

# PALM SUNDAY

EXCERPTED from  
MASS & VESPERS  
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## MASS AND VESPERS

WITH GREGORIAN CHANT  
FOR SUNDAYS AND HOLY DAYS

LATIN AND ENGLISH TEXT

Edited by the Benedictines of the Solesmes Congregation

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### THE NEW HOLY WEEK RUBRICS.

The Holy Week rubrics have been brought into conformity with the typical edition of the *Ritus simplex Ordinis Hebdomadae Sanctae instaurati* published by the Sacred Congr. of Rites, 5 February 1957, which specify or change in several points the *Ordo Hebdomadae Sanctae* published with the decree of 16 November 1955.

### WHERE THE PALMS MAY BE BLESSED.

If in the place there is another church where the blessing can conveniently be held, there is no reason why the palms should not be blessed there; then follows the procession to the principal church.

If there is no other church, the blessing may be held in some suitable place, even out-of-doors, before some shrine or the processional cross, so long as the procession goes to the church for the Mass.

### TIME OF THE BLESSING.

The solemn blessing of palms, the procession, and the Mass that follows, should be in the morning, at the usual time for the chief Mass.

However, in churches where numbers attend an evening Mass, the Bishop of the diocese may allow the blessing of palms, procession and subsequent Mass at some hour after noon, if for pastoral reasons there is real necessity, provided there is no blessing and procession in the morning at the same church.

The blessing of palms may not be held without the procession and Mass.

# Second Sunday of the Passion

or

# Palm Sunday

*Double of the First Class*

## THE SOLEMN PROCESSION OF PALMS

### IN HONOUR OF CHRIST THE KING

*Branches of palms, olives or other trees are used for the blessing and procession of palms. In accordance with local custom they are either prepared and brought to the church by the faithful, or are distributed to them after the blessing.*

### I. THE BLESSING OF PALMS

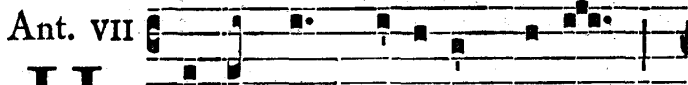
1. *At a suitable time, after Terce in choir, the blessing of branches of palms, olives or other trees begins. The Aspèrges is omitted.*

2-3. *The celebrant and sacred ministers wear red vestments, without maniple. Instead of chasuble, the celebrant wears a cope (optional in the simple rite).*

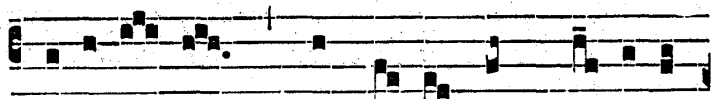
4. *If the faithful are not already holding their palms, these are placed on a table which is covered with a white cloth and placed in a convenient place in the sanctuary so that the people can see it.*

5. *When everything is ready, the celebrant and the sacred ministers [or servers]<sup>1</sup> genuflect or bow to the altar as usual, and go behind the table, facing the people.*

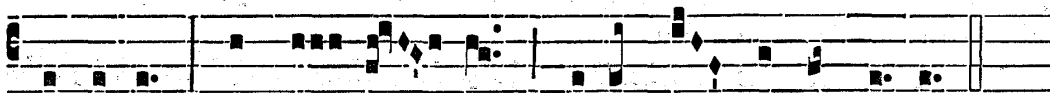
*While this is taking place, the following antiphon is sung :*



**H** Osánna \* fí-li-o Dávid :



benedí-ctus qui vé-nit in nómine



Dómi-ni. Rex Is-ra-ël : Hosánna in excél-sis.

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.  
*Gospel, p. 512.*

6. *Then the celebrant, with his hands joined, blesses the palms, singing the Collect to the ferial B tone (or the simple ancient tone).*

<sup>1</sup> The rubrics printed in square brackets concern churches where a deacon and subdeacon are not available.

℣. Dóminus vobíscum. *All answer* : ℞. Et cum spírítu túo.

7. *In the following Collect the celebrant should say* : these branches of palms, or these branches of olives, or these branches of trees, or these branches of palms and olives, or these branches of palms (olives) and other trees.

Orémus

**B**ene + dic, quaésumus, Dómine, hos palmárum (or olivárum or aliárum árborum) ramos : † et praesta; ut, quod pópulus tuus in tui veneratió-nem hodiérno die corporáliter agit, hoc spirituáliter summa devotióne perficiat, \* de hoste victóriam reportándo et opus misericórdiae summópere dili-géndo. Per Dóminum.

Let us pray

**B**less, we beseech thee, O Lord, these branches of palms (or olives or other trees), and grant that the bodily service with which thy people honour thee to-day may be perfected in their souls by deep devotion to God, by victory over the enemy and by ardent love of works of mercy. Through Jesus Christ our Lord.

8. *Then the celebrant, saying nothing, sprinkles three times the palms on the table, then, at the rail, those that the people, as said above, may have in their hands; or he may pass through the aisles of the church.*

9. *Next the celebrant puts incense in the thurible and blesses it; then he censes the palms on the table, finally, from the rail (or the aisles) those held by the people.*

*The sacred ministers [or the servers] accompany the celebrant for both the aspersion and the censuring of the palms, holding up the edge of his cope.*

## II. THE DISTRIBUTION OF PALMS



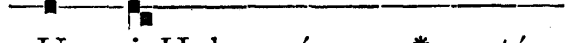
10. *When the blessing is over, the distribution of palms takes place in accordance with local custom.*

11. *An acolyte [or server] takes the celebrant's palm from the table and puts it on the credence-table; it will be given to him when the procession begins.*

*The celebrant goes to the altar with the sacred ministers (or servers) and after making reverence, goes up and kisses it in the middle; then, not taking his own palm-branch, or giving theirs to the ministers [or to the two servers with him], he turns to the people, and, helped by the ministers [or servers], distributes the blessed palms to all the clergy in order of dignity, or to the servers, all kneeling on the altar-step.*

*He then leaves the altar with his assistants and after making reverence goes to the rails or choir-screen, where he distributes the palms, first to the men, and then to the women.*

12. *When he begins to distribute the palms, these antiphons and psalms are sung as follows :*

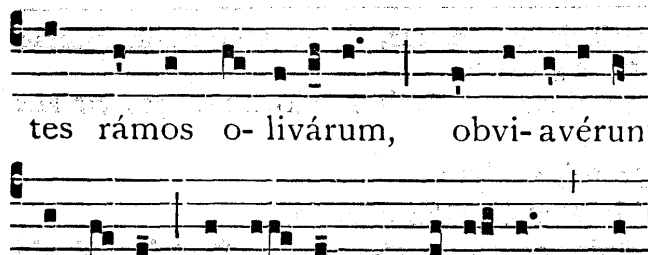
1 Ant.   
 I f   
**P**   
 U-e-ri Hebrae-órum, \* portán-

The children of the Hebrews, carrying olive branches, went forth to

ANT  
I

The Procession of palms

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tes ramos o- livárum, obvi- avérunt *John 12; Mark 11.*  
 Dómi- no, clamán- tes, et dicé- tes: « Hosánna in excélsis ».

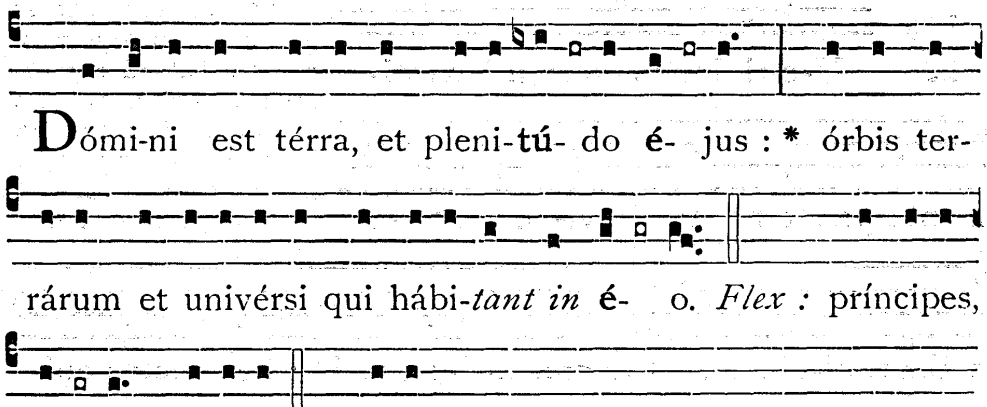
meet the Lord, crying  
 aloud and repeating:  
 Hosanna in the highest.

Psalm

Psalm 23, 1-2 and 7-10 (*New psalter, p. 2037*)<sup>1</sup>

Our Lord's solemn entry into the sanctuary

I



Dómi- ni est térra, et pleni- tú- do é- jus : \* ór- bis ter-  
 rárum et univér- si qui hábi- tant in é- o. *Flex* : príncipes,  
 vé- stras, † 2. Quí- a...

2. Quia ipse super mária fundávit éum : \* et super flúmina  
 praeparávit éum.

*The antiphon Púeri is repeated, as above.*

7. Attóllite pórtas, príncipes, véstras, † et elevámini, pórtae  
 aeternáles : \* et introíbit rex glóri- ae.

8. Quis est iste rex glóri- ae? † Dóminus fórtis et pó- tens : \*  
 Dóminus pó- tens in praélio.

*The antiphon Púeri is repeated, as above.*

PSALM 23

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

2. For he hath founded it upon the seas; and hath prepared it upon  
 the rivers.

7. Lift up your gates, O ye princes, and be ye lifted up, O eternal  
 gates: and the King of glory shall enter in.

8. Who is this King of glory? The Lord who is strong and mighty:  
 the Lord mighty in battle.

<sup>1</sup> The Vatican edition of the new Ordo for Holy Week makes use of the new Latin translation of the Psalms. For the various Psalms here given in the old version, the new text may be found in an Appendix, p. 2031.

9. Attóllite pórtas, príncipes, véstras, † et elevámini, pórtae aeternáles : \* et introíbit rex glóriae.

10. Quis est íste rex glóriae? \* Dóminus virtútum ipse est rex glóriae.

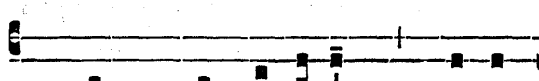
*The antiphon Púeri is repeated, as above.*

11. Glória Pátri, et Fílio, \* et Spiritui Sáncto.

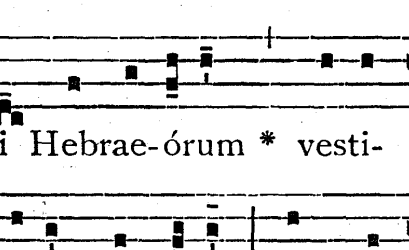
12. Sicut érat in princípío, et nunc, et sémpet, \* et in saécula saeculórum. Amen.

*The antiphon Púeri is repeated, as above.*

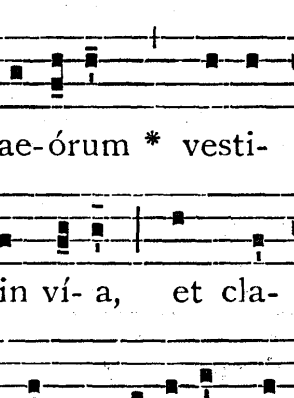
ANT II

2 Ant. 

**P** U-e-ri Hebrae-órum \* vesti-



ménta prosternébant in ví-a, et cla-



mábant di-céntes: « Hosánna ff-li-o Dávid : benedíctus qui



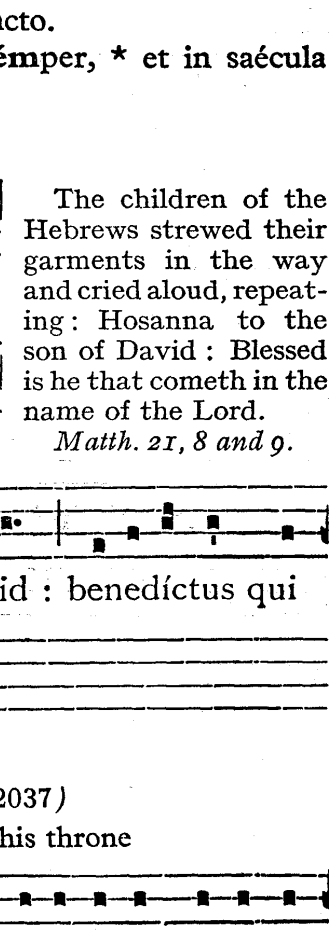
vénit in nómine Dómini».

The children of the Hebrews strewed their garments in the way and cried aloud, repeating: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord.

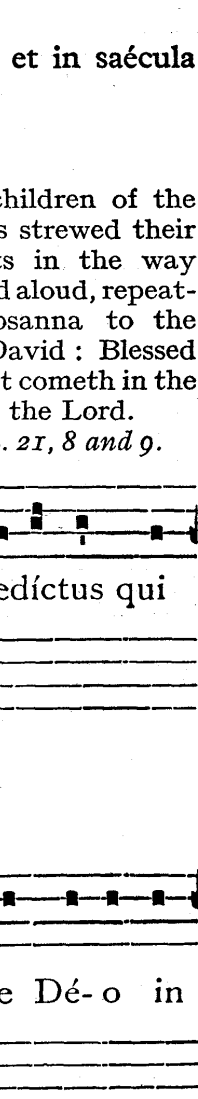
*Matth. 21, 8 and 9.*

Psalm II

**Psalm 46** (*New psalter, p. 2037*)  
Christ, the king of glory, ascends his throne



**O**mnes géntes, pláudi-te mánibus : \* jubi-lá-te Dé-o in



vóce exsulta-ti-ó-nis : 2. Quóni-am...

9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

10. Who is this King of glory? The Lord of hosts, he is the King of glory.

11. Glory be to the Father, and to the Son, and to the Holy Ghost.

12. As it was in the beginning, is now, and ever shall be, world without end. Amen.

## The Procession of palms

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2. Quóniam Dóminus excélsus, terríbilis, \* rex mágnus super ómnem térram.

*The antiphon Púeri is repeated, as above.*

3. Subjécit pópulos nóbis : \* et géntes sub pédibus nóstris.

4. Elégit nóbis hereditátem súam : \* spéciem Jácob, *quam diléxit.*

*The antiphon Púeri is repeated, as above.*

5. Ascéndit Déus in júbilo : \* et Dóminus in vóce túbae.

6. Psállite Déo nóstro, psállite : \* psállite régi nóstro, psállite.

*The antiphon Púeri is repeated, as above.*

7. Quóniam rex ómnis térrae Déus : \* psállite sapiénter.

8. Regnábit Déus súper géntes : \* Déus sédet super sédem *sánctam súam.*

*The antiphon Púeri is repeated, as above.*

9. Príncipes populórum congregáti sunt cum Déo Abraham : \* quóniam díi fórtes térrae veheménter *eleváti* sunt.

*The antiphon Púeri is repeated as above.*

10. Glória Pátri, et Fílio, \* et Spirítui Sáncto.

11. Sicut érat in princípío, et nunc, et sémpér, \* et in saécula saeculórum. Amen.

*The antiphon Púeri is repeated, as above.*

*If these chants are not long enough, they are repeated until the distribution of palms is finished; if, on the other hand, the distribution ends first, the Glória Pátri is sung at once, followed by the antiphon.*

*When the distribution is ended, the celebrant goes to his place. There helped by the ministers [or servers], he washes his hands, saying nothing. The table is then taken away.*

## PSALM 46

1. O clap your hands, all ye nations : shout unto God with the voice of joy.

2. For the Lord is high, terrible : a great king over all the earth.

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

4. He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

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

6. Sing praises to our God, sing ye : sing praises to our king, sing ye.

7. For God is the king of all the earth : sing ye wisely.

8. God shall reign over the nations : God sitteth on his holy throne.

9. The princes of the people are gathered together with the God of Abraham : for the strong gods of the earth are exceedingly exalted.

## III. THE READING OF THE GOSPEL

## Solemn rite

13. After washing his hands, the celebrant, standing in his place, puts incense in the thurible and blesses it.

The deacon then takes the book, kneels on the lowest step of the altar, and says silently *Munda cor meum*. Then he rises, and with the subdeacon and acolytes makes reverence to the altar. He comes to the celebrant to ask his blessing. When this is given, he sings the Gospel as at High Mass.

The celebrant does not himself read the Gospel, but stands at the sedilia to listen to it.

## Simple rite

[13a. If the ceremony is sung, the celebrant remains in his place, and blesses incense.

He then takes the book, goes with the servers to the altar, kneels on the lowest step, and bowing says silently *Munda cor meum*, *Jube, Dómine, benedícere* and *Dóminus sit in corde meo*.

He rises, makes reverence, goes to the Gospel side of the sanctuary, puts the book on the lectern, covered in red, and censes it. Then he sings or reads the Gospel.]

14. + **Sequentia sancti Evangelii secundum Matthaeum**

*Jesus' triumphal entry into Jerusalem. Matth. 21, 1-9*

**I**N illo témpore : Cum appropinquáset 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 his opus habet, et conféstim dimíttet eos ». Hoc autem totum factum est, ut adimplerétur quod dictum est per Prophétam, dicentem : Dícite filíae Sion : Ecce Rex tuus venit tibi mansuétus, sedens super ásinam et pullum, filium subjugális. Eúntes autem discípuli, fecérunt sicut praecépit illis Jesus. Et adduxérunt ásinam et pullum : et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt.

**A**T that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet; he sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them, and bring them to me. And if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.

And the disciples going, did as Jesus commanded them: and they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very

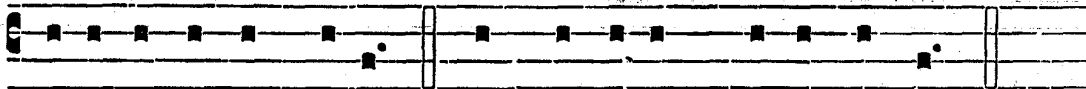
<p>Plúrima autem turba stravérunt vestiménta sua in via : álii autem caedébant ramos de arbóribus, et sternébant in via : turbae autem, quae praecedébant, et quae sequebántur, clamábant, dicéntes : « Hosánna filio David : benedíctus qui venit in nómine Dómini ».</p>	<p>great multitude spread their garments 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.</p>
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15. *When the Gospel is finished, the subdeacon takes the book for the celebrant to kiss, but the latter is not censed by the deacon.*

#### IV. THE PROCESSION WITH BLESSED PALMS

16. *After the Gospel, the celebrant, with the ministers [or servers], returns to the foot of the altar, makes reverence and blesses incense. Then the deacon [or celebrant] turns to the people and says :*

*All answer :*



Procedámus in páce. In nómine Chrísti. Amen.

Let us go forth in peace. In the name of Christ. Amen.

*The procession begins :*

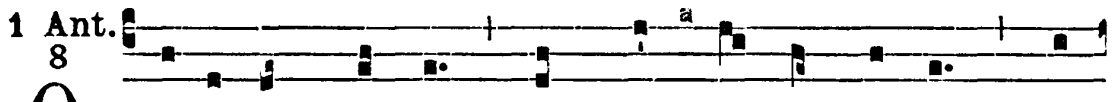
- a) *first, the thurifer with smoking thurible ;*
- b) *then a second subdeacon, or acolyte [or server], carrying the cross unveiled,*
- c) *accompanied by two acolytes [or servers] with lighted candles ;*
- d) *next, the clergy in order of dignity [or other servers],*
- e) *after them, the celebrant, with head covered and carrying his palm-branch, accompanied by deacon and subdeacon, [or two servers] holding the corners of his cope, but without palms.*
- f) *finally, the people, holding their blessed palms in their hands.*

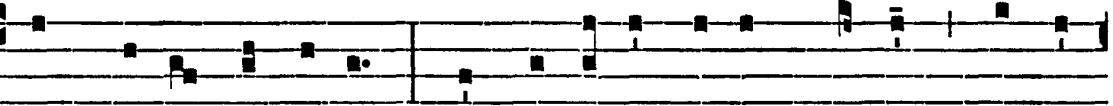
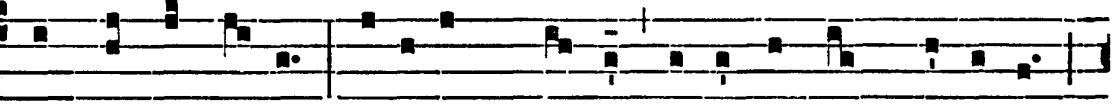
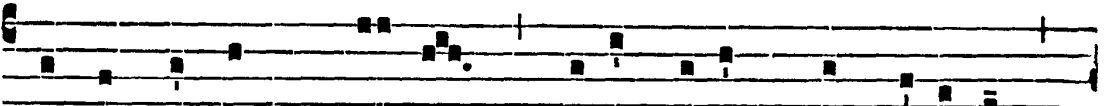
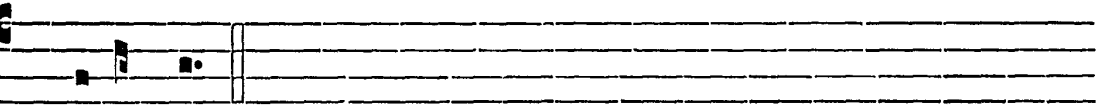
17. *If possible, the procession goes outside the church for a fairly long way.*



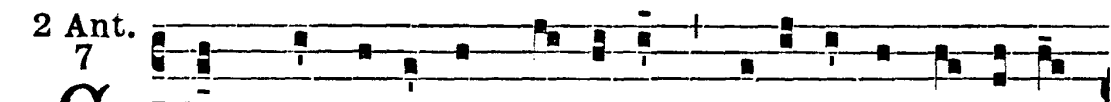
18. As the procession begins, all or some of the following antiphons may be sung :

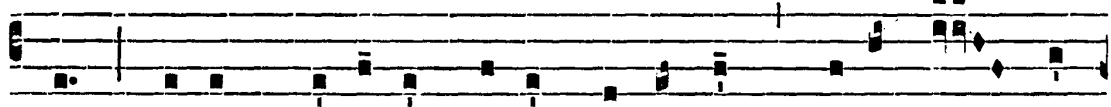

1

1 Ant. 

**O** Ccurrunt túrbae \* cum fló-ribus et pálmis Red-  

  
 emptó-ri óbvi- am : et victó-ri tri- umphánti dígna  

  
 dant obséqui- a : Fí-li- um Dé- i ó-re géntes praédi- cant :  

  
 et in laudem Chrí- sti vóces tónant per núbi- la :  

  
 « Hosánna ».

2

2 Ant. 

**C** UM ánge- lis et pú- e- ris \* fidé- les inve- ni- á-  

  
 mur, tri- umpha- tó- ri mórtis clamántes : « Hosánna in  

  
 excél- sis ».

3

3 Ant.  4

**T** Urba múlta, \* quae convénerat ad dí-em féstum,  
 clamábat Dómino : « Benedíctus qui vénit in nómine Dó-  
 mí-ni : Hosánna in excél-sis ».

4

4 Ant.  1

**C** Œpé-runt \* ómnes túrbæ descendéti-um gau-  
 dén-tes laudá-re Dé-um vóce mágna, super ó- mni-  
 bus quas víde-rant virtú-ti-bus, di-céntes : « Be-ne-díctus  
 qui vé-nit Rex in nómine Dómi-ni; pax in térra, et gló-  
 ri- a in excél-sis ».

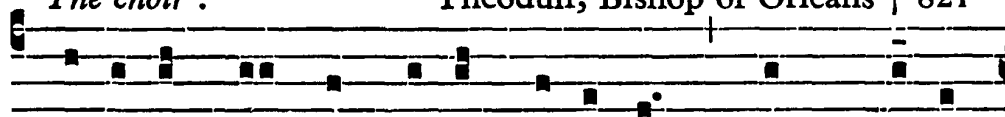
19. In the course of the procession the following hymn is sung. If possible, the whole congregation should sing each time the first three lines (Glória laus) as shewn below.

HYMN TO CHRIST THE KING

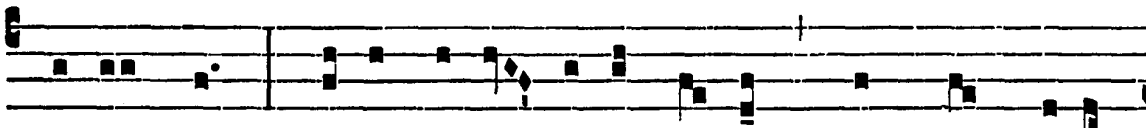
The choir : Theodulf, Bishop of Orléans † 821



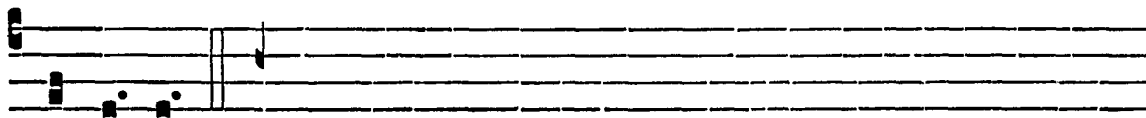
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Ló-ri- a, laus et hónor tí-bi sit, Rex Chríste



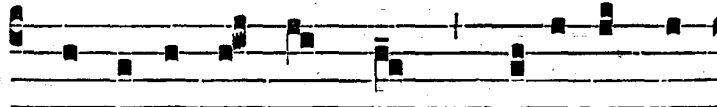
Redémptor : Cú- i pu- e- rí- le dé- cus prómptit Hosán-



na pí- um.

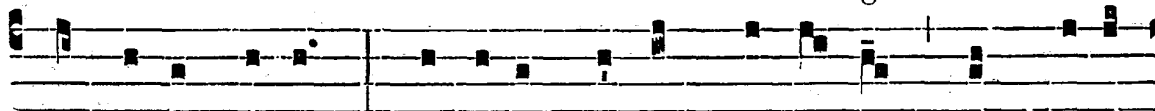
All : Glória, laus.

The choir :

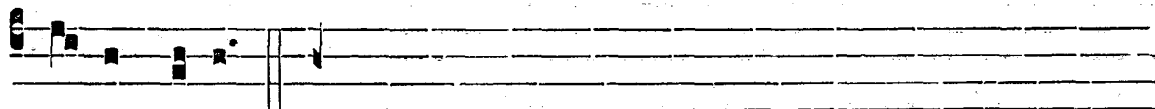


I. Isra-ël es tu Rex, Daví-dis et

I. Thou art the King of Israel, of David's glorious line, In the name of God thou comest, thou blessed King divine.



íncli-ta pró-les : Nómine qui in Dómi- ni, Rex bene-



díc-te, vénis.

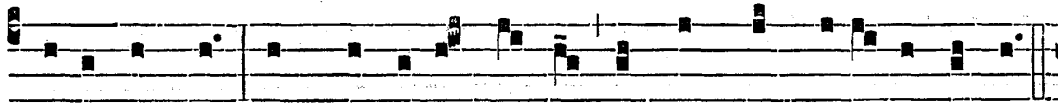
All : Glória, laus.

*The choir :*



2. Cœtus in excél-sis te láudat caé-

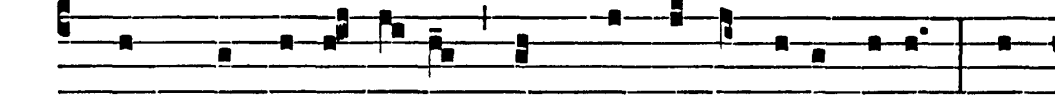
2. Thy praises loud  
in heaven, each host  
angelic sings, And mor-  
tal man in unison with  
all created things.



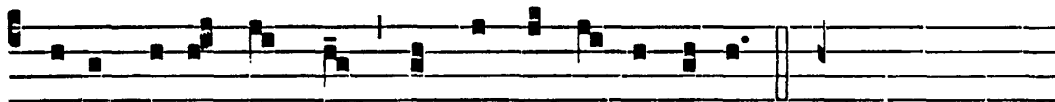
li-cus ómnis, Et mortá-lis hómo, et cúncta cre-á-ta simul.

*All : Glória, laus.*

*The choir :*



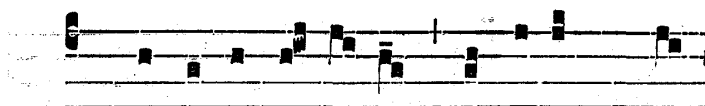
3. Plebs Hebraé-a tí-bi cum pálmis óbvi-a vénit : Cum



préce, vóto, hýmnis, ádsumus ecce tí-bi.

*All : Glória, laus.*

*The choir :*



4. Hi tí-bi passú-ro solvébant mú-

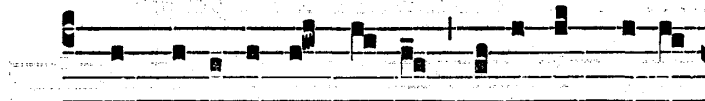
4. To thee about to  
suffer, they paid their  
debt of praise; To thee  
on throne exalted we  
now our voices raise.



ni-a láudis : Nos tí-bi regnánti pángimus ecce mé-los.

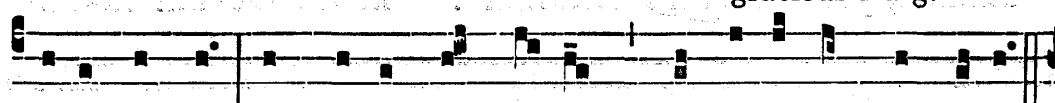
*All : Glória, laus.*

*The choir :*



5. Hi placu-é-re tí-bi, pláce-at de-vó-

5. Their hómage thou  
acceptedst : accept the  
hearts we bring, Who  
all that's good approv-  
est, thou good and  
gracious King.



ti-o nóstra : Rex bóne, Rex clémens, cui bóna cúncta plácent.

*All : Glória, laus.*

5

Then the following antiphon is sung :

5 Ant. XII c.  
VIII G

O - mnes \* colláudant nómen

All praise thy name  
and say : Blessed is  
he that cometh in the  
name of the Lord. Ho-  
sanna in the highest.

tú- um, et dí- cunt : « Benedíctus qui vénit in nómine

Dó- mi- ni. Ho- sánna in excél- sis ».

5a

Or, alternatively :

5 Ant. XII c.  
VIII G

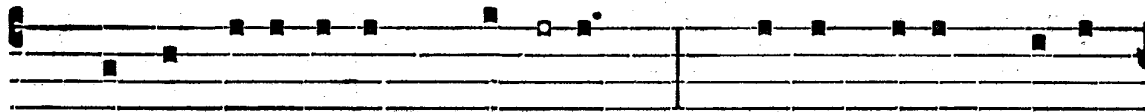
O - mnes \* colláudant nómen tú- um, et dí- cunt :

« Be- nedíctus qui vé- nit in nó- mine Dómi- ni : Ho- sán-

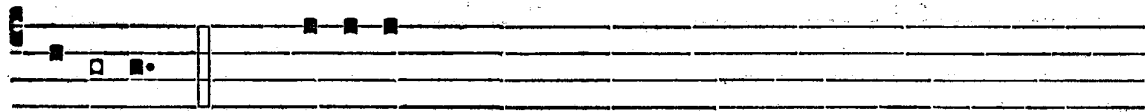
na in excél- sis ».

**Psalm 147** (*New psalter, p. 2038\**)

Let us praise the Lord who is so merciful to his people



**L**áuda, Jerú-sa-lem, Dóminum : \* láuda Dé-um *tú-um,*



Sí- on. 2. Quóni- am...

*Each verse begins directly on the dominant.*

2. Quóniam confortávit séras portárum tuárum : \* benedíxit fíliis *túis* in te.

3. Qui pósuit fines túos *pácem* : \* et ádipe fruménti *sátiat* te.

4. Qui emíttit elóquium súum *térrae* : \* *velóci*ter cúrrit *sérmo* éjus.

5. Qui dat nívem sicut *lánam* : \* *nébulam* sicut *cínerem* *spárgit*.

6. Míttit *crystállum* súam sicut *buccéllas* : \* ante *fáciem* frígoris éjus quis *sustinébit*?

7. Emíttet *vérbum* súum, et *liquefáci*et *éa* : \* *flábit* spíritus éjus, et *flúent* *áquae*.

8. Qui annúntiat *vérbum* súum *Jácob* : \* *justítias* et *judícia* *súa* *Israël*.

9. Non *fécit* *táliter* *ómn*i *natió*ni : \* et *judícia* *súa* non *mani*-*festávit* *éis*.

10. Glória *Pátri*, et *Fílio*, \* et *Spirítui* *Sáncto*.

11. Sicut *érat* in *princípio*, et *nunc*, et *sémper*, \* et in *saécula* *saeculórum*. *Amen*.

*The antiphon Omnes colláudant is repeated, as above.*

5

PSALM 147

1. Praise the Lord, O Jerusalem : praise thy God, O Sion.
2. Because he hath strengthened the bolts of thy gates : he hath blessed thy children within thee.
3. Who hath placed peace in thy borders : and filleth thee with the fat of corn.
4. Who sendeth forth his speech to the earth : his word runneth swiftly.
5. Who giveth snow like wool : scattereth mists like ashes.
6. He sendeth his crystal like morsels : Who shall stand before the face of his cold?
7. He shall send out his word, and shall melt them : his wind shall blow, and the waters shall run.
8. Who declareth his word to Jacob : his justices and his judgments to Israel.
9. He hath not done in like manner to every nation : and his judgments he hath not made manifest to them.
10. Glory be to the Father, and to the Son, and to the Holy Ghost.
11. As it was in the beginning, is now, and ever shall be, world without end. Amen.

6

6 Ant.

VIII

XI c.

F Ulgén-tibus pálmis \* prostér-

With shimmering palm-branches we fall down before our Lord at his coming: to him let us all run with hymns and songs, praising him and saying: Blessed be the Lord.

nimur adve-ni- énti Dómi-no :

hú- ic ómnes occurrámus cum hýmnis et cánti-cis, glo-ri-

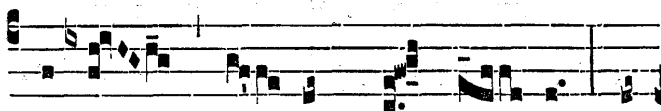
fi-cántes et dicéntes : « Bene-díctus Dómi-nus ».



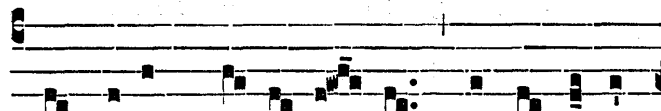
7

7 Ant.  x c.

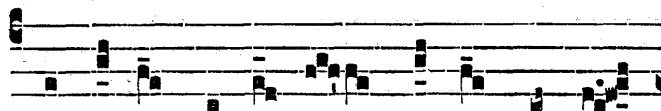
**A** - ve, \* Rex nó - ster, Fí-li



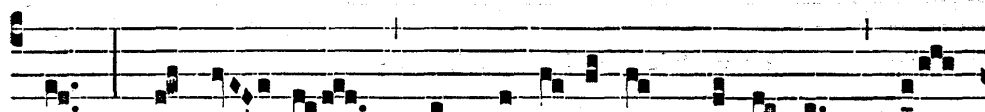
Dá-vid, Red- émp-tor mún- di, quem



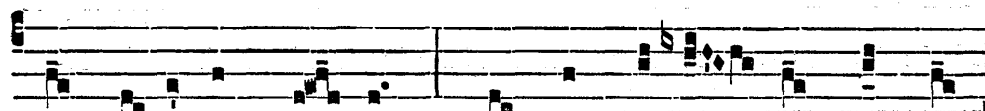
prophé-tae praedi-xé- runt Salva-tó-rem



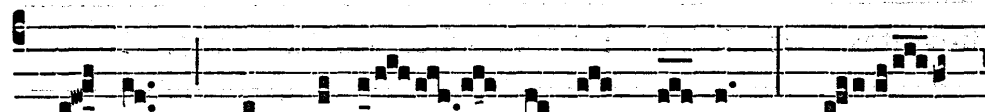
dómu-i Isra- ël ésse ventú-



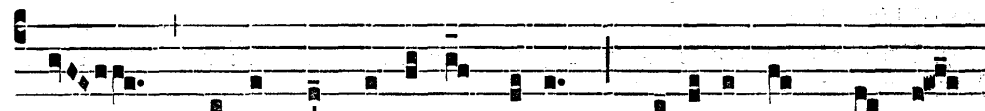
rum. Te e- nim ad sa-lu-tá-rem vícti-mam Pá-



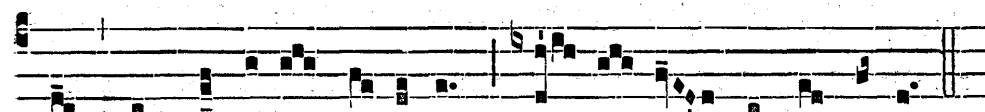
ter mí-sit in mún-dum, quem exspectá- bant ómnes



sáncti ab o-rí- gi-ne mundi, et



nunc : « Ho-sánna Fí-li- o Dávid. Benedíctus qui vé-




nit in nómine Dómi-ni. Ho- sánna in excélsis ».

Welcome, our King, David's Son, Redeemer of the world, whom prophets foretold as the coming Saviour of the house of Israel. For thee the Father sent as saving Victim into the world; thee all Saints awaited from the world's beginning. And at this day: Hosanna to the Son of David. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

20. *The faithful may also sing the hymn Christus vincit or any other chant in honour of Christ the King.*

21. *When the procession enters the church, that is, as the celebrant goes through the door, this responsory is begun :*



Resp. II

I

Ngredi- énte \* Dó-mino

in sánctam ci- vi- tá- tem,

Hebrae-ó- rum pú-e- ri, resurre-

cti-ónem Ví-tae pro- nunti- án- tes, \* Cum rámis

palmá- rum : « Hosánna, clamá- bant, in ex- cél-

sis ». ¶. Cumque audísset pópu-lus, quod Jé-sus vení-ret

Je-rosó-ly- mam, exi-é-runt ób- vi- am é- i.

\* Cum rámis.

As our Lord entered the holy city, the children of the Hebrews, foretelling Life's resurrection, palm-branches in hand cried out: Hosanna in the highest. ¶. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. \* Palm-branches...

*John 12.*

22. *When the celebrant reaches the altar, he gives up his palm-branch, makes reverence, mounts the steps with the ministers [or two servers], and stands between them, turned to the people. The book-bearer [or one of the servers] presents the book; and joining his hands, he sings to the ferial tone (or the ancient simple tone) the prayer that concludes the procession.*

## Part IV. Passiontide Hymns

### CHRISTUS VINCIT

(Palm Sunday)

TRADITIONAL

1. Cantors  
2. Choir

Chri - stus vin - cit, Chri - stus re - gnat Chri - stus, Chri - stus

The first system of musical notation for 'CHRISTUS VINCIT'. It consists of two staves: a treble clef staff and a bass clef staff. The music is in 4/4 time and begins with a double bar line. The lyrics 'Chri - stus vin - cit, Chri - stus re - gnat Chri - stus, Chri - stus' are written below the treble staff.

im - pe - rat. Lau - dá - te Dó - mi - num om - nes

Cantors

The second system of musical notation. It continues from the first system. The lyrics 'im - pe - rat. Lau - dá - te Dó - mi - num om - nes' are written below the treble staff. The word 'Cantors' is written above the treble staff.

gen - tes, lau - dá - te e - um om - nes pó - pu - li.

The third system of musical notation. The lyrics 'gen - tes, lau - dá - te e - um om - nes pó - pu - li.' are written below the treble staff.

Chri - stus vin - cit, etc. Quó - ni - am con - fir - má - ta est su - per

Choir Cantors

The fourth system of musical notation. It features two parts: 'Choir' and 'Cantors'. The lyrics 'Chri - stus vin - cit, etc. Quó - ni - am con - fir - má - ta est su - per' are written below the treble staff. The word 'Choir' is written above the first part, and 'Cantors' is written above the second part. There are double asterisks (\*\*\*) above the lyrics 'Quó - ni - am' and 'con - fir - má - ta'.

nos mi - se - ri - cór - di - a e - jus, et vé - ri - tas Dó - mi -

The fifth system of musical notation. The lyrics 'nos mi - se - ri - cór - di - a e - jus, et vé - ri - tas Dó - mi -' are written below the treble staff.

Choir

ni ma - net in ae - tér - num. Chri - stus vin - cit, etc.

Cantors

Gló - ri - a Pa - tri et Fi - li - o et Spi - ri - tu -

Choir Cantors

i San - cto. Chri - stus vin - cit, etc. Sic - ut e - rat

in prin - cí - pi - o et nunc et sem - per, et in saé - cu -

Cantors and Choir

la saé - cu - lo - rum. A - men. Chri - stus vin - cit, etc.

*Ps.* Dóminus vobíscum.  
*All. R.* Et cum spírítu túo.

*Ps.* The Lord be with you.  
*All. R.* And with you.

Orémus

Let us pray

**D**omine Jesu Christe, Rex ac Redemptor noster, in cuius honórem, hos ramos gestántes, solémmes laudes decantávimus: † concéde propítius; ut, quocúm- que hi rami deportáti fúerint, ibi tuae benedictiónis grátia descéndat, \* et, quavis daémo- num iniquitáte vel illusióne pro- fligáta, délixtera tua prótegat, quos redémit. Qui vivis et regnas.

**L**ord Jesus Christ, our King and Redeemer, in whose honour we have sung solemn praises with these palms in our hands; graciously grant us that every place where these palms are brought may be blessed with thy favour, and that by repelling all sins and illusions suggested by the devil, thy right hand may protect those whom thou hast redeemed. Who livest and reignest... *R.* Amen.

23. After the prayer, the celebrant and ministers make reverence at the altar, and go to their places. There they change their red vestments for purple, ready for Mass.

24. Palms are not held during the Passion.

AT MASS

Station at St. John Lateran

Where the blessing of palms and procession have preceded the Mass, the celebrant with the ministers [or servers] goes to the altar. Omitting the psalm *Júdica me, Deus*, and the confession, he goes up at once and kisses the altar.

The altar may be censed whenever Mass is sung.

Intr. VIII

**D**omine, \* ne lónge fáci-  
 as auxí-li- um tú- um a me,  
 ad de-fensi-ónem mé- am áspi-

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.* O God, my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

*Ps. 21, 20, 22 and 2.*

At Mass

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ce : lí-be-ra me de ó-re le-ó-nis, et  
 a córni-bus u-ni-cornu-ó-rum humi-li-tá-tem  
 mé-am. *Ps.* Dé-us, Dé-us mé-us, réspi-ce in me, \*qua-re  
 me de-re-liquísti? longe a sa-lú-te mé-a vérba de-lic-tó-  
 rum me-ó-rum. *Repeat : Dómine. etc. Kyrie XVII, p. 76*

KYRIE is sung, but no Gloria. —cf. McManus (1957) pg. 37

**Collect**

**O**Mnípotens sempitérne Deus, qui humano géneri, ad imitándum humilitátis exémplum, Salvatórem nostrum carnem súmere et crucem subíre fecísti : † concéde propítius; ut et paciéntiæ ipsíus habére documénta \* et resurrectiónis consórtia mereámur. Per eúndem Dóminum nostrum.

**O** Almighty and everlasting God, who, setting up an example of humility for all mankind to follow, didst will that our Saviour should take upon him our nature, and should suffer the death of the cross : enable us, we beseech thee, ever to bear in mind the teachings of his patience, and to deserve to have part in his resurrection. Through the same our Lord.

????

*In the simple rite, if Mass is sung, a reader in surplice may read or sing the Epistle, the celebrant listening.*

**Lectio Epistolae beati Pauli apostoli ad Philippenses**

*Christ's great humility, the cause of his triumph. Philip. 2, 5-11.*

*Seems to anticipate the 1958 Instruction of Pope Pius XII*

**F**Ratres : Hoc enim sentíte in vobis, quod et in Christo Jesu : qui, cum in forma Dei esset, non rapínam arbitrátus est esse se aequálem Deo : sed semetípsum exinanívit, formam servi accípiens, in similitúdinem hóminum factus, et hábitu in-

**B**Rethren, 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 made himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself,

véntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum : et donávit illi nomen, quod est super omne nomen : *(here all kneel)* ut in nómine Jesu omne genu flectátur caeléstium, terréstrium et inférnorum : et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patrís.

becóming 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.

Grad. IV

**T** Enu-ísti \* má- num  
dék-te- ram mé- am :  
in vo- luntá-te tú-  
a de- duxí- sti me : et cum gló-  
ri- a as- sumpsí- sti me.  
V. Quam bó- nus Isra-ël Dé-  
us ré- ctis

Thou hast held me by my right hand, and by thy will thou hast conducted me; and with glory thou hast received me. V. 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 sinners, seeing the peace of sinners.

Ps. 72, 24 and 1-3.

cór- de! mé-i autem paene mó-  
 ti sunt pé- des, paene ef-  
 fú-si sunt grés- sus mé- i: qui- a ze-lá-  
 vi in pec-ca-tó- ri-bus,  
 pá- cem pec- cató- rum \* ví-  
 dens.

Tract II

**D** E- us,  
 \* Dé- us mé- us, réspi- ce

O God, my God, look upon me: why hast thou forsaken me?

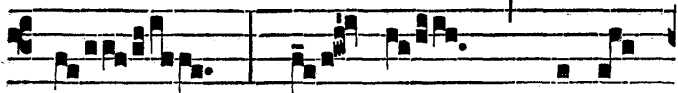
∇. 2. Far from my salvation are the words of my sins.

in me: quare me dere- li- quí- sti?  
 ∇. 2. Lon- ge a sa- lúte mé-




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Second Sunday of the Passion



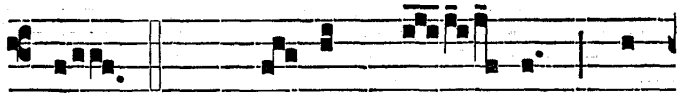
 V. 3. O my God,  
 I shall cry by day, and  
 thou wilt not hear:  
 and by night, and it  
 shall not be reputed  
 as folly in me.

a vér- ba de-li-



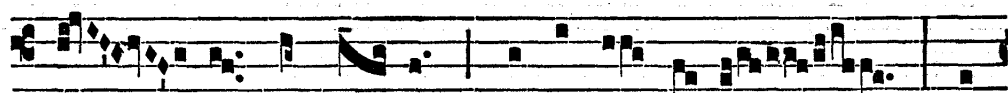
 V. 4. But thou dwell-  
 est in the holy place,  
 the Praise of Israel.

ctó- rum me- ó-

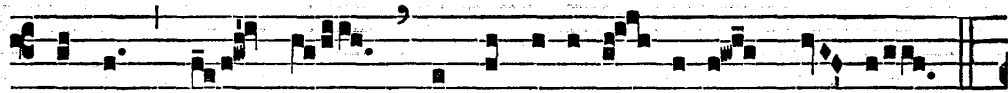


 V. 5. In thee have  
 our fathers hoped: they  
 have hoped, and thou  
 hast delivered them.


rum. V. 3. Dé- us mé- us, cla- thee, and they were



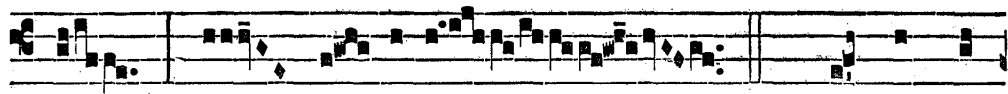
má- bo per dí- em, nec exáu- di- es: in



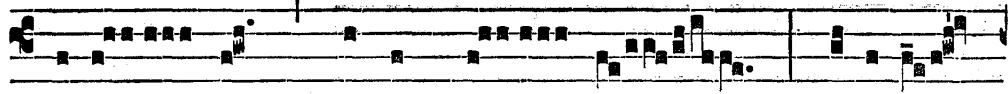
nócte, et non ad insipi- én- ti- am mí- hi.




V. 4. Tu au- tem in sáncto há- bi- tas,



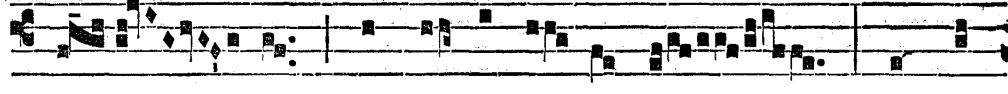
laus Is- ra- òl. V. 5. In te spe-



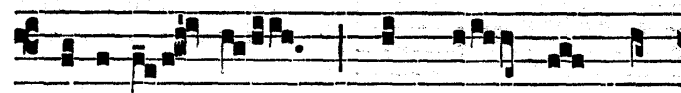
ravé- runt pátres nó- stri: speravé-



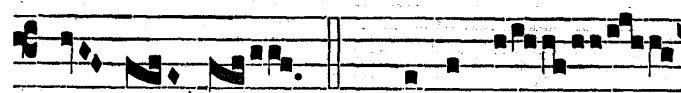
runt, et li- be- rásti é- os. V. 6. Ad te cla- ma-



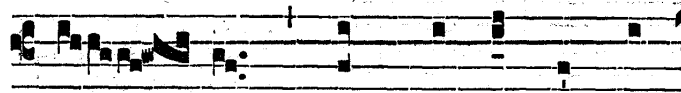
vé- runt, et sál- vi fá- cti sunt: in te



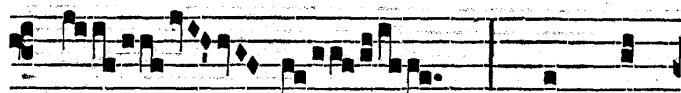
speravérunt, et non sunt con-



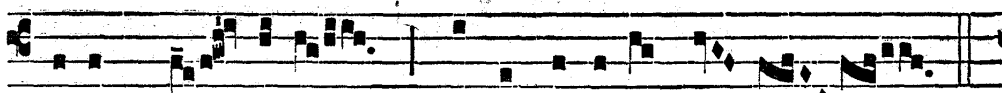
fú-si. V. 7. Ego au-



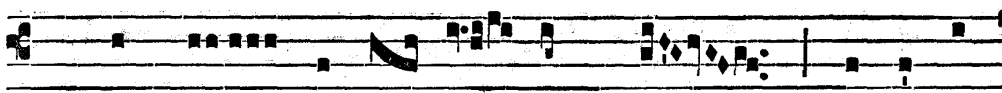
tem sum vérmis, et non



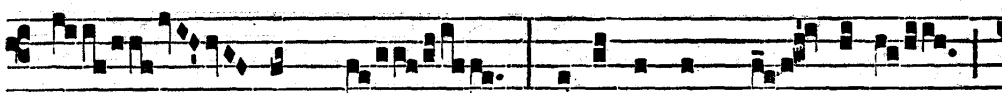
hó-mo : oppró-



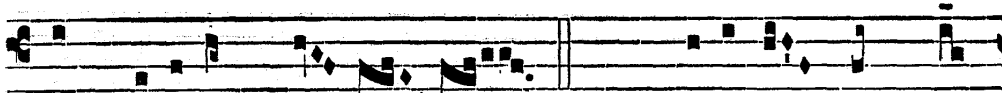
bri-um hó-minum, et abjécti-o plé-bis.



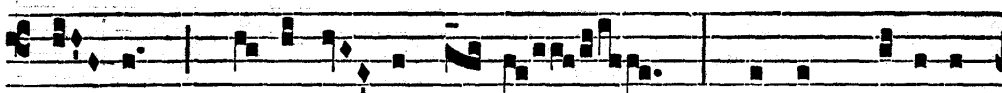
V. 8. Omnes qui vi-dé-bant me, asperna-



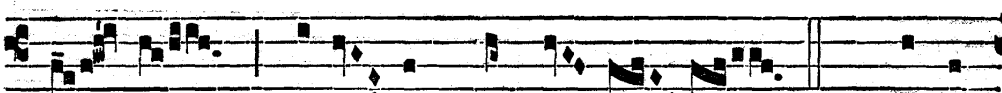
bán-tur me : locú-ti sunt lá-bi-is,



et movérunt cá-put. V. 9. Sperá-vit in Dó-



mi-no, e-rí-pi-at é-um : sálvum fáci-at



é-um, quóni-am vult é-um. V. 10. Ipsi

saved : they trusted in thee, and were not confounded.

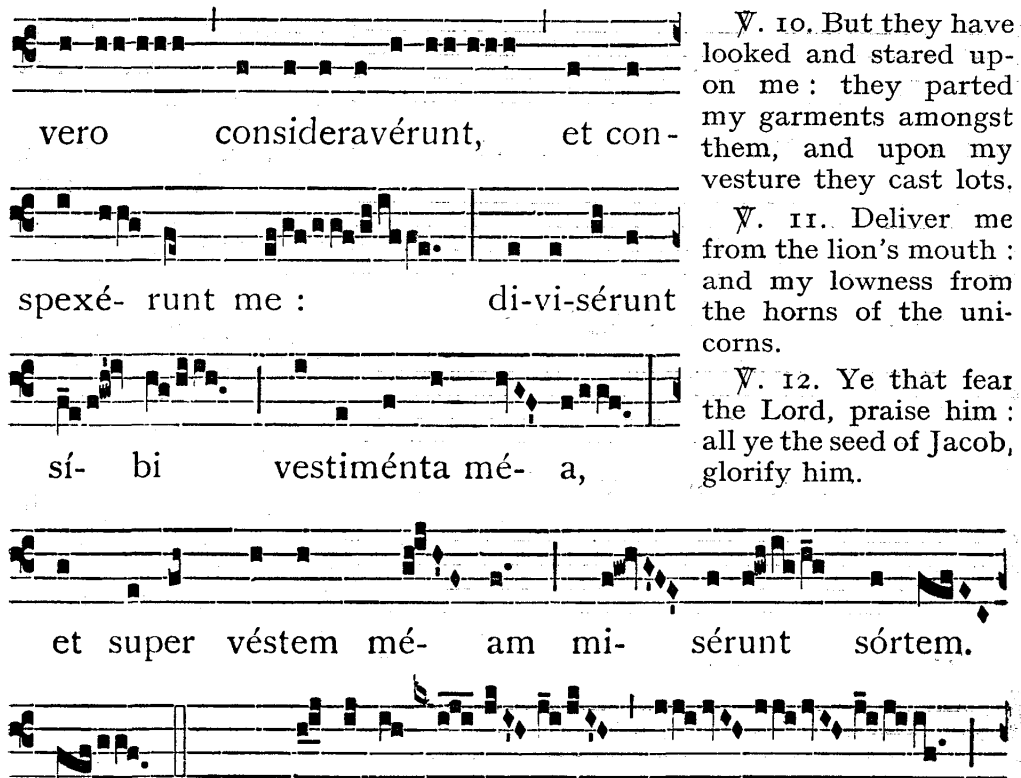
V. 7. But I am a worm and no man : the reproach of men, and the outcast of the people.

V. 8. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.

V. 9. He hoped in the Lord, let him deliver him : let him save him, seeing he delighteth in him.

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Second Sunday of the Passion



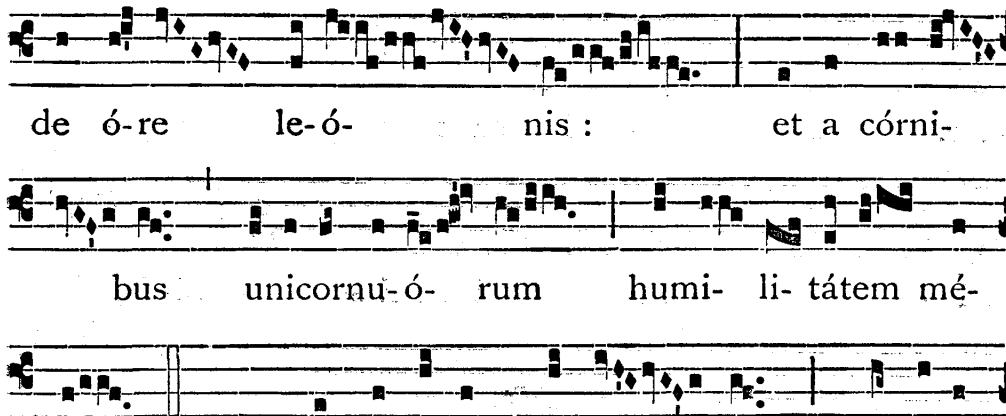
vero consideraverunt, et con-  
spexerunt me: diviserunt  
sibi vestimenta mea,  
et super vestem meam miserunt sortem.

Ps. 10. But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

Ps. 11. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns.

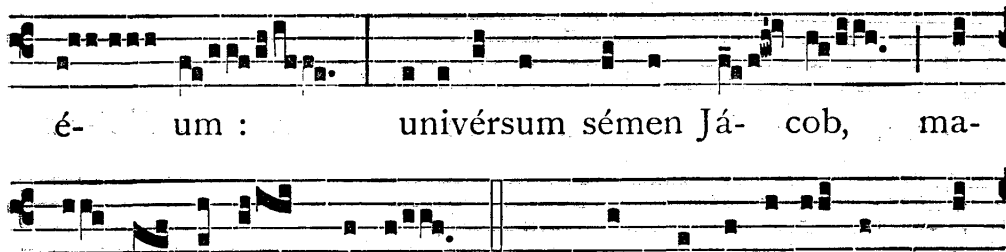
Ps. 12. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

Ps. 11. Libera me



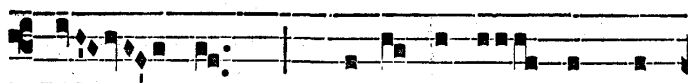
de ore leonum: et a corni-  
bus unicornuorum humilitatem me-  
am.

Ps. 12. Qui timetis Dominum, laudate



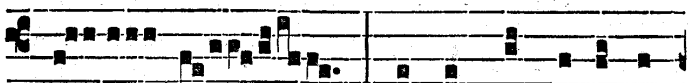
eum: universum semen Jacob, ma-  
gnificate eum.

Ps. 13. Annuntiabitur Dó-



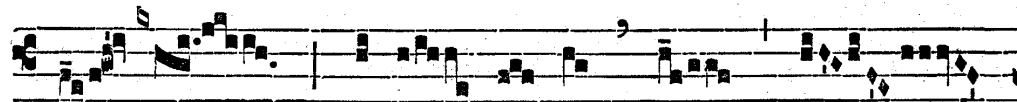
mi- no gene-rá-ti- o ven-

¶. 13. There shall be declared to the Lord a generation to come : and the heavens shall show forth his justice.

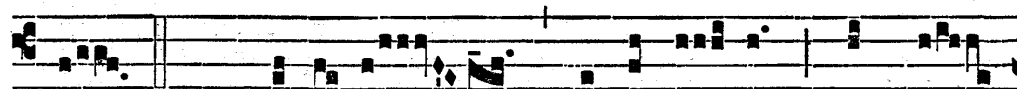


tú- ra : et annunti-ábunt

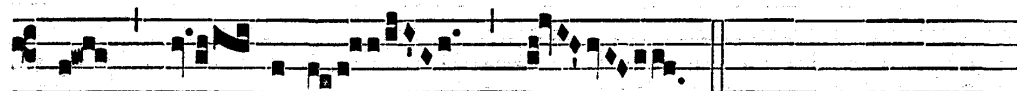
¶. 14. To a people that shall be born, which the Lord hath made. *Ps. 21, 2-9, 18, 19, 22, 24 and 32.*



caé- li justí- ti- am é-

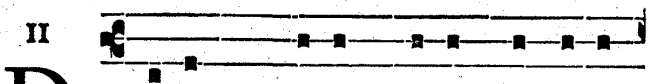


jus. ¶. 14. Pópu- lo qui nascé- tur, quem fé-



cit \* Dó- minus.

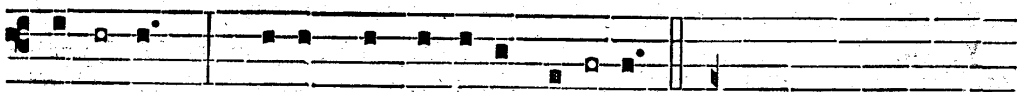
Psalm Tone for the Tract



**D**

*É-us, \* Dé-us mé-us, réspice*

O God, my God, look upon me, why hast thou forsaken me?



in me : \* quare me de-re-liquí- sti?

*The intonation is repeated for each ¶.*

¶. 2. *Lónge a salute méa \* verba delictórum meórum.*

¶. 2. Far from my salvation are the words of my sins.

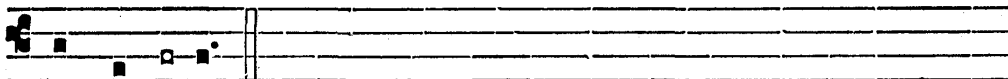
¶. 3. *Déus méus, clamábo per diem, nec exáudies : \* in nócte, et non ad insipiéntiam míhi.*

¶. 3. 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.



¶. 4. *Tu autem in sáncto hábi- tas, \**

¶. 4. But thou dwellest in the holy place : the praise of Israel.



*laus* Isra-ël.

Ÿ. 5. *In te speravérunt pá-  
tres nóstri : \* speravérunt, et  
liberásti éos.*

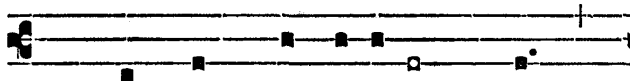
Ÿ. 6. *Ad te clamavérunt, et  
sálvi fácti sunt : \* in te spera-  
vérunt, et non sunt confúsi.*

Ÿ. 7. *Ego autem sum vérmis,  
et non hómo : \* oppróbrium  
hóminum, et abjéctio plébis.*

Ÿ. 5. In thee have our fathers hoped : they have hoped, and thou hast delivered them.

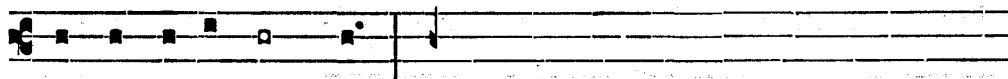
Ÿ. 6. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

Ÿ. 7. But I am a worm, and no man : the reproach of men, and the outcast of the people.



Ÿ. 8. *Omnes qui vidébant me, †*

Ÿ. 8. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.



*aspernabántur me : \* locúti sunt lábiis, et movérunt cáput.*

Ÿ. 9. *Sperávit in Dómino,  
erípiat éum : \* sálvum fáciat  
éum, quóniam vult éum.*

Ÿ. 10. *Ipsi véro consideravé-  
runt, et conspexérunt me : † di-  
visérunt sibi vestiméta méa, \*  
et super véstem méam misérunt  
sórtem.*

Ÿ. 11. *Líbera me de óre leó-  
nis : \* et a córnibus unicor-  
nuórum humilitátem méam.*

Ÿ. 12. *Qui timétis Dóminum,  
laudáte éum : \* univérsum  
sémen Jácob, magnificáte éum.*

Ÿ. 13. *Annuntiábitur Dómino  
generátio ventúra : \* et annun-  
tiábunt caéli justítiam éjus,*

Ÿ. 14. *Pópulo, qui nascétur, \*  
quem fécit Dóminus.*

Ÿ. 9. He hoped in the Lord, let him deliver him : let him save him, seeing he delighted in him.

Ÿ. 10. But they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

Ÿ. 11. Deliver me from the lion's mouth : and my lowness from the horns of the unicorns.

Ÿ. 12. Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him.

Ÿ. 13. There shall be declared to the Lord a generation to come : and the heavens shall show forth his justice,

Ÿ. 14. To a people that shall be born, which the Lord hath made.

5. After the Epistle, lecterns, quite unadorned, are placed in the sanctuary on the Gospel side. The Passion of Our Lord is sung or said in this way :

### Solemn rite

It is sung or read by deacons. These, in amice, alb, girdle and purple stole, with two acolytes (or servers) without lights or incense come to the foot of the altar, and there, kneeling on the lowest step and bowing, say silently *Munda cor meum*. Then aloud they ask the celebrant's blessing, saying

Jube, domne, benedicere. *The celebrant, turning towards them, answers aloud :*

Dóminus sit in córdibus vestris, et in lábiis vestris, ut digne et competénter annuntiétis evangélium suum : in nómine Patris, et Filii, + et Spíritus Sancti. *They answer : Amen.*

The Lord be in your hearts and on your lips, that you may worthily and capably proclaim his Gospel; in the name of the Father and of the Son and of the Holy Ghost. *They answer : Amen.*

*After the usual genuflexion or bow to the altar they go to the lecterns with the acolytes. They do not make the sign of the cross either on the book or on themselves when they begin to sing or read the Passion.*

*The celebrant, standing at his seat, listens to the Passion, and does not read it himself.*

### Simple rite

[5a. *The priest, having read the gradual and tract, says in the usual way in the middle of the altar : Munda cor meum, Jube, Dómine, and Dóminus sit in corde meo.*

*Then, at the altar on the Gospel side, he reads aloud or sings the Passion, not making the sign of the cross on the book or on himself at the beginning.*

*The Passion may be sung by three deacons; with the same ceremonies as for the solemn rite.*

*If there are only two deacons, they may sing or read the parts assigned to the Chronicler and the Synagogue; that of Christ is taken by the celebrant who remains at the altar, on the Gospel side, in chasuble.*

*Munda cor meum, in this case, is said silently by the celebrant bowing at the middle of the altar and by the deacons kneeling on the lowest step and bowing. All continue silently Jube, Dómine, benedicere and Dóminus sit in corde meo, as at low Mass.]*

+ = Words of Christ; C = Chronicler, or Gospel narrative; S = Synagogue, or various characters. The schola may sing the words for which notes are given.

## The Passion of O. L. J. C. according to St Matthew

26, 36-75; 27, 1-60

### TO GETHSEMANI

In illo témpore : Venit Jesus cum discípuis suis in villam, quae dicitur Gethsémani, et dixit discípuis suis : + Sedéte hic, donec vadam illuc, et orem. C. Et assúpto Petro, et duóbus filiis Zebedaí, cœpit contristári, et maestus esse. Tunc ait illis : + Tristis est ánima mea usque ad mortem : sustinéte hic, et vigiláte mecum. C. Et progréssus pusillum, prócidit in fáciem suam, orans, et dicens : + Pater mi, si possibile est, tránseat a me calix iste.

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: C. and taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them, + My soul is sorrowful even unto death: stay you here and watch with me, C. 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

Verúmtamen non sicut ego volo, sed sicut tu. C. Et venit ad discipulos suos, et invénit eos dormiéntes : et dicit Petro : + Sic non potuístis una hora vigiláre mecum? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro autem infírma. C. Iterum secúndo ábiit, et orávit, dicens : + Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. C. Et venit íterum, et invénit eos dormiéntes : erant enim óculi eórum graváti. Et relíctis illis, íterum ábiit, et orávit tertio, eúmdem sermónem dicens. Tunc venit ad discipulos suos, et dicit illis : + Dormíte jam, et requiescíte : ecce appropinquávit hora, et Fílius hómínis tradétur in manus peccatórum. Súrgite, eámus : ecce appropinquávit qui me tradet.

as thou wilt. C. And he cometh to his disciples, and findeth them asleep : and he saith to Peter, + What? Could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. C. Again the second time, he went, and prayed, saying, + My Father, if this chalice may not pass away but I must drink it, thy will be done. C. And he cometh again, and findeth them sleeping; for their eyes were heavy. And 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.

## ARREST

C. Adhuc eo loquente, ecce Judas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a principibus sacerdotum, et senióribus pópuli. Qui autem trádidit eum, dedit illis signum, dicens : S. Quemcúmque osculátus fuero, ipse est, tenéte eum. C. Et conféstim accédens ad Jesum, dixit : S. Ave, Rabbi. C. Et osculátus est eum. Dixitque illi Jesus : + Amíce, ad quid venísti? C. Tunc accesserunt, et manus inyecérunt in Jesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Jesu, exténdens manum, exémit gládium suum, et percútiens servum princípis sacerdotum, amputávit aurículam ejus. Tunc ait illi Jesus : + Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio períbunt. An

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

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

the scriptures be fulfilled; that so it must be done? C. In that same hour Jesus said to the multitudes, + You are come out, as it were to a robber, with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. C. Now all this was done that the scriptures of the Prophets might be fulfilled. Then the disciples, all leaving him, fled.

BEFORE CAIPHAS

At illi tenentes Jesum, duxerunt ad Caiapham principem sacerdotum, ubi scribae, et seniores convenerant. Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris ut videret finem.

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.

Principes autem sacerdotum, et omne concilium, quaerebant falsum testimonium contra Jesum, ut eum morti traderent : et non inveniunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt :

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 :

S. Hic dixit : Possum destrú-e-re tēplum Dé-i, et post

S. This man said, I am able to destroy the temple of God,

trídu-um re-aedi-ficá-re illud.

and in three days to rebuild it.

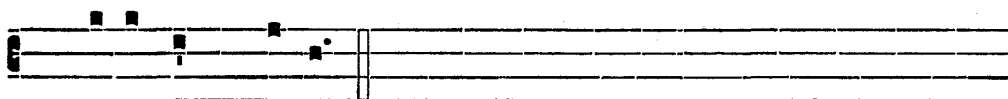
C. Et surgens princeps sacerdotum, ait illi : S. Nihil respondes ad ea, quae isti adversum te testificantur? C. Jesus autem tacébat. Et princeps sacerdotum ait illi : S. Adjuro te per Deum vivum, ut dicas nobis,

C. And the high priest, rising up, said to him : S. Answerest thou nothing to the things which these witness against thee? C. But Jesus held his peace. And the high priest said to him, S. I adjure thee by the living God, that thou tell us if thou



si tu es Christus Fílius Dei. C. Dicit illi Jesus : † Tu dixisti. Verúmtamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus caeli. C. Tunc princeps sacerdotum scidit vestiménta sua, dicens : S. Blasphemávit : quid adhuc egémus téstibus? Ecce nunc audístis blasphemiam : quid vobis vidétur? C. At illi respondéntes, dixerunt :

be the Christ the Son of God. C. Jesus saith to him, † Thou hast said it. Nevertheless I say to you, hereafter you shall see *the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.* C. Then the high priest rent his garments, saying. S. He hath blasphemed, what further need have we of witnessess? Behold, now you have heard the blasphemy. What think you? C. But they answering, said :

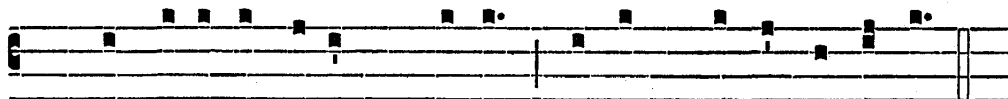


S. Ré-us est mórtis.

S. He is guilty of death.

C. Tunc expuérunt in fáciem ejus, et cólaphis eum cecidérunt, álii autem palmas in fáciem ejus dedérunt, dicéntes :

C. Then did they spit in his face and buffeted him; and others struck his face with the palms of their hands, saying :



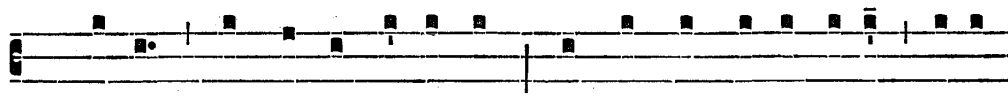
S. Prophe-tí-za nóbis, Chríste, quis est qui te percússit?

S. Propheesy unto us, O Christ, who is he that struck thee?

### SAINT PETER'S DENIAL

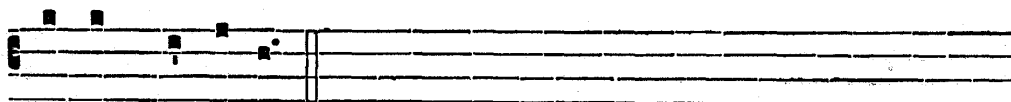
C. Petrus vero sedébat foris in átrio : et accessit ad eum una ancílla, dicens : S. Et tu cum Jesu Galilaéo eras. C. At ille negávit coram ómnibus, dicens : S. Nescio quid dicis. C. Exeúnte autem illo jánuam, vidit eum ália ancílla, et ait his, qui erant ibi : S. Et hic erat cum Jesu Nazaréno. C. Et iterum negávit cum juraménto : Quia non novi hóminem. Et post pusillum accessérunt qui stabant et dixerunt Petro :

C. But Peter sat without in the court, and there came to him a servantmaid, saying, S. Thou also wast with Jesus the Galilean : C. but he denied before them all, saying, S. I know not what thou sayest. C. And as he went out of the gate, another maid saw him, and she saith to them that were there, C. This man also was with Jesus of Nazareth. C. And again he denied, with an oath, I do not know the man. And after a little while, they came that stood by, and said to Peter :



S. Ve-re et tu ex il-lis es : nam et loqué-la tú-a mani-

S. Surely thou also art one of them; for even thy speech doth



féstum te fá-cit.  
discover thee.

**C.** Tunc cœpit detestári, et juráre quia non novísset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Jesu, quod díxerat : Priúsqvam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre.

**C.** 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.

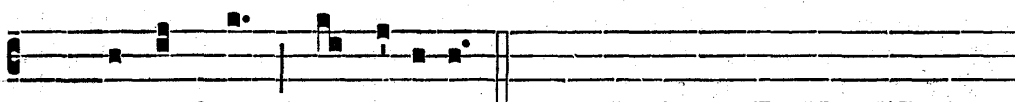
### SUICIDE OF JUDAS

Mane autem facto, consílium iniérunt omnes príncipes sacerdotum, et senióres pópuli advérsus Jesum, ut eum morti tráderent. Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto praésidi.

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.

Tunc videns Judas, qui eum trádidit, quod damnátus esset, paeniténtia ductus, rétulit trigínta argénteos príncípibus sacerdotum, et senióribus, dicens : **S.** Peccávi, tradens sánguinem justum. **C.** At illi dixérunt :

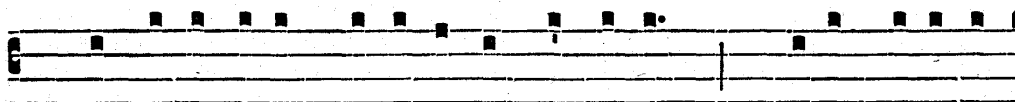
Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, **S.** I have sinned, in betraying innocent blood. **C.** But they said :



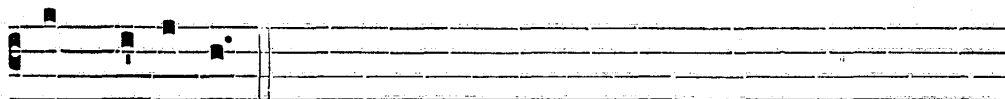
**S.** Quid ad nos? Tu víde-ris.  
**S.** What is that to us? Look thou to it.

**C.** Et projéctis argénteis in templo, recéssit : et ábiens, láqueo se suspéndit. Príncipes autem sacerdotum, accéptis argénteis, dixérunt :

**C.** And casting down the pieces of silver in the temple, he departed; and went, and hanged himself with a halter. But the chief priests having taken the pieces of silver, said :



**S.** Non lí-cet é-os mítte-re in córbonam : qui-a pré-ti-um  
**S.** It is not lawful to put them into the corbona; because it is the



sángui-nis est.

price of blood.

*C.* Consílio autem ínito, emé-runt ex illis agrum fíguli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Hacéldama, hoc est, ager sán-guinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremíam prophétam, dicentem : Et accepérunt trigínta argénteos prétium appretiáti, quem appretiavérunt a fíliis Israél : et dedérunt eos in agrum fíguli, sicut constituit mihi Dóminus.

*C.* 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.

#### BEFORE PILATE

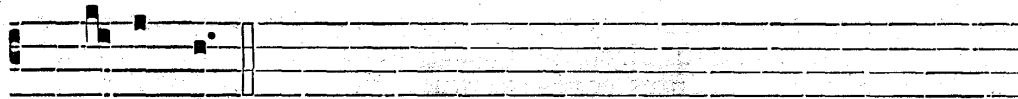
Jesus autem stetit ante praesidem, et interrogávit eum praeses, dicens : *S.* Tu es Rex Judaeórum? *C.* Dicit illi Jesus : + Tu dicis. *C.* Et cum accusaretur a princípibus sacerdotum, et senióribus, nihil respóndit. Tunc dicit illi Pilátus : *S.* Non audis quanta advérsus te dicunt testimónia? *C.* Et non respóndit ei ad ullum verbum, ita ut miraretur praeses veheménter.

Per diem autem solénnem consuéverat praeses pópulo dimíttere unum vinctum, quem volúissent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus : *S.* Quem vultis dimíttam vobis : Barábbam, an Jesum, qui dicitur Christus? *C.* Sciébat enim quod per invídiam tradidissent 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 sacerdotum, et senióres persuasérunt pópulis, ut

And Jesus stood before the governor, and the governor asked him, saying, *S.* Art thou the king of the Jews? *C.* Jesus said to him, + Thou sayest it. *C.* And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him, *S.* Dost not thou hear how great testimonies they allege against thee? *C.* And he answered him to 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, *S.* Whom will you that I release to you, Barabbas, or Jesus that is called Christ? *C.* For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying, *S.* Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him. *C.* But the chief priests and ancients persuaded the people that they should

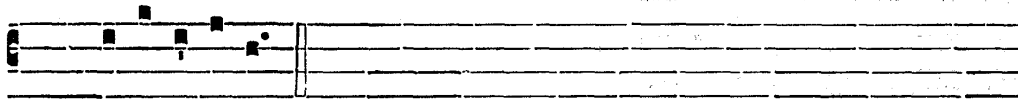
péterent Barábbam, Jesum vero pérderent. Respóndens autem praeses, ait illis : *S. Quem vultis vobis de duóbus dimítti? C. At illi dixerunt :* ask Barabbas, and make Jesus away. And the governor answering, said to them, *S. Whether will you of the two to be released unto you? C. But they said :*



*S. Ba-rábbam.*

*S. Barabbas.*

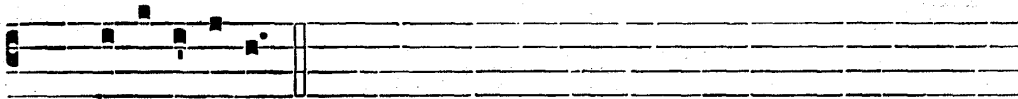
*C. Dicit illis Pilátus : S. Quid igitur fáciam de Jesu, qui dicitur Christus? C. Dicunt omnes :* *C. Pilate saith to them, S. What shall I do then with Jesus that is called Christ? They say all :*



*S. Cruci-figátur.*

*S. Let him be crucified.*

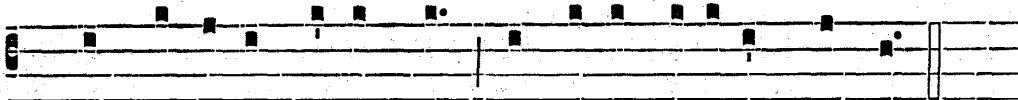
*C. Ait illis praeses : S. Quid enim mali fecit? C. At illi magis clamábant, dicétes :* *C. The governor said to them, S. Why, what evil hath he done? C. But they cried out the more, saying :*



*S. Cruci-figátur.*

*S. Let him be crucified.*

*C. Videns autem Pilátus quia nihil proficeret, sed magis tumultus fieret : accépta aqua, lavit manus coram pópulo, dicens : S. Innocens ego sum a ságuine justí hujus : vos vidéritis. C. Et respóndens univérsus pópulus dixit :* *C. And Pilate seeing that he prevailed nothing, but that, rather, a tumult was made, taking water, washed his hands before the people, saying, S. I am innocent of the blood of this just man; look you to it. C. And the whole people answering, said,*



*S. Sánguis é-ius super nos, et super fí-li- os nóstros.*

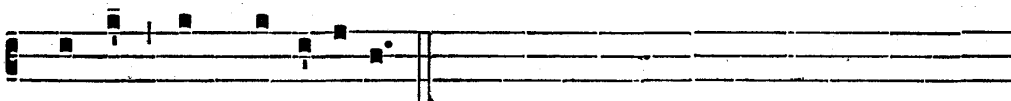
*S. His blood be upon us, and upon our children.*

*C. Tunc dimisit illis Barábbam : Jesum autem flagellátum trádidit eis, ut crucifigerétur.* *C. Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified.*

*THE CROWNING WITH THORNS*

Tunc milites praesidis suscipientes Jesum in praetorium, 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, illudabant ei, dicentes :

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 :



S. Ave, Rex Judaeorum.

S. Hail, King of the Jews.

C. Et exspuantes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illusérunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent.

C. 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.

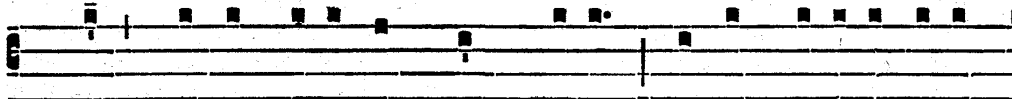
*AT CALVARY*

Exeuntes autem, invenérunt hominem Cyrenaéum, nómine Simónem : hunc angariaverunt ut tólleret crucem ejus. Et venérunt in locum, qui dicitur Gólgotha, quod est Calváriae locus. Et dederunt 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 imposuerunt super caput ejus causam ipsius scriptam : HIC EST JESUS REX JUDÆORUM. Tunc crucifixi sunt cum eo duo latrónes : unus a dextris, et unus a sinístris.

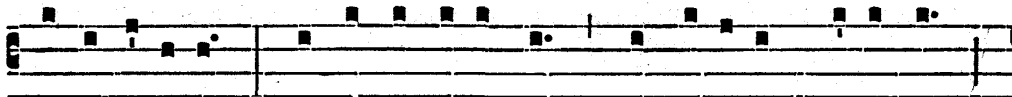
And going out they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, The place of Calvary. And they gave him wine to drink mingled with gall : and when he had tasted he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying :

*They divided my garments among them, and upon my vesture they cast lots. And they sat, and watched him. And they put over his head his cause written : THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves, one on the right hand, and one on the left.*

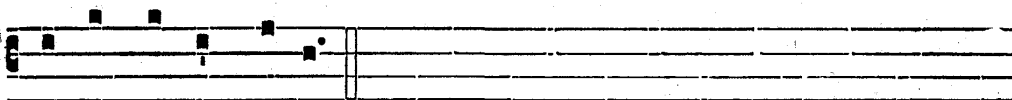
Praetereúntes autem blasphemábant eum, movéntes cápita sua, et dicéntes : And they that passed by, blasphemed him, *wagging their heads*, and saying :



S. Vah, qui déstru- is témplum Dé- i, et in trídu- o íllud S. Vah, thou that destroyest the temple of God, and in three days

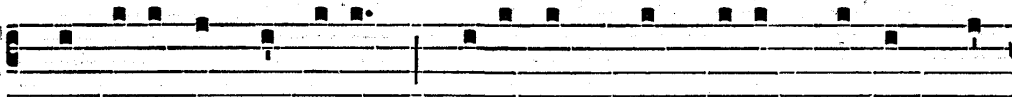


re-aedí- ficas : sálva temet- ípsum. Si Fí- li- us Dé- i es, dost rebuild it; save thy own self : if thou be the Son of God,

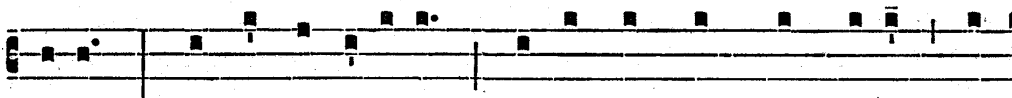


descénde de crúce. come down from the cross.

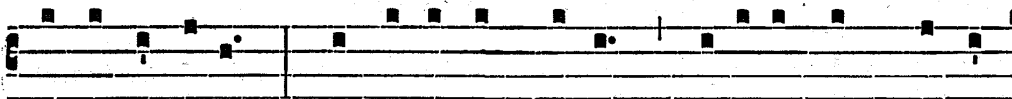
C. Simíliter et príncipes sacer- dótum illudéntes cum scribis et senióribus, dicébant : C. In like manner also the chief priests with the scribes and ancients mocking, said :



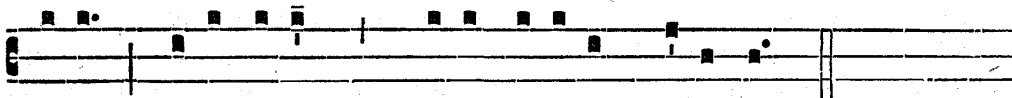
S. A- li- os sálvos fécit, se- ípsum non pótest sálvum fá- S. He saved others, himself he cannot save : if he



cere : si Rex Isra- él est, descéndat nunc de crúce, et be the King of Israel, let him now come down from the cross, and



cré- dimus é- i : confí- dit in Dé- o : líberet nunc, si vult we will believe him : *he trusted in God*, let him now deliver him if he will



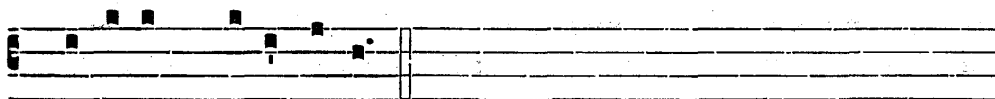
é- um ; díxit enim : Qui- a Fí- li- us Dé- i sum. *have him* ; for he said, I am the Son of God. (Ps. 21, 9).

C. Idípsum autem et latrónes, qui crucifíxi erant cum eo, impropérábant ei.

A sexta autem hora ténebrae factae sunt super univérsam terram usque ad horam nonam. Et circa horam nonam clamávit Jesus voce magna, dicens : + Eli, Eli, lamma sabactháni? C. Hoc est : + Deus meus, Deus meus, ut quid dereliquísti me? C. Quidam autem illic stantes, et audiéntes, dicébant :

C. And the selfsame 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 sabacthani?* C. That is, + *My God, my God, why hast thou forsaken me?* C. And some that stood there, and heard, said :

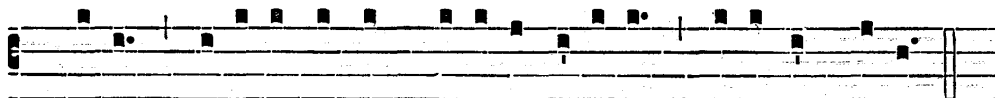


S. E-lí- am vócat íste.

S. This man calleth Elias.

C. Et contínuo currens unus ex eis, accéptam spóngiam implévit acéto, et impósuit arúndini, et dabat ei bíbere. Céteri vero dicébant :

C. 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 :



S. Síne, vide-ámus an véni- at Elí- as líbe-rans é- um.

S. Let be, let us see whether Elias will come to deliver him.

C. Jesus autem iterum clamans voce magna, emísit spírítum.

C. And Jesus again crying with a loud voice, yielded up the ghost.

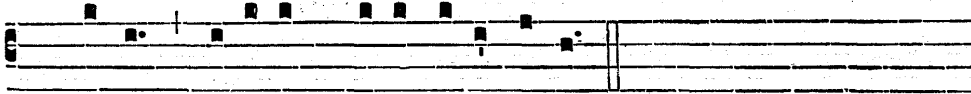
*Here a pause is made, and all kneel.*

### AFTER JESUS' DEATH

Et ecce velum templi scissum est in duas partes a summo usque deórsum : et terra mota est, et petrae scissae sunt, et monuménta apérta sunt : et multa córpora sanctórum, qui dormierant, surrexérunt. Et exéuntes de monuméntis post resurrectionem ejus, venérunt in sanctam civitátem, et apparuerunt multis. Centúrio autem,

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

et qui cum eo erant, custodiéntes Jesum, viso terraemótu, et his quae fiébant, timuérunt valde, dicéntes : the earthquake and the things that were done, were greatly afraid, saying :



S. Ve-re Fí-li-us Dé-i érat íste.

S. Indeed this was the Son of God.

C. Erant autem ibi mulieres multae a longe, quae secútae erant Jesum a Galilaéa, ministrántes ei : inter quas erat María Magdaléne, et María, Jacóbi et Joseph mater, et mater filiórum Zebedaéi. C. And there 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.

THE BURIAL

Cum autem sero factum esset, venit quidam homo dives ab Arimathaéa, nómine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilátum, et pétiit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto corpore, 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. 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.

After the singing or reading of the Passiön the celebrant does not kiss the book. The answer Laus tibi, Christe, is not given.

The Credo is sung.

Offert. VIII

I M-propé-ri-um \* ex-spectá-vit cor mé-um, et mi-sé-ri-am : et sustí-

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 gave me vinegar to drink. Ps. 68, 21-22.



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Second Sunday of the Passion

nu- i qui si- mul contrista-ré- tur, et non  
 fú- it : con- so- lán- tem me quae- sí- vi, et  
 non invé- ni : et de- dé- runt in  
 é- scam mé- am fel, et in sí- ti mé- a po- ta-  
 vé- runt me acé- to.

**Secret**

**C**oncède, quaesumus, Dómine : ut óculis tuae majestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et efféctum beátae perennitátis acquírat. Per Dóminum nostrum Jesum Christum.

**G**Rant, we beseech thee, O Lord, that the sacrifice we offer in the sight of thy divine Majesty, may draw down upon us the grace of holy fervour, and may lead us to the everlasting happiness we hope for. Through Jesus Christ our Lord.

*Preface of the Holy Cross, p. 502.*

Comm. VIII

**P**

A- ter, \* si non pót-est

Father, if this chalice may not pass away, but I must drink it, thy will be done. *Matth. 26, 42.*

hic cá- lix transí- re, ni- si bíbam íl- lum : fí- at vo-  
 lúntas tú- a.

**Postcommunion**

**P**ER hujus, Dómine, operatió-  
nem mystérii : et vítia nostra  
purgéntur, et justa desidéria  
compleántur. Per Dóminum.

**M**AY these mysteries, O Lord, work  
in us to the subduing of our evil  
passions, and to the fulfilling of our  
righteous desires. Through Jesus...

*At the end of Mass the celebrant gives the blessing as usual but omits the Last Gospel, and all return to the sacristy.*

