilare mecum? Vigilate, et orate, ut non intratis in tentationem. Spiritus quidem promptus est, caro autem infirma. **C.** Iterum secundo abiit, et oravit, dicens: **X** 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, eumdem sermonem dicens. Tunc venit ad discipulos suos, et dicit illis: **X** Dormite jam, et requiescite: ecce appropinquavit hora, et Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquavit qui me tradet.

JESUS IN THE GARDEN OF GETHSEMENE

At that time, Jesus came with His disciples into a country place which is called Gethsemane; and He said to His disciples: Sit you here, till I go yonder and pray. 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 watch with Me. 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. 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 weak. 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. And He cometh again, and findeth them sleeping: for their eyes were heavy. And 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.

✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte mecum. **C.** Et progréssus pusíllum, prócidit in fáciem suam, orans, et dicens: ✠ Pater mi, si possibile est, tránseat a me calix iste. Verúmtamen non sicut ego volo, sed sicut tu. **C.** Et venit ad discípulos suos, et invénit eos dormiéntes: et dicit Petro: ✠ Sic non potuístis una hora vigiláre mecum? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro autem infirma. **C.** Iterum secúndo ábiit, et orávit, dicens: ✠ Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. **C.** Et venit íterum, et invénit eos dormiéntes: erant enim óculi eórum graváti. Et relíctis illis, íterum ábiit, et orávit tértio, eúmdem sermón-em dicens. Tunc venit ad discípulos suos, et dicit illis: ✠ Dormíte jam, et requiescíte: ecce appropinquávit hora, et Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce appropinquávit qui me tradet. **C.** Adhuc eo loquénte, ecce Judas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a princípibus sacerdotum, et senióribus pópuli. Qui autem trádidit eum, dedit illis signum dicens: **S.** Quemcúmque osculátus fuero, ipse est, tenéte eum. **C.** Et conféstim accédens ad Jesum, dixit: **S.** Ave, Rabbi. **C.** Et osculátus est eum. Dixítque illi Jesus: ✠ Amíce, ad quid venísti? **C.** Tunc accessérunt, et manus injecérunt in Jesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Jesu, exténdens manum, exémit gládium suum, et percútiens servum princípis sacerdotum, amputávit aurículam ejus. Tunc ait illi Jesus: ✠ Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio peribunt. An putas,

to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me. 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. 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 weak. 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. And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the selfsame 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 BETRAYAL OF JUDAS

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: Whomsoever I shall kiss, that is He: hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to Him: Friend, whereto art thou come? 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 with the sword. Thinkest thou that I

quia non possum rogáre Patrem meum, et exhibébit mihi modo plus quam duodecim legiões Angelórum? Quómodo ergo implebúntur Scriptúræ, quia sic opórtet fieri? **C.** In illa hora dixit Jesus turbis: ✠ Tamquam ad latrónem existis cum gládiis et fústibus comprehénderé me: quotidie apud vos sedébam docens in templo, et non me tenuístis. **C.** Hoc autem totum factum est, ut adimpleréntur Scriptúræ prophetárum. Tunc discípuli omnes, relicto eo, fugérunt. At illi tenétes Jesum, duxérunt ad Cáipham principem sacerdotum, ubi scribæ et senióres convénerant. Petrus autem sequebátur eum a longe, usque in átrium princípis sacerdotum. Et ingræssus intro, sedébat cum ministris, ut vidéret finem. Príncipes autem sacerdotum, et omne concílium, quærebant falsum testimónium contra Jesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novíssime autem venérunt duo falsi testes et dixerunt: **S.** Hic dixit: Possum destrúere templum Dei, et post trídium reádicáre illud. **C.** Et surgens prínceps sacerdotum, ait illi: **S.** Nihil respóndes ad ea, quæ isti advérsus te testificántur? **C.** Jesus autem tacébat. Et prínceps sacerdotum ait illi: **S.** Adjúro te per Deum vivum, ut dicas nobis, si tu es Chris-tus Fílius Dei. **C.** Dicit illi Jesus: ✠ Tu dixísti. Verúmtamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus cæli. **C.** Tunc prínceps sacerdotum scidit vestiménta sua, dicens: **S.** Blasphemávit: quid adhuc egémus téstibus? Ecce nunc audístis blas-phémiam: quid vobis vidétur? **C.** At illi respondéntes dixerunt: **S.** Reus est mortis. **C.** Tunc exspuérun in fáciem ejus, et coláphis eum cecidérunt, álii autem palmas in fáciem ejus dedérunt, dicéntes: **S.** Prophetíza nobis, Christe, quis est qui te percússit?

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? 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. 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 Caiphaz 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 not, 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: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. 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 power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witness? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death. Then did they spit in His face and buffeted Him; and others struck His face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck Thee?