

Palm Sunday

Purple

Semiduplex of the First Class

The Liturgy today consists of two parts. The first, the Blessing of the Palms, is structured similar to a Mass, with Collect, Lesson, Gospel, Preface and Sanctus. It concludes with the distribution of the blessed Palm branches, a procession and the solemn re-entry into the church. The second part is a normal Sunday Mass, but after the Tract the Passion according to St Matthew is sung, with its concluding part as Gospel of the Mass.

Blessing of the Palms

After the Asperges, the following ANTIPHON is sung whilst the Celebrant goes to the Epistle side of the altar for the blessing of the Palms.

ANTIPHON: *Mt. 21:9*

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

*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.*

☩ Dominus vobiscum.

☩ The Lord be with you.

☩ Et cum spiritu tuo.

☩ And with thy spirit.

Oremus.

Let us pray.

Deus, quem diligere et amare justitia est,
ineffabilis gratiæ tuæ in nobis dona multi-
plica : et qui fecisti nos in morte Filii tui
sperare quæ credimus; fac nos eodem
resurgente pervenire quo tendimus. Qui
tecum vivit.

*O God, whom to cherish and to love is righ-
teousness, multiply in us the gifts of thy ineffable
grace; and since thou hast given us in the death
of thy Son to hope for those things which we
believe, grant us by his resurrection to attain the
end to which we aspire. Who liveth and
reigneth.*

LESSON: *Exod. 15:27–16:7*

Before singing the LESSON, the Subdeacon removes his folded Chasuble, afterwards he puts it on again.

In diebus illis : Venerunt filii Israel in
Elim, ubi erant duodecim fontes aquarum,
et septuaginta palmæ : et castrametati sunt
juxta aquas. Profectique sunt de Elim, et
venit omnis multitudo filiorum Israel in
desertum Sin, quod est inter Elim et Sinai :
quintodecimo die mensis secundi, post-
quam egressi sunt de terra Ægypti. Et
murmuravit omnis congregatio filiorum

*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*

Israel contra Moysen et Aaron in solitudine. Dixeruntque filii Israel ad eos : Utinam mortui essemus per manum Domini in terra Ægypti, quando sedebamus super ollas carniū, et comedebamus panem in saturitate : cur eduxistis nos in desertum istud, ut occideretis omnem multitudinem fame? Dixit autem Dominus ad Moysen : Ecce, ego pluam vobis panes de cælo : egrediatur populus, et colligat quæ sufficient per singulos dies : ut tentem eum, utrum ambulet in lege mea, an non. Die autem sexto parent quod inferant : et sit duplum, quam colligere solebant per singulos dies. Dixeruntque Moyses et Aaron ad omnes filios Israel : Vespere scietis, quod Dominus eduxerit vos de terra Ægypti : et mane videbitis gloriam Domini.

of Israel said to them: 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 evening 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.

Whilst one of the two following RESPONSORIES is sung, the Deacon replaces his folded chasuble with a broad stole (he changes back immediately after the Gospel), and the clergy prepare for the Gospel as in a normal High Mass. If there are no Deacon and Subdeacon, the Celebrant will chant the Gospel from the Missal on the Epistle side.

RESPONSORY: *Jn. 11:47–50, 53*

Collegerunt pontifices et pharisæi concilium, et dicebant : Quid facimus, quia homo multa signa facit? Si dimittimus eum sic, omnes credent in eum : *Ne forte veniant Romani, et tollant nostrum locum, et gentem. *℣.* Unus autem ex illis, Caiphas nomine, cum esset pontifex anni illius, prophetavit dicens : Expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab illo ergo die cogitaverunt interficere eum, dicentes. *Ne forte.

*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. *℣.* But one of them, named 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.*

or RESPONSORY: *cf. Mt. 26:39, 41*

In monte Oliveti oravit ad Patrem : Pater, si fieri potest, transeat a me calix iste. *Spiritus quidem promptus est, caro autem infirma : fiat voluntas tua. *℣.* Vigilate, et orate, ut non intretis in tentationem. *Spiritus.

*On Mount Olivet he prayed to his Father: Father, if it be possible, let this chalice pass from me. *The spirit indeed is willing, but the flesh is weak : thy will be done. ℣ Watch and pray, that ye enter not into temptation. *The spirit.*

GOSPEL: *Mt. 21:1–9*

Sequentia sancti Evangelii secundum Matthæum.

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, 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 sternerant in via : turbæ autem, quæ præcedebant, et quæ sequebantur, clamabant, dicentes : Hosanna filio David : Benedictus, qui venit in nomine Domini.

Continuation of the holy Gospel according to St Matthew.

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 any thing 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 Son of David : Blessed is he that cometh in the name of the Lord.

The Celebrant then blesses the palms, standing at the Epistle side of the altar.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Oremus.

Auge fidem in te sperantium, Deus, et supplicum preces clementer exaudi : veniat super nos multiplex misericordia tua : benedicantur et hi palmites palmarum, seu olivarum : et sicut in figura Ecclesie multiplicasti Noe egredientem de arca, et Moysen exeuntem de Ægypto cum filiis Israel; ita nos portantes palmas, et ramos olivarum bonis actibus occurramus obviam Christo : et per ipsum in gaudium introeamus æternum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

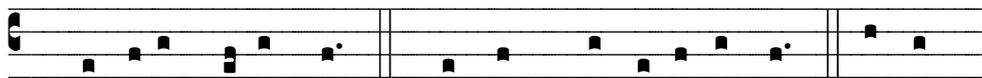
℣. *The Lord be with you.*

℞. *And with thy spirit.*

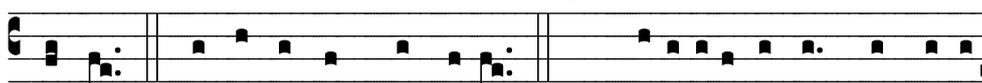
Let us pray.

Increase, O God, the faith of those that hope in thee, and mercifully hear the prayers of thy suppliants; let thy manifold mercy come upon us. May these branches of palm trees or olive trees be blessed; and as in a figure of the Church thou didst multiply Noah going forth from the ark, and Moses going out of Egypt with the children of Israel, so may we, carrying palms and boughs of olive trees, go forth to meet Christ with good works, and enter through him into eternal joy. Who with thee and the Holy Ghost liveth and reigneth.

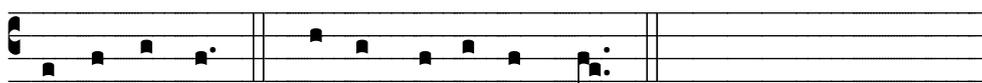
P  Er ómni- a sæ-cu-la sæ-cu-ló-rum. ℞. Amen.



℣. Dóminus vobís-cum. ℞. Et cum spí-ri-tu tu- o. ℣. Sursum



corda. ℞. Habémus ad Dóminum. ℣. °Gratias agámus Dómino



De- o nostro. ℞. Dignum et justum est.

℣. *World without end.*

℞. *Amen.*

℣. *The Lord be with you.*

℞. *And with thy spirit.*

℣. *Lift up your hearts.*

℞. *We have lifted them up unto the Lord.*

℣. °*Let us give thanks to the Lord our God.*

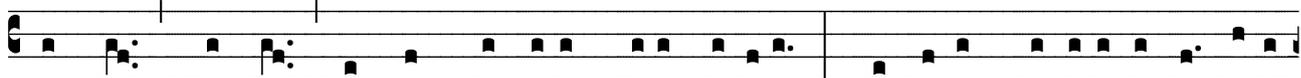
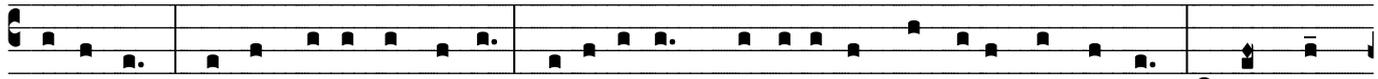
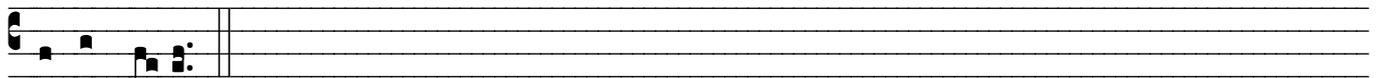
℞. *It is meet and just.*

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui gloriaris in consilio sanctorum tuorum. Tibi enim serviunt creaturæ tuæ : quia te solum auctorem et Deum cognoscunt, et omnis factura tua te collaudat, et benedicunt te sancti tui. Quia illud magnum Unigeniti tui nomen coram regibus et potestatibus hujus sæculi libera voce confitentur. Cui assistunt Angeli et

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God; who art glorified in the assembly of thy saints. For thy creatures serve thee, because they acknowledge thee for their only Creator and God. All that thou hast made praise thee, and thy saints bless thee; because they confess with freedom, before the kings and powers of this world, the great name of thy only-begotten Son. The angels and archangels, the thrones and

Archangeli, Throni et Dominationes, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ concinunt, sine fine dicentes :

dominions stand before thee, and with all the hosts of the heavenly army sing the hymn of thy glory, saying without end:

S  Anctus, * Sanctus, Sanctus Dóminus Deus Sábaoth. Ple-ni sunt cæli et terra glóri-
 a tu- a. Ho-sánna in excélsis. Benedíctus qui venit in nómine Dómi-ni. Ho-sánna
 in excélsis.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus.

Petimus, Domine sancte, Pater omnipotens, æterne Deus; ut hanc creaturam olivæ, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam proprio pertulit ore, bene † dicere et sancti † ficare digneris : ut quicumque ex ea receperint, accipiant sibi protectionem animæ et corporis : fiatque, Domine, nostræ salutis remedium, et tuæ gratiæ sacramentum. Per Dominum.

Oremus.

Deus, qui dispersa congregas, et congregata conservas : qui populis obviam Jesu ramos portantibus benedixisti : bene † dic etiam hos ramos palmæ et olivæ, quos tui famuli ad honorem nominis tui fideliter suscipiunt; ut in quencumque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur; et omni adversitate effugata, dextera tua protegat quos redemit Jesus Christus Filius tuus Dominus noster. Qui tecum vivit.

℣. *The Lord be with you.*

℟. *And with thy spirit.*

Let us pray.

We beseech thee, O holy Lord, Father almighty, eternal God, that thou wouldst vouchsafe to bless † and sancti † fy this creature of the olive-tree which thou didst cause to spring forth from the substance of 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 may it be to us, O Lord, a saving remedy, and a sacred sign of thy grace. Through our Lord.

Let us pray.

O God, who dost gather what is scattered, and preserve what is gathered; who didst bless the people that went forth to meet Jesus bearing branches of palms; bless likewise these branches of palm and olive which thy servants receive with faith in honour of thy name; that wheresoever they shall be brought, they who dwell in that place may receive thy blessing; and all adversity being removed, thy right hand may protect those who have been redeemed by Jesus Christ thy Son our Lord. Who liveth and reigneth.

Oremus.

Deus, qui miro dispositionis ordine ex rebus etiam insensibilibus, dispensationem nostræ salutis ostendere voluisti : da, quæsumus; ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie cælesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit. Palmarum igitur rami de mortis principe triumphos expectant; surculi vero olivarum, spiritualem unctionem advenisse quodammodo clamant. Intellexit enim jam tunc illa hominum beata multitudo præfigurari : quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus. Et ideo talia obsequens administravit, quæ in illo, et triumphos victoriæ, et misericordiæ pinguedinem declararent. Quod nos quoque plena fide, et factum et significatum retinentes, te, Domine sancte, Pater omnipotens, æterne Deus, per eundem Dominum nostrum Jesum Christum suppliciter exoramus : ut in ipso, atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosæ resurrectionis participes esse meramur : Qui tecum vivit.

Oremus.

Deus, qui per olivæ ramum, pacem terris columbam nuntiare jussisti : præsta, quæsumus, ut hos olivæ, ceterarumque arborum ramos, cælesti benedictione sanctifices : ut cuncto populo tuo proficiant ad salutem. Per Christum Dominum nostrum.

Let us pray.

O God, who by a wonderful order of arrangement hast been pleased to make manifest even from insensible things the dispensation of our salvation, grant, we beseech thee, that the devout hearts of the faithful may understand to advantage what is mystically meant by the fact that on this day the multitude, acting under a heavenly impulse, went forth to meet the Redeemer, and strewed branches of palm and olive under his feet: the branches of palm therefore anticipate his triumph over the prince of death, and the olive branches proclaim in a manner the coming of a spiritual unction. For that pious multitude knew then that it was prefigured that our Redeemer, taking pity on human miseries, was about to fight with the prince of death for the life of the whole world, and, by dying, to triumph. And, therefore, they dutifully administered such things as would signify in him both the triumphs of victory and the richness of mercy. We also with full faith, retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, almighty Father, eternal God, through the same Jesus Christ our Lord, that we, in him and through him, whose members thou hast pleased to make us, may gain a victory over the empire of death, and may deserve to be partakers of his glorious resurrection. Who liveth and reigneth.

Let us pray.

O God, who didst bid the dove announce peace to the earth by an olive branch; grant, we beseech thee, that these branches of the olive and other trees may be sanctified by thy heavenly benediction, and so profit all thy people unto salvation. Through Christ our Lord.

Oremus.

Benedic, quæsumus, Domine, hos palmarum, seu olivarum 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.

The Celebrant sprinkles the branches, saying Asperges me, and incenses them, saying quietly.

Ps. 50:8: Asperges me, Domine, hyssopo, et mundabor : lavabis me et super nivem dealbabor.

¶ Dominus vobiscum.

℞. Et cum spiritu tuo.

Oremus.

Deus, qui Filium tuum Jesum Christum Dominum nostrum pro salute nostra in hunc mundum misisti, ut se humiliaret ad nos, et nos revocaret ad te : cui etiam, dum Jerusalem veniret, ut adimpleret Scripturas, credentium populorum turba, fidelissima devotione vestimenta sua cum ramis palmarum in via sternebant : præsta, quæsumus; ut illi fidei viam præparemus, de qua, remoto lapide offensionis, et petra scandali, frondeant apud te opera nostra justitiæ ramis : ut ejus vestigia sequi mereamur : Qui tecum vivit.

The Faithful, kneeling at the Communion rail, receive branches from the Celebrant (kissing first the branch and then the Celebrant's hand). Meanwhile, the Choir sings the following ANTIPHONS.

ANTIPHON

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

Let us pray.

✠ Bless, we beseech thee, O Lord, these branches of palm or olive, and grant that what thy people this day perform bodily for thy honour, they may perform the same spiritually with the greatest devotion, by gaining a victory over their enemy, and ardently loving works of mercy. Through our Lord.

Ps. 50:8: Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

¶ The Lord be with you.

℞. And with thy spirit.

Let us pray.

O God, who for our salvation didst send thy Son Jesus Christ our Lord into this world that he might humble himself to us and might call us back to thee; before whom also, as he was coming to Jerusalem that he might fulfil the Scriptures, a multitude of believers with devotion full of faith strewed their garments and branches of palms in the way: grant, we beseech thee, that we may prepare for him the way of faith; that, the stone of offence and rock of scandal being removed, our works may flourish before thee with branches of justice, that so we may be found worthy to follow his footsteps. Who liveth and reigneth.

The Hebrew children, carrying olive branches, met our Lord, crying out, and saying: Hosanna in the highest.

ANTIPHON

Pueri Hebræorum vestimenta prosternebant in via, et clamabant dicentes : Hosanna filio David, benedictus qui venit in nomine Domini.

The Celebrant then washes his hands and returns to the altar.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, qui Dominum nostrum Jesum Christum super pullum asinæ sedere fecisti, et turbas populorum vestimenta vel ramos arborum in via sternere, et Hosanna decantare in laudem ipsius docuisti : da, quæsumus, ut illorum innocentiam imitari possimus, et eorum meritum consequi mereamur. Per eundem Christum Dominum nostrum.

The Deacon invites all to join the procession by singing:

℣. Procedamus in pace.

℞. In nómine Christi. Amen.

During the procession some of the following ANTIPHONS are sung:

ANTIPHON

Cum appropinquaret Dominus Jerosolymam, misit duos ex discipulis suis, dicens : Ite in castellum, quod est contra vos : et invenietis pullum asinæ alligatum, super quem nullus hominum sedit : solvite, et adducite mihi. Si quis vos interrogaverit, dicite : Opus Domino est. Solventes adduxerunt ad Jesum : et imposuerunt illi vestimenta, et sedit super eum : alii expandebant vestimenta sua in via : alii ramos de arboribus exsternebant : et qui sequebantur, clamabant : Hosanna, Benedictus qui venit in nomine Domini : benedictum regnum patris nostri David : Hosanna in excelsis : miserere nobis, fili David.

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 Lord be with you.*

℞. *And with thy spirit.*

Let us pray.

O almighty and eternal God, who didst ordain that our Lord Jesus Christ should sit on the colt of an ass, and didst inspire the crowds of people to spread their garments or branches of trees in the way, and sing Hosanna in his praise, grant, we beseech thee, that we may imitate their innocence, and deserve to obtain their recompense. Through the same Christ our Lord.

℣. *Let us go forth in peace.*

℞. *In the name of Christ. Amen.*

When our Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go ye into the village that is over against you : and you will find an ass's colt tied, on which no man hath ever sat : loose it, and bring it to me. If any man shall question you, say: Our Lord hath need of it. They loosed it and brought it to Jesus : and put their garments upon it, and he sat thereon : some spread their garments in the way : some strewed branches cut from trees : and they that followed, cried out: Hosanna, blessed is he that cometh in the name of the Lord : blessed is the kingdom of our father David : Hosanna in the highest: have mercy on us, O Son of David.

ANTIPHON

Cum audisset populus, quia Jesus venit Jerusalem, acceperunt ramos palmarum : et exierunt ei obviam, et clamabant pueri, dicentes : Hic est, qui venturus est in salutem populi. Hic est salus nostra, et redemptio Israel. Quantus est iste, cui Throni et Dominationes occurrunt. Noli timere, filia Sion : ecce Rex tuus venit tibi, sedens super pullum asinæ, sicut scriptum est. Salve Rex, fabricator mundi, qui venisti redimere nos.

When the people heard that Jesus was coming to Jerusalem, they took palm branches, and went out to meet him, and the children cried out, saying: This is he that is to 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 hast come to redeem us.

ANTIPHON

Ante sex dies sollemnis Paschæ, quando venit Dominus in civitatem Jerusalem, occurrerunt ei pueri : et in manibus portabant ramos palmarum, et clamabant voce magna dicentes : Hosanna in excelsis : benedictus qui venisti in multitudine misericordiæ : Hosanna in excelsis.

Six days before the solemnity of the Passover, when our Lord was coming into the city of Jerusalem, the children met him : and carried palm branches in their hands; and they cried with a loud voice, saying: Hosanna in the highest : blessed art thou who hast come in the multitude of thy mercy : Hosanna in the highest.

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 go out to meet our Redeemer with flowers and palms : and pay the homage due to a triumphant conqueror : nations proclaim the Son of God : and their voices rend the skies in the praise of Christ: Hosanna.

ANTIPHON

Cum Angelis et pueris fideles inveniamur, triumphatori mortis clamantes : Hosanna in excelsis.

Let us be found faithful with the angels and children singing to the conqueror of death: Hosanna in the highest.

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 our Lord : Blessed is he that cometh in the name of the Lord : Hosanna in the highest.

At the return to the church, the faithful assemble at the closed door. Some singers stand inside the door and chant the following hymn, after every stanza the first stanza is repeated by those outside. This text goes back to Theodulf of Orleans († 821).

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

Israel es tu Rex, Davidis et inclyta proles :
Nomine qui in Domini, Rex benedicte,
venis. R̄. Gloria.

Cœtus in excelsis te laudat cœlicus omnis :
Et mortalis homo, et cuncta creata
simul. R̄. Gloria.

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

Hi tibi passuro solvebant munia laudis :
Nos tibi regnanti pangimus ecce melos.
R̄. Gloria.

Hi placuere tibi, placeat devotio nostra :
Rex bone, Rex clemens, cui bona
cuncta placent. R̄. Gloria.

Afterwards, the Subdeacon knocks with the foot of the processional cross at the door, and it is opened. When entering the church, the choir sings:

RESPONSORY

Ingrediente Domino in sanctam civitatem,
Hebræorum pueri, resurrectionem vitæ
pronuntiantes : *Cum ramis palmarum
Hosanna clamabant in excelsis V̄. Cumque
audisset populus, quod Jesus veniret Jero-
solymam, exierunt obviam ei. *Cum ramis.

*Glory, praise and honour be to thee, King
Christ, Redeemer : whom the flower of
children offers a pious Hosanna. R̄. Glory.*

*Thou art the king of Israel, and the famous son
of David : blessed King, who cometh in the
name of the Lord. R̄. Glory.*

*Above, all heavenly hosts praise thee : and the
mortal man, together with all creatures. R̄.
Glory.*

*The Hebrew people came to meet thee with
palms : lo, we come to thee with prayer and
hymns. R̄. Glory.*

*They offered the due praise for thee before the
Passion : lo the tune, we sing to thee as
king. R̄. Glory.*

*They pleased thee, may also our devotion please
thee : good king, mild king, whom pleases
everything good. R̄. Glory.*

*As our Lord entered the holy city, the Hebrew
children declaring the resurrection of life: *with
palm branches, cried out: Hosanna in the
highest. V̄. When the people heard that Jesus
was to come to Jerusalem, they went out to meet
him : *with palm branches.*

Mass

Station at St John Lateran

As usual, Mass starts with the Prayer at the Foot of the Altar.

INTROIT: *cf. Ps. 21:20, 22*

Domine, ne longe facias auxilium tuum a me, ad defensionem meam aspice : libera me de ore leonis, et a cornibus unicornuorum humilitatem meam. *Ps. ibid. 1: Deus, Deus meus, respice in me : quare me dereliquisti? Longe a salute mea verba delictorum meorum. Ant.: Domine.*

O Lord, remove not thy help to a distance from me, look towards my defence: deliver me from the lion's mouth, and my lowness from the horns of the unicorns. Ps. ibid. 1: O God, my God, look upon me : why hast thou forsaken me? Far from my salvation are the words of my sins. Ant.: O Lord.

COLLECT

Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere, et crucem subire fecisti : concede propitius, ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur. Per eundem Dominum nostrum.

O almighty and eternal God, who didst cause our Saviour to take upon himself our flesh and suffer on a cross, that all mankind might imitate the example of humility; mercifully grant that we may deserve both to show proofs of his patience and to be made partakers of his resurrection. Through the same Lord.

EPISTLE: *Phil. 2:5–11*

Lectio Epistolæ beati Pauli Apostoli ad Philippenses.

Fratres : Hoc enim sentite in vobis, quod et in Christo Jesu : qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo : sed semetipsum exinanivit formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum : et donavit illi nomen, quod est super omne nomen : (*hic genuflectitur*) ut in nomine Jesu omne genu flectatur cælestium, terrestrium, et infernorum : et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

A lesson from the Epistle of St Paul the Apostle to the Philippians.

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 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 kneel); that in the name of Jesus every knee should bow, 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: Ps. 72:24, 2–3

Tenuisti manum dexteram meam : in voluntate tua deduxisti me : et cum gloria assumpsisti me. *℣.* Quam bonus Israel Deus rectis corde! Mei autem pene moti sunt pedes, pene effusi sunt gressus mei : quia zelavi in peccatoribus, pacem peccatorum videns.

Thou hast held me by my right hand, and by thy will thou hast conducted me : and with glory thou hast assumed me. ℣. How good is God to Israel, to them that are of right heart! But my feet were almost moved, my steps had well-nigh slipped : because I had a zeal on occasion of sinners, seeing the peace of sinners.

TRACT: Ps. 21:1–8, 19, 22, 24, 34

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

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

PASSION: Mt. 26:2–27:61

If possible, the PASSION is sung by three Deacons, one singing the words of Christ, one the words of all other persons, and the third singing the narrative passages (if necessary, Celebrant, Deacon and Subdeacon of the Mass can replace some or all of them). Since this is not the Gospel of the Mass, the Deacons do not ask for a blessing, nor are they accompanied by candles or incense. The faithful hold the palm branches in their hands.

Passio Domini nostri Jesu Christi
secundum Matthæum.

In illo tempore : Dixit Jesus discipulis
suis : Scitis quia post biduum Pascha fiet,
et Filius hominis tradetur ut crucifigatur?

Tunc congregati sunt principes sacerdo-
tum, et seniores populi in atrium principis
sacerdotum, qui dicebatur Caiphas : et
consilium fecerunt ut Jesum dolo tenerent,
et occiderent. Dicebant autem : Non in die
festo, ne forte tumultus fieret in populo.

Cum autem Jesus esset in Bethania in
domo Simonis leprosi, accessit ad eum
mulier habens alabastrum unguenti pretio-
si, et effudit super caput ipsius recumben-
tis. Videntes autem discipuli, indignati sunt
dicentes : Ut quid perditio hæc? Potuit
enim istud venundari multo, et dari pau-
peribus. Sciens autem Jesus, ait illis : Quid
molesti estis huic mulieri? Opus enim
bonum operata est in me. Nam semper
pauperes habetis vobiscum : me autem
non semper habetis. Mittens enim hæc
unguentum hoc in corpus meum, ad
sepeliendum me fecit. Amen dico vobis,
ubicumque prædicatum fuerit hoc Evange-
lium in toto mundo, dicetur et quod hæc
fecit in memoriam ejus.

Tunc abiit unus de duodecim, qui diceba-
tur Judas Iscariotes ad principes sacerdo-
tum, et ait illis : Quid vultis mihi dare, et
ego vobis eum tradam? At illi constitue-
runt ei triginta argenteos. Et exinde
quærebat opportunitatem ut eum traderet.

*The Passion of our Lord Jesus Christ according
to St Matthew.*

*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.*

*Then there were gathered together the chief
priests and ancients of the people, into the court
of the high priest, who was called Caiphas; and
they consulted together that by subtilty they
might apprehend Jesus, and put him to death.
But they said: Not on the festival day, lest per-
haps there should be a tumult among the people.
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: To what purpose is this waste? For this
might have been sold for much and given to the
poor. And Jesus, knowing it, said to them:
Why do you trouble this woman? For she hath
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.*

*Then went one of the twelve, who was called
Judas Iscariot, to the chief priests, and said to
them: What will you give me, and I will deliver
him unto you? But they appointed him thirty
pieces of silver. And from thenceforth he sought
opportunity to betray him.*

Prima autem die azymorum accesserunt discipuli ad Jesum, dicentes : Ubi vis parare tibi comedere pascha? At Jesus dixit : Ite in civitatem ad quendam, et dicite ei : Magister dicit : Tempus meum prope est, apud te facio pascha cum discipulis meis. Et fecerunt discipuli sicut constituit illis Jesus, et paraverunt pascha. Vespere autem facto, discumbebat cum duodecim discipulis suis. Et edentibus illis, dixit : Amen dico vobis, quia unus vestrum me traditurus est. Et contristati valde, cœperunt singuli dicere : Numquid ego sum, Domine? At ipse respondens, ait : Qui intingit mecum manum in paropside, hic me tradet. Filius quidem hominis vadit, sicut scriptum est de illo; væ autem homini illi, per quem Filius hominis tradetur : bonum erat ei, si natus non fuisset homo ille. Respondens autem Judas, qui tradidit eum, dixit : Numquid ego sum, Rabbi? Ait illi : Tu dixisti.

Cœnantibus autem eis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis, et ait : Accipite, et comedite : hoc est corpus meum. Et accipiens calicem, gratias egit : et dedit illis, dicens : Bibite ex hoc omnes. Hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis : non bibam amodo de hoc genimine vitis, usque in diem illum, cum illud bibam vobiscum novum in regno Patris mei.

Et hymno dicto, exierunt in montem Oliveti. Tunc dicit illis Jesus : Omnes vos scandalum patiemini in me, in ista nocte. Scriptum est enim : Percutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, præcedam vos in Galilæam. Respondens autem Petrus, ait illi :

And on the first day of the azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? 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, I will keep the pasch at thy house with my disciples. And the disciples did as Jesus appointed to them; and they prepared the pasch. Now, 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. And they, being very much troubled, began every one to say: Is it I, Lord? 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 the man by whom the Son of man shall be betrayed: it were better for him if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.

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. And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say unto 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.

And a hymn being said, they went out unto mount Olivet. Then Jesus said 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. And Peter answering, said to him: Although

Et si omnes scandalizati fuerint in te, ego numquam scandalizabor. Ait illi Jesus : Amen dico tibi, quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi Petrus : Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.

Tunc venit Jesus cum illis in villam, quæ dicitur Gethsemani, et dixit discipulis suis : Sedete hic donec vadam illuc, et orem. Et assumpto Petro, et duobus filiis Zebedæi, cœpit contristari, et mœstus esse. Tunc ait illis : Tristis est anima mea usque ad mortem : sustinete hic, et vigilate mecum. Et progressus pusillum, procidit in faciem suam, orans, et dicens : Pater mi, si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu. Et venit ad discipulos suos, et invenit eos dormientes : et dicit Petro : Sic non potuistis una hora vigilare mecum? Vigilare et orate, ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma. Iterum secundo abiit, et oravit, dicens : Pater mi, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua. 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.

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 : Quemcumque osculatus fuero,

all shall be scandalised in thee, I will never be scandalised. Jesus said to him: Amen I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee: and in like manner said all the disciples.

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. 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 farther, 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 is 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.

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

ipse est, tenete eum. Et confestim accedens ad Jesum, dixit : Ave Rabbi. Et osculatus est eum. Dixitque illi Jesus : Amice, ad quid venisti? 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 : Convertite gladium tuum in locum suum. Omnes enim, qui acceperint gladium, gladio peribunt. An putas, quia non possum rogare Patrem meum, et exhibebit mihi modo plus quam duodecim legiones Angelorum? Quomodo ergo implebuntur Scripturæ, quia sic oportet fieri? 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. Hoc autem totum factum est, ut adimplerentur Scripturæ prophetarum. Tunc discipuli omnes, relicto eo, fugerunt.

At illi tenentes Jesum, duxerunt ad Caiapham principem sacerdotum, ubi scribæ, et seniores convenerant. 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, quærebant falsum testimonium contra Jesum, ut eum morti traderent : et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt : Hic dixit : Possum destruere templum Dei, et post triduum reædificare illud. Et surgens princeps sacerdotum ait illi : Nihil respondes ad ea, quæ isti adversum te testificantur? Jesus autem tacebat. Et

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 by 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? 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 Caiphas the high priest, where the scribes and 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 in 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

princeps sacerdotum ait illi : Adjuro te per Deum vivum, ut dicas nobis, si tu es Christus Filius Dei. Dicit illi Jesus : Tu dixisti. Verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus cæli. Tunc princeps sacerdotum scidit vestimenta sua dicens : Blasphemavit : quid adhuc egemus testibus? Ecce nunc audistis blasphemiam : quid vobis videtur? At illi respondentem, dixerunt : Reus est mortis. Tunc exspuerunt in faciem ejus, et colaphis eum ceciderunt, alii autem palmas in faciem ejus dederunt, dicentes : Prophetiza nobis, Christe, quis est qui te percussit?

Petrus vero sedebat foris in atrio : et accessit ad eum una ancilla, dicens : Et tu cum Jesu Galilæo eras. At ille negavit coram omnibus, dicens : Nescio quid dicis. Exeunte autem illo januam, vidit eum alia ancilla, et ait his qui erant ibi : Et hic erat cum Jesu Nazareno. Et iterum negavit cum juramento : Quia non novi hominem. Et post pusillum accesserunt qui stabant et dixerunt Petro : Vere et tu ex illis es : nam et loquela tua manifestum te facit. Tunc cœpit 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 inierunt omnes principes sacerdotum, et seniores populi adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt eum, et tradiderunt Pontio Pilato præsidi. Tunc videns Judas, qui eum tradidit, quod damnatus esset, pænitentia ductus, retulit triginta argenteos principibus sacerdotum, et senioribus, dicens : Peccavi, tradens

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 witnesses? 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?

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 saith 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, to 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

sanguinem justum. At illi dixerunt : Quid ad nos? Tu videris. Et projectis argenteis in templo, recessit : et abiens, laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis, dixerunt : non licet eos mittere in corbonam : quia pretium sanguinis est. 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 acceperunt triginta argenteos pretium appretiati, quem appretiaverunt a filiis Israel : et dederunt eos in agrum figuli, sicut constituit mihi Dominus.

Jesus autem stetit ante præsidem : et interrogavit eum præses, dicens : Tu es Rex Judæorum? Dicit illi Jesus : Tu dicis. Et cum accusaretur a principibus sacerdotum, et senioribus, nihil respondit. Tunc dicit illi Pilatus : Non audis quanta adversum te dicunt testimonia? Et non respondit ei ad ullum verbum, ita ut miraretur præses vehementer. Per diem autem solemnen consueverat præses populo dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus : Quem vultis dimittam vobis : Barabbam, an Jesum, qui dicitur Christus? Sciebat enim quod per invidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum uxor ejus, dicens : Nihil tibi, et justo illi : multa enim passa sum hodie per visum propter eum. Principes autem sacerdotum, et seniores persuaserunt populis ut peterent Barabbam, Jesum vero perderent. Respondens autem præses, ait illis : Quem vultis vobis

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

And Jesus stood before the governor, and 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

de duobus dimitti? At illi dixerunt : Barabbam. Dicit illis Pilatus : Quid igitur faciam de Jesu, qui dicitur Christus? Dicunt omnes : Crucifigatur. Ait illis præses : Quid enim mali fecit? At illi magis clamabant, dicentes : Crucifigatur. Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret, accepta aqua, lavit manus coram populo, dicens : Innocens ego sum a sanguine justii hujus : vos videritis. Et respondens universus populus dixit : Sanguis ejus super nos, et super filios nostros. Tunc dimisit illis Barabbam : Jesum autem flagellatum tradidit eis, ut crucifigeretur.

Tunc milites præsidis suscipientes Jesum in prætorium, congregaverunt ad eum universam 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, illudebant ei, dicentes : Ave Rex Judæorum. Et exspuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent. Exeuntes autem, invenerunt hominem Cyrenæum, nomine Simonem : hunc angariaverunt ut tolleret crucem ejus. Et venerunt in locum, qui dicitur Golgotha, quod est Calvariæ locus. Et dederunt ei vinum bibere cum felle mixtum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, diviserunt vestimenta ejus, sortem mittentes : ut impleretur quod dictum est per Prophetam, dicentem : Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes, servabant eum. Et imposuerunt super caput ejus

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, 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. 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

causam ipsius scriptam : Hic est Jesus Rex Judæorum. Tunc crucifixi sunt cum eo duo latrones : unus a dextris, et unus a sinistris. Prætereuntes autem blasphemabant eum, moventes capita sua, et dicentes : Vah, qui destruis templum Dei, et in tri-duo illud reædificas : salva temetipsum. Si Filius Dei es, descende de cruce. Similiter et principes sacerdotum illudentes cum scribis et senioribus dicebant : Alios salvos fecit, seipsum non potest salvum facere : si Rex Israel est, descendat nunc de cruce, et credimus ei : confidit in Deo : liberet nunc, si vult eum; dixit enim : Quia Filius Dei sum. Idipsum autem et latrones, qui crucifixi erant cum eo, improperabant ei.

A sexta autem hora tenebræ factæ sunt super universam terram usque ad horam nonam. Et circa horam nonam clamavit Jesus voce magna, dicens : Eli, Eli, lamma sabachthani? Hoc est : Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illic stantes, et audientes, dicebant : Eliam vocat iste. Et continuo currens unus ex eis, acceptam spongiam implevit aceto, et imposuit arundini, et dabat ei bibere. Ceteri vero dicebant : Sine, videamus an veniat Elias liberans eum. Jesus autem iterum clamans voce magna, emisit spiritum (*hic genuflectitur, et pausat aliquantulum*). Et ecce velum templi scissum est in duas partes a summo usque deorsum : et terra mota est, et petrae scissæ 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 terræmotu, et his quæ fiebant, timuerunt valde, dicentes : Vere Filius Dei

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 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 all kneel, and a pause is made).

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

erat iste. Erant autem ibi mulieres multæ a longe, quæ secutæ erant Jesum a Galilæa, ministrantes ei : inter quas erat Maria Magdalene, et Maria Jacobi, et Joseph mater, et mater filiorum Zebedæi.

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. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum.

were 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 hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

GOSPEL: Mt. 27:61–66

The last part of the Passion is sung by the Deacon (who replaces his chasuble with the broad stole beforehand) in a way similar to how GOSPEL is normally sung in a High Mass. In some places, a special lamenting melody is used.

Altera autem die, quæ est post Parasceven, convenerunt principes sacerdotum, et pharisæi ad Pilatum, dicentes : Domine, recordati sumus quia seductor ille dixit adhuc vivens : Post tres dies resurgam. Jube ergo custodiri sepulchrum usque in diem tertium : ne forte veniant discipuli ejus, et furentur eum, et dicant plebi : Surrexit a mortuis : et erit novissimus error pejor priore. Ait illis Pilatus : Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem, cum custodibus.

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 from the dead; 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, made the sepulchre sure, sealing the stone, and setting guards.

OFFERTORY: Ps. 69:21–22, 2, 13, 14

Improperium expectavit cor meum, et miseriam : et sustinui qui simul contristaretur, et non fuit : consolantem me quæsivi, et non inveni : *Et dederunt in escam meam fel, et in siti mea potaverunt me

*My heart hath expected reproach and misery; and I looked for one that would grieve together with me, and there was none : I sought for one to comfort me, and I found none. *And they gave me gall for my food, and in my thirst they*

aceto. *℣.* Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam. *℣.* Adversum me exercebantur, qui sedebant in porta, et in me psallebant, qui bibebant vinum. *℣.* Ego vero orationem meam ad te Domine : tempus beneplaciti, Deus, in multitudine misericordiæ tuæ. *Et dederunt.

*gave me vinegar to drink. ℣. Save me, O God, for the waters are come in even unto my soul. ℣. They that sat in the gate acted against me; and they that drank wine made me their song. ℣. But as for me, my prayer is to thee, O Lord; for the time of thy good pleasure, O God. In the multitude of thy mercy. *And they gave.*

SECRET

Concede, quæsumus Domine : ut oculis tuæ majestatis munus oblatum, et gratiam nobis devotionis obtineat, et effectum beatæ perennitatis acquirat. Per Dominum.

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

Of the Holy Cross

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, æterne Deus. Qui salutem humani generis in ligno crucis constituisti : ut unde mors oriebatur, inde vita resurgeret : et qui in ligno vincebat, in ligno quoque vinceretur : per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes :

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal 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 he that overcame by the tree, on the tree also might be overcome. Through Christ our Lord : through whom the Angels praise thy majesty, the Dominions adore, the Powers tremble. The Heavens, and the Virtues of the heavens, and the blessed Seraphim, do celebrate with united joy. In union with whom, we beseech thee, that thou wouldst command our voices also to be admitted, with suppliant confession, saying:

COMMUNION: Mt. 26:42

Pater, si non potest hic calix transire, nisi bibam illum : fiat voluntas tua.

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

After the purification of the chalice, the Deacon replaces the broad stole with the folded chasuble.

POST-COMMUNION

Per hujus, Domine, operationem mysterii : *May our vices, O Lord, be destroyed, and our
et vitia nostra purgentur, et justa desideria* *righteous desires be fulfilled by virtue of these
compleantur. Per Dominum.* *mysteries. Through our Lord.*

DISMISSAL

℣. Dominus vobiscum.	℣. <i>The Lord be with you.</i>
℟. Et cum spiritu tuo.	℟. <i>And with thy spirit.</i>
℣. Benedicamus Domino.	℣. <i>Let us bless the Lord.</i>
℟. Deo Gratias.	℟. <i>Thanks be to God</i>

The Mass ends, as usual, with the BLESSING and the LAST GOSPEL.