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Sample image: From the 1950 Holy Week (1 of 8)

506 (1950) PALM SUNDAY • Translated by Msgr. Ronald Knox

EXT DAY, the next after the day of preparation, the chief priests and the Pharisees gathered in Pilate's presence, and said: Sir, we have recalled it to memory that this deceiver, while he yet lived, said: I am to rise again after three days. Give orders, then, that his tomb shall be securely guarded until the third day; or perhaps his disciples will come and steal him away. If they should then say to the people, He has risen from the dead, this last

Áltera autem die, quæ est post Parascéven, convenérunt príncipes sacerdótum et pharisæi ad Pilátum, dicéntes: Dómine, recordáti sumus quia sedúctor ille dixit adhuc vivens: Post tres dies resúrgam. Jube ergo custodiri sepúlcrum usque in diem tértium: ne forte véniant discípuli ejus et furéntur eum, et dicant plebi: Surréxit a mórtuis: et erit novissimus error pejor prióre. Ait illis Pilátus: Habétis custódiam, ite, custodite, sicut scitis. Illi autem abcuntes, muniérunt sepúlcrum, signántes lápidem, cum custódibus.

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deceit will be more dangerous than the old. Pilate said to them: You have guards; away with you, make it secure as you best know how. And they went and made the tomb secure, putting a seal on the stone and setting a guard over it. CREDO.

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Sample image: From the 1950 Holy Week (2 of 8)

a regard in amount this WITTE SLAPP. us. Per limitie adoutie and excitation with a The Lord he with a R. And with your, his min 9. Lift up your bearts" minus vobiscum. R. We hold them out to the Lon F. Give we thanks to the Lord our cum spiritu tuo. ursum corda. IGHT IT IS ASSUREDL R. Right it is and seemly Habémus ad Dóminum. Grátias agámus Dómino Deo nostro. and most beseeming, not the whole love of heart and mind only, but t. Dignum et justum est. tongue should perform its office, praising God aloud; God the Father, et justum est, invisibilem invisible and almighty, and with Deum Patrem omnipoténhim his only Son, Jesus Christ our Lord. He, in our tem, Filiúmque ejus unigénitum, Diim nostrum Jesum Christum, name, paid to the eternal Father the whole debt of toto cordis ac mentis affèctu, et vocis ministério personàre. Qui pro nobis Adam, blotting out the bond that still held us forfeit, atèmo Patri, Adæ débitum solvit: with his dear Blood. Paschal feast is this; here the el véteris piáculi cautiónem pio Lamb is slain, with whose Blood the doors of his cruitre detérsit. Harc sunt enim festa Parchallin, in quibus verus ille Agnus ereldited, course storgwine poster fidefaithful people are hallowed. LONG AGO, thou didst Louis Constant Lane fathers, out of

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Sample image: From the 1950 Holy Week (3 of 8)



deleterious to the singing. In some places, the first stanze ("Vesilla and ") was used as a refrain, of the various editions of the Missale Parisience. The rubrics suggest that choristers will take part in the protection, holding lighted sendles. Regardless of which parties hold lighted candles during the procession, such candles are not estinguished usual the Celebrant's Communion (Fortescue p309). In the reform of 1955, Pope Pius XII eliminated the Vasilas Razia, replacing it with three antiphons - Adoramus Te, Per Ligenum, and Salvator Mundi-which are regretiably in three different modes.

As explained above, the hymns of the Roman Gradual were restored in 1908, when Pope Pius X allowed the ancient versions to be used instead of the "Urbanite" versions published in 1611AD. The official Graduale Romanum (Vatient Press, 1908) published the ancient version of VEXILLA REGS, although the Urbanite version always remained an option. Similar to the "Pange Lingua" by Bishop Fortunatus, both versions—ancient and Urbanite—coëxisted alongside each other for decades. Even as late as 1961, the Selesmes Abbey Graduale printed both versions, as did the 1953 Schwann Graduale (edited by Abbat Urbanus Bomm, Karl Gustav Fellerer, and Monsignor Johannes Overath). The Urbanite version is provided below, without prejudice, since that version seems more common for hand-missals. A translation of the ancient version and befored on page 527 in The Saint Jean de Brébeuf Hymnal (2018), while pages 548-549 provide a side-by-side comparison of both versions.



Vexílla Regis pródeunt: Fulget Crucis mystérium, Qua vita mortem pértulit Et morte vitam prótulit.

Quæ vulneråta lånceæ Mucróne diro, criminum Ut nos lavåret sördibus, Manåvit unda et sånguine HE BANNERS of the King go forth, the mystery of the cross shines, by which our Life bore death and by death gave us life.

T O wash us from the stain of sin he was pierced by the sharp point of the lance and shed water and blood.

EXILLA REGIS

PRODEUNT

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Sample image: From the 1950 Holy Week (4 of 8)



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