PREFACE OF THE HOLY CROSS

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who didst establish the salvation of mankind on the tree of the Cross: that whence death rose, thence also life might rise again, and that he who overcame by a tree, by a tree also might be overcome: through Christ our Lord. Through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate. And we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise:—*Sanctus*.

VERE dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui salútem humáni géneris in ligno crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatión-es, tremunt Potestátes. Cœli, cœlorúmque virtútes ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súpplici confessióne dicéntes: —*Sanctus*.

COMMUNION (Matth. 26. 42)

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

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

POSTCOMMUNION

BY the operation of this Mystery, O Lord, may our vices be removed, and our just desires fulfilled. Through our Lord …

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

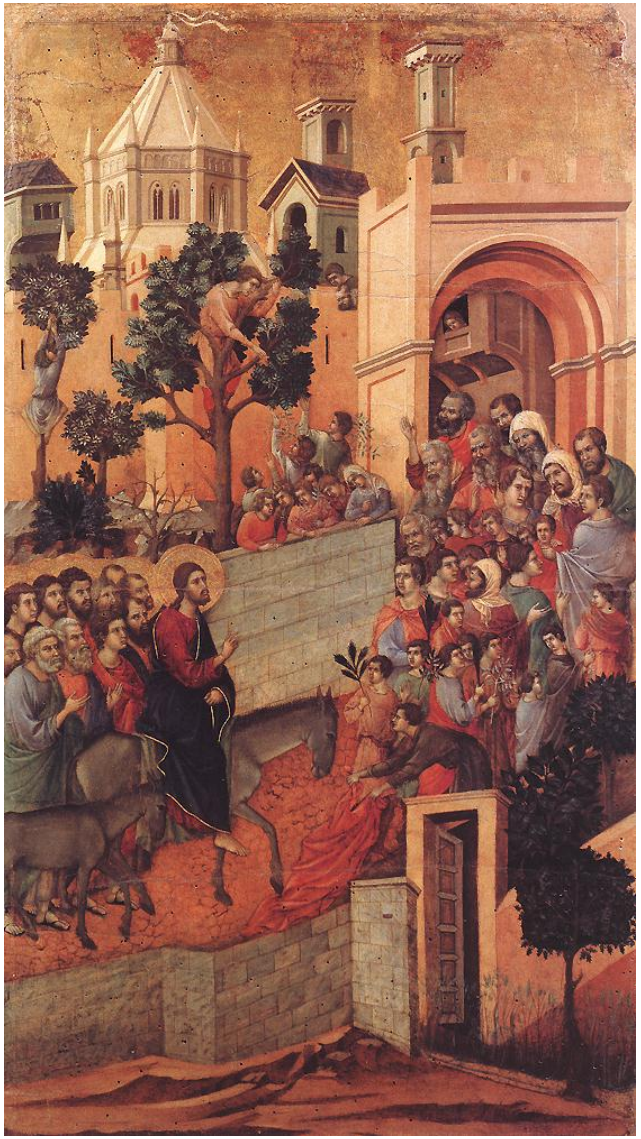


Entombment of Christ, 1438-40. Fra Angelico (c.1395.1455).

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Cover: *Entry into Jerusalem*, 1308-1311. Duccio di Buoninsegna (c.1255-c.1319).

The Solemn Procession of Palms and Proper Prayers of the Mass in the Extraordinary Form



The Second Sunday of Passiontide, or Palm Sunday
St. Stephen Church, Cleveland

THE SOLEMN PROCESSION OF PALMS

IN HONOR OF CHRIST THE KING

THE BLESSING OF PALMS

The Celebrant in red cope, with his ministers also vested in red, the red of royal triumph, proceeds to the Blessing of Palms (or of branches of olive or other trees); these are placed in the sanctuary or other suitable place.

Antiphon (Matth. 21. 9)

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!

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

The Celebrant faces the faithful and, with hands joined, sings:

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Let us pray.—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 honor, 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 Jesus Christ …

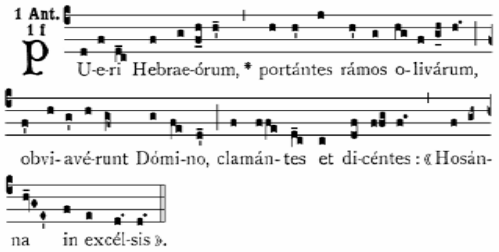
Orémus.—Bénedic, ✠ quæsumus, Dómine, hos palmárum, (*seu* olivárum *aut* aliárum árborum) ramos: et præsta, ut quod pópulus tuus in tui veneratiónem hodiérna die corporáliter agit, hoc spirituáliter summa devotióne perfíciat, de hoste victóriam reportándo, et opus misericórdiæ summópere diligéndo. Per Dóminum nostrum …

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:

Antiphon 1



HEBREW children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest.

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

Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nómine Joseph, qui et ipse discípulus erat Jesu. Hic accéssit ad Pilátum, et pétiit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto córpore, Joseph invólvit illud in síndone munda. Et pósuit illud in monuménto suo novo, quod excíderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit. — *Credo*.

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. — *Creed*.



Christ Mocked (detail), 1440-42, by Fra Angelico (c.1395-1455).

OFFERTORY (Ps. 68. 21, 22)

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

MY heart hath expected reproach and misery, and I looked for one that would grive 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

Concéde, quæsumus, Dómine: ut óculis tuæ majestátis munus oblátum, a grátiam, nobis devotiónis obtíneat, et efféctum beátæ perennitátis acquírat. Per Dóminum nostrum …

GRANT, we beseech Thee, O Lord, that the gifts offered in the sight of Thy Majesty, may procure us the grace of devotion and the reward of a blessed eternity. Through our Lord Jesus Christ …

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.

S. Alios salvos fecit, seípsum non potest salvum fácere: si rex Israël est, descéndat nunc de cruce, et crédimus ei: confídit in Deo: líberet nunc, si vult, eum; dixit enim: Quia Fílius Dei sum. *C.* Idípsum autem et latrónes, qui crucifíxi erant cum eo, improperábant ei.

Beginning of abbreviated Gospel:

[After they crucified Jesus] 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 sabacthani? 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 pause for a few moments.)* 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.

[Postquam crucifixérunt Jesum] A sexta autem hora ténebræ factæ sunt super univérsam terram usque ad horam nonam. Et circa horam nonam clamávit Jesus voce magna, dicens: ✠ Eli, Eli, lamma sabacthání? *C.* Hoc est: ✠ Deus meus, Deus meus, ut quid dereliquísti me? *C.* Quidam autem illic stantes, et audiéntes, dicébant: *S.* Eliam vocat iste. *C.* Et contínuo currens unus ex eis, accéptam spóngiam implévit acéto et impósuit arúndini, et dabat ei bíbere. Céteri vero dicébant: *S.* Sine, videámus an véniat Elías líberans eum. *C.* Jesus autem íterum clamans voce magna, emísit spíritum. *(Hic genufléctitur et pausátur aliquántulum.)* Et ecce velum templi scissum est in duas partes a summo usque deórsum: et terra mota est, et petræ scissæ sunt et monuménta apérta sunt: et multa córpora sanctórum, qui dormíerant, surrexérunt.

Abbreviated Gospel ends.

And coming out of the tombs after His resurrection, they 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.

Et exeúntes de monuméntis post resurrectiónem ejus, venérunt in sanctam civitátem, et apparuérunt multis. Centúrio autem et qui cum eo erant custodiéntes Jesum, viso terræ mótu et his quæ fiébant, timuérunt valde, dicéntes: *S.* Vere Fílius Dei erat iste. *C.* Erant autem ibi mulíeres multæ a longe, quæ secútæ erant Jesum a Galiléa, ministrántes ei: inter quas erat María Magdaléne, et María Jacóbi, et Joseph mater, et mater filiórum Zebedǽi.

Psalm 23. 1-2, 7-10

Dómini est terra et quæ replent eam: orbis terrárum et qui hábitant in eo.

The earth is the Lord's and the fullness thereof: the world and all they that dwell therein.

[The following verses, from "Nam ipse…" until "Glória Patri…", may be omitted.]

Nam ipse super mária fundávit eum: et super flúmina firmávit eum.

℟. Púeri Hebræórum …

For He hath founded it upon the seas: and hath prepared it upon the rivers.

℟. Hebrew children …

Attóllite, portæ, cápita vestra, et attóllite vos, fores antíquæ: ut ingrediátur rex glóriæ!

"Quis est iste rex gloriæ?" "Dóminus fortis et potens, Dóminus potens in prœlio."

℟. Púeri Hebræórum …

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 …

Attóllite, portæ, cápita vestra, et attóllite vos, fores antíquæ: ut ingrediátur rex glóriæ!

"Quis est iste rex gloriæ?" "Dóminus exercítuum: ipse est rex glóriæ."

℟. Púeri Hebræórum …

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 …

Glória Patri, et Fílio, et Spirítui Sancto.
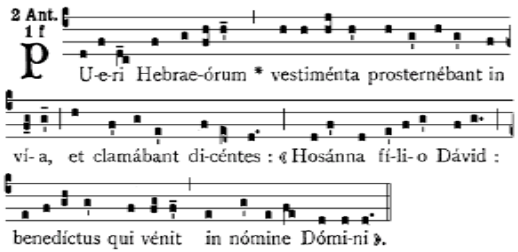
Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

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.

[The following verses, from "Púeri Hebræórum vestiménta…" through "Sicut erat in princípio…", may be omitted.]

Antiphon 2



PÚERI Hebræórum, vestiménta prosternébant in via, et clamábant dicéntes: Hosánna Fílio David: benedíctus qui venit in nómine Dómini.

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

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 …

He hath subdued the people under us: and the nations under our feet.

He hath chosen for us His inheritance: the beauty of Jacob which He hath loved.

℟. Hebrew children …

God is ascended with jubilee: and the Lord with the sound of trumpet.

Sing praises to our God, sing ye: sing praises to our King, sing ye.

℟. Hebrew children …

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 …

The princes of the people are gathered together: with the God of Abraham.

For the strong gods of the earth: are exceedingly exalted.

℟. 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. Amen.

Omnes pópuli, pláudite mánibus: exsultáte Deo voce lætítiæ.

Quóniam Dóminus excélsus, terríbilis: rex magnus super omnem terram.

℟. Púeri Hebræórum …

Súbjicit pópulos nobis: et natiónes pédibus nostris.

Eligit nobis hereditátem nostrum: glóriam Jacob, quem díligit.

℟. Púeri Hebræórum …

Ascéndit Deus cum exsultatióne: Dóminus cum voce tubæ.

Psállite Deo, psállite: psállite regi nostro, psállite.

℟. Púeri Hebræórum …

Quóniam rex omnis terræ est Deus: psállite hymnum.

Deus regnat super natiónes: Deus sedet super sólium sanctum suum.

℟. Púeri Hebræórum …

Príncipes populórum congregáti sunt: cum pópulo Dei Ábraham.

Nam Dei sunt próceres terræ: excélsus est valde.

℟. Púeri Hebræórum …

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

GOSPEL

Continuation of the holy Gospel according to St. Matthew, 21. 1-9.

AT THAT TIME: when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you and immediately you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything to you, say ye that the Lord

IN ILLO TÉMPORE: Cum approprinquásset Jesus Jerosólymis, et venísset Béthphage ad montem Olivéti: tunc misit duos discípulos suos, dicens eis: Ite in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea: sólvite, et addúcite mihi: et si quis vobis áliquid díxerit, dícite, quia Dóminus

Tunc mílites præsidis suscipiéntes Jesum in prætórium, congregavéunt ad eum univérsam cohórtem: et exuéntes eum, chlamydem coccíneam circumdedérunt ei: et plecténtes corónam de spinis, posuérunt super caput ejus, et arúndinem in déxtera ejus. Et genu flexo ante eum, illudébant ei, dicéntes: *S.* Ave, rex Judæórum. *C.* Et exspuéntes in eum, accepérunt arúndinem, et percutiébant caput ejus. Et postquam illusérunt ei, exuérunt eum chlámyde, et induérunt eum vestiméntis ejus, et duxérunt eum ut crucifígerent.

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 platting 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.



Exeúntes autem, invenérunt hóminem Cyrenæum, nómine Simónem: hunc angariavérunt, ut tólleret crucem ejus. Et venérunt in locum qui dícitur Gólgotha, quod est Calváriæ locus. Et dedérunt ei vinum bíbere cum felle mixtum. Et cum gustásset, nóluit bíbere. Postquam autem crucifixérunt eum, divisérunt vestiménta ejus, sortem mitténtes: ut implerétur quod dictum est per Prophétam dicéntem: Divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. Et sedéntes, servábant eum. Et imposuérunt super caput ejus causam ipsíus scriptam: Hic est Jesus Rex Judæórum. Tunc crucifíxi sunt cum eo duo latrónes: unus a dextris, et unus a sinístris. Prætereúntes autem blasphemábant eum, movéntes cápita sua et dicéntes: *S.* Vah, qui déstruis templum Dei, et in tríduo illud reædíficas: salva temetípsum. Si Fílius Dei es, descende de cruce. *C.* Simíliter et príncipes sacerdótum illudéntes cum scribis et senióribus, dicébant:

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 Golgatha, 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 Thine 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:

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 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.

Jesus autem stetit ante præsidem, et interrogávit eum præses, dicens: *S.* Tu es rex Judæórum? *C.* Dicit illi Jesus: ✠ Tu dicis. *C.* Et cum accusarétur a princípibus sacerdótum et senióribus, nihil respóndit: Tunc dicit illi Pilátus: *S.* Non audis quanta advérsum te dicunt testimónia? *C.* Et non respóndit ei ad ullum verbum, ita ut mirarétur præses veheménter.

Per diem autem solémnem consuéverat præses pópulo dimíttere unum vinctum, quem voluíssent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregatis ergo illis dixit Pilátus: *S.* Quem vultis dimíttam vobis: Barábbam, an Jesum, qui dícitur Christus? *C.* Sciébat enim quod per invídiam tradidíssent eum. Sedénte autem illo pro tribunáli, misit ad eum uxor ejus, dicens: *S.* Nihil tibi et justo illi: multa enim passa sum hódie per visum propter eum. *C.* Príncipes autem sacerdótum et senióres persuasérunt pópulis ut péterent Barábbam, Jesum vero pérderent. Respóndens autem præses ait illis: *S.* Quem vultis vobis de duóbus dimítti? *C.* At illi dixérunt: *S.* Barábbam. *C.* Dicit illis Pilátus: *S.* Quid ígitur fáciam de Jesu, qui dícitur, Christus? *C.* Dicunt omnes: *S.* Crucifigátur. *C.* Ait illis præses: *S.* Quid enim mali fecit? *C.* At illi magis clamábant, dicéntes: *S.* Crucifigátur. *C.* Videns autem Pilátus quia nihil proficeret, sed magis tumúltus fieret: accépta aqua, lavit manus coram pópuli, dicens: *S.* Innocens ego sum a sánguine justi hujus: vos vidéritis. *C.* Et respóndens univérsus pópulus dixit: *S.* Sanguis ejus super nos, et super fílios nostros. *C.* Tunc dimísit illis Barábbam: Jesum autem flagellátum trádidit eis, ut crucifigerétur.

his opus habet, et confestim dimíttet eos. Hoc autem totum factum est, ut adimplerétur quod dictum est per prophétam, dicéntem: Dícite fíliæ Sion: Ecce Rex tuus venit tibi mansuétus, sedens super ásinam, et pullum, fílium subjugális. Eúntes autem discípuli, fecérunt sicut præcépit illis Jesus. Et adduxérunt ásinam, et pullum: et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt. Plúrima autem turba stravérunt vestiménta sua in via: álii autem cædébant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicéntes: Hosánna Fílio David: benedíctus, qui venit in nómine Dómini.

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 OF PALMS

The procession now takes place. Incense is placed into the thurible; all carry palms. The Deacon then sings:

℣. Procedámus in pace.

The choir answers:

℟. In Nómine Christi. Amen.

℣. Let us go forth in peace.

℟. In the Name of Christ. Amen.

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

Antiphon 1

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

[The following Antiphons 2, 3 and 4 may be omitted.]

Antiphon 2

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

Cum Ángelis et púeris fidéles inveniámur, triumphatóri mortis clamántes: Hosánna in excélsis!

Antiphon 3

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!

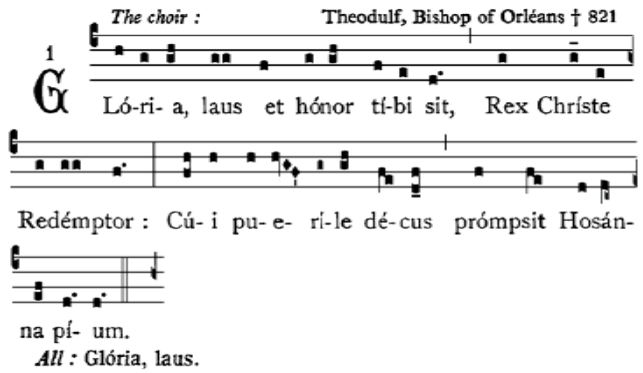
Turba multa, quæ convénerat ad diem festum, clamábat Dómino: Benedíctus qui venit in Nómine Dómini: Hosánna in excélsis!

Antiphon 4

On their way down the whole multitude began with joy to praise God with a loud voice for all the mighty works they had seen, saying: Blessed be the King who cometh in the name of the Lord; peace on earth and glory on high.

Cœpérunt omnes turbæ descendéntium gaudéntes laudáre Deum voce magna, super ómnibus quas víderant virtútibus, dicéntes: Benedíctus qui venit Rex in nómine Dómini: pax in terra, et glória in excélsis.

Hymn to Christ the King



Choir:

GLORY, praise and honor to Thee, O King Christ, the Redeemer: to whom children poured their glad and sweet hosanna's song.

All: Glory, praise and honor …

Choir: Hail, King of Israel! David's Son of royal fame!

Who comest in the Name of the Lord, O blessed King.

All: Glory, praise and honor …

Choir:

GLÓRIA, laus et honor tibi sit, Rex Christe Redémptor: Cui pueríle decus prompsit hosánna pium.

All: Glória, laus …

Choir: Israël tu Rex, Davídis et ínclita proles:

Nómine qui in Dómini. Rex benedícite, venis.

All: Glória, laus …



The Denial of Peter, 1610. Michelangelo Merisi da Caravaggio (1571-1610).

Mane autem facto, consílium iníerunt omnes príncipes sacerdótum, et senióres pópuli advérsus Jesum, ut eum morti tráderent. Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto præsidi. Tunc videns Judas, qui eum trádidit, quod damnátus esset, pœniténtia ductus, rétulit trigínta argénteos princípibus sacerdótum et senióribus, dicens: *S.* Peccávi, tradens sánguinem justum. *C.* At illi dixérunt: *S.* Quid ad nos? Tu víderis. *C.* Et projéctis argénteis in templo, recéssit: et ábiens, láqueo se suspéndit. Príncipes autem sacerdótum, accéptis argénteis, dixérunt: *S.* Non licet eos míttere in córbonam: quia prétium sánguinis est. *C.* Consílio autem ínito, emérunt ex illis agrum figuli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille Hacéldama, hoc est, ager sánguinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremíam prophétam, dicéntem Et accepérunt trigínta angénteos prétium appretiáti, quem appretiavérunt a fíliis Israël: et dedérunt eos in agrum figuli, sicut constítuit mihi Dóminus.

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 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.

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 has 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: Prophesy 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 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.

S. Hic dixit: Possum destrúere templum Dei, et post tríduum reædificáre illud. *C.* Et surgens prínceps sacerdótum, ait illi: *S.* Nihil respóndes ad ea, quæ isti advérsum te testificántur? *C.* Jesus autem tacébat. Et princeps sacerdótum ait illi: *S.* Adjúro te per Deum vivum, ut dicas nobis, si tu es Christus Fílius Dei. *C.* Dicit illi Jesus: ✠ Tu dixísti. Verúm tamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus cæli. *C.* Tunc princeps sacerdótum scidit vestiménta sua, dicens: *S.* Blasphemávit: quid adhuc egémus téstibus? Ecce nunc audístis blasphémiam: quid vobis vidétur? *C.* At illi respondéntes dixérunt: *S.* Reus est mortis. *C.* Tunc exspuérunt in fáciem ejus, et coláphis eum cecidérunt, álii autem palmas in fáciem ejus dedérunt, dicéntes: *S.* Prophetíza nobis, Christe, quis est qui te percússit.

C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancílla, dicens: *S.* Et tu cum Jesu Galiláeo eras. *C.* At ille negávit coram ómnibus, dicens: *S.* Néscio quid dicis. *C.* Exeúnte autem illo jánuam, vidit eum ália ancílla, et aít his qui erant ibi: *S.* Et hic erat cum Jesu Nazaréno. *C.* Et íterum negávit cum juraménto: Quia non novi hóminem. Et post pusíllum accessérunt qui stabant, et dixérunt Petro: *S.* Vere et tu ex illis es: nam et loquéla tua maniféstum te facit. *C.* Tunc cœpit detestári, et juráre quia non novísset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Jesu, quod díxerat: Príusquam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre.

Choir: Cœtus in excélsis te laudat cœlicus omnis,

Et mortális homo, et cuncta creáta simul.

All: Glória, laus …

Choir: Plebs Hebræa tibi cum palmis óbvia venit:

Cum prece, voto, hymnis, ádsumus ecce tibi.

All: Glória, laus …

Choir: Hi tibi passúro solvébant múnia laudis:

Nos tibi regnánti pángimus ecce melos.

All: Glória, laus …

Choir: Hi placuére tibi, pláceat devótio nostra:

Rex bone, Rex Clemens, qui bona cuncta placent.

All: Glória, laus …

Choir: The Angel host lauds Thee on high,

On earth mankind, with all created things.

All: Glory, praise and honor …

Choir: With palms the Jews went forth to meet Thee.

We greet Thee now with prayers and hymns.

All: Glory, praise and honor …

Choir: On Thy way to die, they crowned Thee with praise;

We raise our song to Thee, now King on high.

All: Glory, praise and honor …

Choir: Their poor homage pleased Thee, O gracious King!

O clement King, accept too ours, the best that we can bring.

All: Glory, praise and honor …

Antiphon 5

Omnes colláudant nomen tuum, et dicunt: Benedíctus qui venit in nómine Dómini: Hosánna in excélsis.

All praise Thy name highly and say: Blessed is He who cometh in the name of the Lord: Hosanna in the highest.

Psalm 147

LAUDA, Jerúsalem, Dóminum: lauda Deum tuum Sion.

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

[The following verses, from "Quod firmávit…" through "Sicut erat in princípio…", and Antiphons 6 and 7, may be omitted.]

Quod firmávit seras portárum tuárum: benedíxit fíliis tuis in te.

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

Compósuit fines tuos in pace: medúlla trítici sátiat te.

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

Emíttit elóquium suum in terram: velóciter currit verbum ejus.

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

Dat nivem sicut lanam: pruínam sicut cínerem spargit.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth His crystal like morsels: Who shall stand before the face of His cold?

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 justice and His judgments to Israel.

He hath not done in like manner to every 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 ever shall be, world without end. Amen.

Prójicit gláciem suam et frústula panis: coram frígore ejus aquæ rigéscunt.

Emíttit verbum suum et liquefácit eas: flare jubet ventum suum et fluunt aquæ.

Annuntiávit verbum suum Jacob: statúta et præcépta sua Israël.

Non fecit ita illi natíoni: præcépta sua non manifestávit eis.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Antiphon 5 is repeated.

Antiphon 6

We are prostrate amid shining palms before the Lord as He approacheth; let us all run to meet Him with hymns and songs, glorify Him and say: Blessed be the Lord!

Fulgéntibus palmis prostérnimur adveniénti Dómino; huic omnes occurrámus cum hymnis et cánticis, glorificántes et dicéntes: Benedíctus Dóminus!

Antiphon 7

Hail, our King,O Son of David, O world's Redeemer, whom prophets did fortell as the Savior to come of the house of Israel. For the Father sent Thee into the world as victim for salvation; from the beginning of the world all the saints awaited Thee: Hosanna now to the Son of David! Blessed be He who cometh in the name of the Lord. Hosanna in the highest!

Ave, Rex noster, Fili David, Redémptor mundi, quem prophétæ prædixérunt Salvatórem dómui Israël esse ventúrum. Te enim ad salutárem víctimam Pater misit in mundum, quem exspectábant omnes sancti ab orígine mundi, et nunc: Hosánna Fílio David. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Responsory

As our Lord entered the holy city, Hebrew children, declaring 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 …

Ingrediénte Dómino in sanctam civitátem, Hebræórum púeri resurrectiónem vitæ pronuntiántes, cum ramis palmárum: "Hosánna, clamábant, in excélsis." Cum audísset pópulus, quod Jesus veníret Jerosólymam, exiérunt óbviam ei. Cum ramis …

C. Adhuc eo loquénte, ecce Judas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a princípibus sacerdótum, et senióribus pópuli. Qui autem trádidit eum, dedit illis signum dicens: *S.* Quemcúmque osculátus fúero, 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 príncipis sacerdótum, amputávit aurículam ejus. Tunc ait illi Jesus: ✠ Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio períbunt. An putas quia non possum rogáre Patrem meum, et exhibébit mihi modo plus quam duodecim legiónes Angelórum? Quómodo ergo implebúntur Scriptúræ, quia sic opórtet fíeri? *C.* In illa hora dixit Jesus turbis: ✠ Tamquam ad latrónem exístis cum gládiis et fústibus comprehéndere me: quotídie apud vos sedébam docens in templo, et non me tenuístis. *C.* Hoc autem totum factum est, ut adimpleréntur Scriptúræ prophetárum. Tunc discípuli omnes, relícto eo, fugérunt.

At illi tenéntes Jesum, duxérunt ad Cáipham príncipem sacerdótum, ubi scribæ et senióres convénerant. Petrus autem sequebátur eum a longe, usque in átrium príncipis sacerdótum. Et ingréssus intro, sedébat cum minístris, ut vidéret finem. Príncipes autem sacerdótum, et omne concílium, quærébant falsum testimónium contra Jesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novíssime autem venérunt duo falsi testes et dixérunt:

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 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 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:

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.

et oráte ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro autem infírma. *C.* Iterum secúndo áblit, 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 sermónem dicens. Tunc venit ad discípulos suos, et dicít ills: ✠ Dormíte jam, et requiéscite: ecce appropinquávit hora, et Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce appropinquávit qui me tradet.



Betrayal of Christ, 1508. Albrecht Dürer (1471-1528).

When the Celebrant reaches the Altar, he turns to face the people and sings:

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. The Lord be with you.

℟. And with thy spirit.

DÓMINE, Jesu Christe, Rex ac Redémptor noster, in cujus honórem, hos ramos gestántes, solémnes laudes decantávimus: concede propítius: ut, quocúmque hi rami deportáti fúerint, ibi tuæ benedictiónis grátia descéndat, et, quavis dæmonum iniquitáte vel illusióne profligáta, déxtera tua prótegat, quos redémit. Qui vivis et regnas in sæcula sæculorum …

O Lord Jesus Christ, our King and Redeemer, in whose honor we have borne these palms and gone on praising Thee with song and solemnity: mercifully grant that whithersoever these palms are taken, there the grace of Thy blessing may descend; may every wickedness and trickery of the demons be frustrated; and may Thy right hand protect those it hath redeemed. Who livest and reignest for ever and ever …

THE PROPER OF THE MASS

There are no prayers at the foot of the Altar; the Introit is begun at once.

Introit (Ps. 21. 20, 22)

DÓMINE, ne longe fácias auxílium tuum a me, ad defensiónem meam, áspice: líbera me de ore leónis, et a córnibus unicórnium humilitátem meam. *Psalm.* Deus, Deus meus, réspice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum.— Dómine, ne longe …

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

Collect

OMNÍPOTENS sempitérne Deus, qui humáno géneri ad imitándum humilitátis exémplum, Salvatórem nostrum carnem súmere et crucem subíre fecísti: concéde propítius; ut et patiéntiæ ipsíus habére documénta et resurrectiónis consórtia mereámur. Per eúndem Dóminum …

O ALMIGHTY and everlasting God, who didst cause our Savior to take upon Him our flesh and to undergo the cross, for an example of humility to be imitated by mankind: mercifully grant that we may deserve to possess not only the lesson of His patience, but also the fellowship of His Resurrection. Through the same Lord …

EPISTLE

From Blessed Paul the Apostle to the Philippians, 2. 5-11.

BRETHREN: let this mind be in you which was also in Jesus Christ: who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a Name which is above all names: *(here all genuflect)* that in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

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: *(hic genuflectitur)* ut in nómine Jesu omne genu flectátur cæléstium, terréstrium et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

GRADUAL (Ps. 72. 24, 1-3)

THOU has held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. How good is God to Israel, to them that are of a right heart! but my feet were almost moved, my steps had well-nigh slipped, because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

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

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

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 has delivered them. They cried to Thee, and they were saved; they trusted in Thee, and were not confounded. But I am a worm, and no man;

DEUS, Deus meus, réspice in me: quare me dereliquísti? ℣. Longe a salúte mea verba delictórum meórum. ℣. Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. ℣. Tu autem in sancto hábitas, laus Israël. ℣. In te speravérunt patres nostri: speravérunt, et liberásti eos. ℣. Ad te clamavérunt, et salvi facti sunt: in te speravérunt, et non sunt confúsi. ℣. Ego autem sum vermis, et non homo:

oppróbrium hóminum et abjéctio plebis. ℣. Omnes qui videbant me, aspernabántur me: locúti sunt lábiis et movérunt caput. ℣. Sperávit in Dómino, erípiat eum: salvum fáciat eum quóniam vult eum. ℣. Ipsi vero consideravérunt et conspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam miserunt sortem. ℣. Líbera me de ore leónis: et a córnibus unicórnium humilitátem meam. ℣. Qui timétis Dóminum, laudáte eum: univérsum semen Jacob, magnificáte eum. ℣. Annuntiábitur Dómino generátio ventúra: et annuntiábunt cæli justítiam ejus. ℣. Pópulo, qui nascétur, quem fecit Dóminus.

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. Save 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.

GOSPEL

The Passion of Our Lord is sung without lights or incense by the Deacons of the Passion; they ask the Celebrant for the usual blessing, but do not sing Dóminus vobíscum, *nor is* Glória tibi, Dómine *sung after the title.*

***C** stands for the Chronicler (Chronísta), **S** for the people, the Apostles, etc. (Synagóga), and ✠ for Christ (Christus).*

Note: For the abbreviated form of this Gospel, see page 18.

C. Pássio Dómini nostri Jesu Christi secúndum Matthæum.

The Passion of our Lord Jesus Christ according to Matthew.

St. Matthew, 26. 36-75; 27. 1-66.

IN ILLO TÉMPORE: venit Jesus cum illis in villam, quæ dícitur Gethsémani, et dixit discípulis suis: ✠ Sedéte hic, donec Vadam illuc, et orem. *C.* Et assúmpto Petro, et duóbus fílius Zebedæi, cœpit contristári et mæstus esse. Tunc ait illis: ✠ 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 possíbile 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,

AT THAT TIME 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 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,