



Hebdomada
Sancta



DOMINICA IN PALMIS

INTRODUCTION TO THE SACRED FUNCTIONS OF HOLY WEEK

Holy week is the most fruitful and august time of the year in the celebration of the Church. During this Week the wicked, from every side, assaulted the Just One, Who was against their plans, they subjected Him to harsh trials of ill-treatment, immolating Him in the end on a Cross.

During this time the clouds vanished and the light appeared; the representations ended and the one represented was known: it became manifest who was the true Abel condemned to death, the true Job abandoned to the spite of his enemies; the Isaac guided by a paternal hand to Moriah in sacrifice; the Jonas swallowed by the sea monster and after three days returned, alive, to the shore; the fiery furnace which let the three youths out of its bosom untouched; and finally the true ark which offers in the universal deluge the only escape for the human race.

This is the blessed time which separated the law of severity from the law of grace; which accomplished that of which the voices of the Prophets had sung hundreds of years before; which abolished the parochial Synagogue and gave birth to the Universal Church; which saw the institution of the most august of the Sacraments and the fulfillment of what is most sublime and most tender of those which the most providential God had established for human nature, miserably outraged by the sin of the first man.

It is no wonder, then, if the Catholic Church, in this precious time, uses more elaborate ceremony, deeper piety and veneration, and more numerous and salutary institutions and practices than in all the rest of the year. Holy Mother Church, – in this Week, – blesses and renews the Oil that must sanctify her temples and consecrate her Ministers; she cleans the Altars, on which she offers every day the Flesh of the Immaculate Lamb which nourishes and sanctifies her; she blesses and renews the water which must render her fruitful, and the fire which must enlighten her. This loving Mother did not hold back any care in preparing her children to celebrate worthily the Death and Resurrection of the Saviour and making them worthy of the immense fruits of this mystery.

The celebration of Holy Week is most ancient, so much so that we find it mentioned in the Apostolic Constitutions no later than the Third Century, and in the works of the Holy Fathers which flourished in the Fourth Century. We find it distinguished with pious names, according to the mysteries and ceremonies with which it was celebrated: among these we remember that of “Great Week,” as St. John Chrysostom calls it; “Greatest Week,” that is, the most august of all the weeks of the year; “Week of Indulgence,” for the reconciliation of sinners and the Baptism of the Catechumens which happened during the course of the week; “Week of toil and hardship,” for the

austerities exercised by the faithful; “The Last Week,” because it puts an end to the penance of Lent; “Authentic Week,” or, “of the Lord,” for being the Week which all belongs to the Lord; and lastly the “Holy Week” par excellence, because of the sanctity of the mysteries and the sublimity of the sacred functions celebrated in it.

The ancient children of the Church endeavoured to distinguish this time from the preceding weeks by the redoubling of their devotion, praying for the greater part of the day with the Clergy in church; by increasing their fast and rejecting profane activities, closing the law courts to the affairs of men.

The ceremonies celebrated by our Church in Holy Week are: the blessing and procession of palm branches on Sunday; (the reconciliation of sinners;) the singing of the prophecies in the last three days; the consecration of the Oils and the washing of feet on Thursday; the adoration of the Cross on Friday; the blessing of the candle and of the baptismal font on Saturday.

The **Blessing and Procession of Branches** is done in memory of the solemn entrance of Christ into Jerusalem, when the Jewish crowds – the Sunday before the Pasch – went to meet him outside the city gates with palm branches in their hands. To the branches of the palm, which is very rare in the West, the Latin Church substitutes branches of olives, a plant most fitting to symbolise that peace and meekness which, on that particular occasion, shone through the Blessed Face of the Redeemer.

The **Reconciliation of Sinners** was public in ancient times, and was done by the Bishop or by a Priest delegated by him, during the morning officiating. The penitents would be outside, dressed in sackcloth and with heads covered with ashes, waiting to be invited into the vestibule of the church, with their foreheads to the ground. The Bishop, inside the church, would cry to them: Come! And having entered, they would recite the Penitential Psalms, or those which allude to repentance, after which the Bishop would pronounce over them the formula of absolution. This part of the Liturgy was closed by a proper Mass, called the “Mass of Reconciliation,” in which the absolved would be admitted to Communion. But this ceremony, for very wise reasons, is now abolished: no memory has remained but that which we read in the ancient books.

The **Consecration of the Oils** is reserved to the Bishop alone. The Oils to consecrate are the Chrism, used at Baptism, Confirmation, Ordination of Priests and Bishops, and at one time for the Coronation of Kings; (the Oil of the Catechumens, in the ceremonies prior to Solemn Baptism,) the Oil of the Sick, called commonly the Holy Oil for Extreme Unction.

The **Washing of Feet** is not a function reserved only to the Clergy. It was enjoined by Christ at the last supper when he gave the apostles the command to love one another, and of that love, He himself gave a great sign by washing their feet. This is why

the washing is found in the liturgical books, identified with the name "Command." The rite of the Consecration of the Oils and of the washing of feet seems to us to be derived from the practice of the Apostles themselves.

In the **Adoration of the Cross** the Church makes Christ Crucified Himself speak to His people, to tell them how much He suffered for them, with how many benefits He has filled them, and with how much ingratitude He has been repaid. In this day of sorrow, the Church puts on her lips these reproaches, for no other aim than to move her children to recognise in themselves the cause of the death of the Saviour, to humble themselves before Him and to wash away their own guilt in his Blood. In this day of universal salvation, in which Jesus Christ our Master prayed for all, even for his persecutors, the Church excludes no one from her prayers; and so the children separated from her bosom, the Jews, as also the Pagans, all have a share in her suffrage. The Church, however, abstains from offering the Sacrifice of the Altar, that is, from celebrating the Holy Mass, out of respect for the bloody Sacrifice which the true Priest, Jesus Christ, offered to his Eternal Father on this day on the Cross.

The public **Blessing of the Paschal Candle** has been a rite of the Church for many centuries, along with its lighting in the Solemn Masses from Easter until the Ascension, as a symbol of the glorious Resurrection of Christ and of the light of the Gospel which was spread among all peoples. Past times attributed to it a symbol of the column of fire which guided the Israelites in the desert; and to see it lit during paschal time seems to indicate also the Passover which that people celebrated for so many years in their earthly pilgrimage. This blessing was composed by St. Ambrose, by decree of Zosimus, the Supreme Pontiff.

More ancient than the blessing of the candle is that of the Baptismal Font, since it is spoken of by the Fathers of the fourth, third and even second century. Having blessed and consecrated the font according to the rite in the Missal, the Bishop proceeds to solemnly baptize the infants. In the early days of the Church there was the practice of only conferring Baptism upon adults. They were first instructed about the mysteries of our holy Faith, and the time of this instruction, which lasted for at least three months, was called "catechumenate." The Catechumens were then divided in two classes, the Novices and the Proficient, of which the latter were properly called the Competent or Illuminands: "Competent" because together they were asking for Baptism, "Illuminands" because of the light of grace they were about to receive in the Sacrament. On Holy Sunday of the Palm they would present themselves in church asking if they might make the profession of faith; on Holy Thursday they would wash their heads which were covered with the ashes of Lent, and on Holy Saturday they would then be baptised. They would receive and put on a white garment, symbol of baptismal innocence. In memory of this, the Sunday of the

Paschal Octave carries still the name of “Dominica in albis depositis” or Sunday of the removed white garments.

Some marvel at how during Holy Week in the Ambrosian Church the colour red is used, and in the Roman Church violet, while, to represent worthily the death of the Saviour, black would seem more fitting. But the Church did not want to confuse the death of men with the death of the Man-God. And in fact the same Church, which at one time ordered her Priests to recite daily the Office of the Dead for the whole of Lent, prohibited it during Holy Week, so that no one might believe the prayers for the departed to be meant for Christ. Only the Roman Rite uses black on Good Friday.

Some ask themselves why, Jesus being risen on Sunday, the Church at one time celebrated his resurrection on Saturday, therefore much before it actually happened. What was the reason for changing the time of this Liturgy? The indulgency of the Church, which, anticipating the Mass and the First Vespers to the Saturday, wanted to provide for the needs of her children and anticipate for them both the joy of Communion with the Risen Christ and the comfort of the evening meal which otherwise they would have had to delay until after midnight.

PALM SUNDAY

Blessing of Branches

Having finished Terce, the aspersion of blessed water is done, as usual. The Priest then, in violet cope, with attendant ministers also vested in violet, proceeds to the blessing of branches of palm, olive, or other trees, placed in the centre before the Altar, or on the Epistle side. The choir sings the Antiphon:

Hosánna filio David: benedíctus,
Qui venit in nómine Dómini. O
Rex Israë! Hosánna in excélsis.

Hosanna to the Son of David: blessed
His He that cometh in the Name of
the Lord. O King of Israel: Hosanna in
the highest.

COMMENTARY

The crowds variously cried out "*Hosanna*", saying "*Hosanna in excelsis*" and "*Hosanna Filio David*". This word - *Hosanna* - has two meanings. The first is when you write or utter "Hosanna" as two words: Hosanna. Is like saying: Save, to this one, or Free, to this other one; and in this meaning it is used in the Mass. The other meaning is when you add the dative case, which is "*filio David*," with which, according to grammatical rules, you cannot say either Free or Save; In fact it would be barbarism to say Free filio David. So, if you consider "Hosanna" as one word means "branches of trees brought here and there for certain occasions with honors" and therefore of the Jews we read that, in some of their festivals and at the dedication of the temple, they would go around carrying "the hosanna", or the branches of trees. So, in this way they acclaimed Christ by saying: "*Hosanna Filio David*," it was as if the crowd were saying: "We give these branches to the Son of David." It is as if, in our days, when a person of importance enters in a city, the people might shout: "Long Live!". It seems that from Christ on, this joyful form of welcome with branches has never been repeated, as it was reserved exclusively for feast days and for God alone.

The Priest, standing at the Epistle side, without turning towards the people, says, with hands joined, in the tone of the ferial Oratio:

V. Dóminus vobíscum.
R. Et cum spírítu tuo.

Orémus.

Oratio

Deus, quem dilígere et amáre iustítia
est, ineffábilis grátiae tuæ in nobis
dona múltíplica: et qui fecísti nos in
morte Fílii tui speráre quæ crédimus;
fac nos eódem resurgénte pervenire
quo téndimus: Qui tecum vivit et re-
gnat.

R. Amen.

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

Let us pray.

Oratio

O God, whom to love with heart and
mind is righteousness, multiply in
us the gifts of Thy transcendent grace;
and since by Thy Son's death Thou hast
given us hope of those things in which
we believe, grant us by His resurrection
to reach our journey's end: Who liveth
and reigneth with Thee.

R. Amen

The Subdeacon goes to sing the following Lesson at the usual place in the Epistle tone, and finally he kisses the hand of the Priest.

LECTIO LIBRI EXODI

Exodi 15:27; 16:1-7

In diébus illis: Venérunt filii Israëli in Elim, ubi erant duódecim fontes aquárum et septuagínta palmæ: et castrametáti sunt iuxta aquas. Profectíque sunt de Elim, et venit omnis multitúdo filiórú Israëli in desértum Sin, quod est inter Elim et Sínai: quintodécimo die mensis secúndi, postquam egréssi sunt de terra Ægýpti. Et murmurávit omnis congregátio filiórú Israëli contra Móysen et Aaron in solitúdi-ne. Dixerúntque filii Israëli ad eos: Utinam mórtui essémus per manum Dómini in terra Ægýpti, quando sedebámus super ollas cárnium, et comedebámus panem in saturitáte: cur eduxístis nos in desértum istud, ut occiderétis omnem multitudínem fame? Dixit autem Dóminus ad Móysen: Ecce, ego pluam vobis panes de cælo: egrediátur pópulus, et cólligat quæ sufficiunt per síngulos dies: ut tentem eum, utrum ámbulet in lege mea an non. Die autem sexto parent quod ínférant: et sit dúplum, quam collígere solébant per síngulos dies. Dixerúntque Móysen et Aaron ad omnes filios Israëli: Véspere sciétis, quod Dóminus edúxerit vos de terra Ægýpti: et mane vidébitis glóriam Dómini.

READING FROM THE BOOK OF EXODUS

Exodus 15:27; 16:1-7

In those days: the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in my law, or not. But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt: And in the morning you shall see the glory of the Lord.

COMMENTARY

This Responsorial is added to help us to remember that the benefices given to us in Christ by God the Father are awarded by means of the same Redeemer's death.

For the Gradual one of the following Responses is then sung:

Ioann. 11:47-49,50 et 53

R. Collegérunt pontífices et pharisæi concílium, et dixerunt: Quid fácimus, quia hic homo multa signa facit? Si dimíttimus eum sic, omnes credent in eum: * Et vénient Románi, et tollent nostrum locum et gentem. V. Unus autem ex illis, Cáiphas nómine, cum esset póntifex anni illíus, prophetávit dicens: Expedit vobis, ut unus moriátur homo pro pópulo, et non tota gens péreat. Ab illo ergo die cogitavérunt interfícere eum, dicéntes. – Et vénient.

Matth. 26,39 et 41

R. In monte Olivéti orávit ad Patrem: Pater, si fieri potest, tránseat a me calix iste. * Spíritus quidem promptus est, caro autem infirma: fiat volúntas tua. V. Vigiláte et oráte, ut non intrétis in tentatiónem. – Spíritus quidem.

Jn. 11:47-49,50 & 53

R. The chief priests and the Pharisees gathered a council, and said: What are we doing, for this man works many sign? If we leave him so, all will believe in him; * And the Romans will come, and take away our place and nation. V. But one of them, named Caiphas, being the high priest that year, prophesied saying: It is expedient for you that one man should die for the people, and that the whole nation might not perish. From that day therefore they planned to kill him, saying. – And the Romans will come.

Mt. 26:39 & 41

R. On mount Olivet He prayed to the Father: Father, if it is possible, let this chalice pass from Me. * The spirit is ready, but the flesh is weak: Thy will be done. V. Watch and pray, that you may not enter into temptation. – The spirit.

While the Response is sung, the Deacon places the book of the Gospels on the Altar; he then presents the book to the Priest, who takes incense and puts it in the thurible. The Deacon then says: *Munda cor meum*, and having taken the book from the Priest, asks the blessing from the Priest: then, with the Subdeacon holding the book open between two Acolytes with candles lighted, he makes the sign of the cross over the book, incenses it, sings the Gospel as usual, and at the end of this the Subdeacon presents the book to the Priest to kiss, who is likewise incensed by the Deacon.

SEQUENTIA SANCTI EVANGELII
SECUNDUM MATTHÆUM

Matth. 21:1-9

In illo tēpore: Cum appropinquásset Iesus Ierosólymis, et venísset Bétphage ad montem Olivéti: tunc misit duos discipulos 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 áliquíd 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 filiæ Sion: Ecce, Rex tuus venit tibi mansuétus, sedens super ásinam et pullum, filium subiugális. Eúntes autem discipuli, fecérunt, sicut præcépit illis Iesus. Et adduxérunt ásinam et pullum: et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt. Plúrima autem turba straverunt vestiménta sua in via: álii autem cædebant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant et quæ sequebantur, clamábant, dicéntes: Hosánna filio David: benedíctus, qui venit in nómine Dómini.

PASSAGE FROM THE GOSPEL
ACCORDING TO MATTHEW

Mt. 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 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: Hosanna in the highest.

The branches are then blessed.

COMMENTARY

Towards the East stood the Mount of Olives, two-thirds of a mile from Jerusalem, and between them could be seen the valley of Cedron, where the crowds came to meet the Lord four days before Holy Thursday. The palm tree from which the crowds took the branches, God used as a worthy sign, to give witness to such a noble triumph; unlike other plants these remained green for many centuries.

The branches are blessed and then distributed by the Priest, although those blessed by Christ had not been distributed; and this is because the Jewish people, having been moved by God, took them up not understanding the mystery of it. Moreover, it was not necessary to bless those branches carried by the Jews since the victory of Christ over the devil had not yet been accomplished. But if the Church blesses and distributes branches, it is because she already beholds His perfect victory. Moreover, being Himself the Triumphant One and having for Him exultation of the elect in Heaven, it is fitting that the blessing and distribution is made by the Priest, who represents Christ.

The Priest, standing at the Epistle side of the Altar, says in the tone of the ferial Oratio:

V. Dóminus vobíscum.
R. Et cum spírítu tuo.

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

Orémus.

Oratio

Auge fidem in te sperántium, Deus, et súpplicum preces cleménter exáudi: véniat super nos múltiplex misericórdia tua: bene + dicántur et hi pálmites palmárum seu olivárum: et sicut in figúra Ecclésiæ multiplicásti Noë egrediéntem de arca, et Móysen exeúntem de Ægypto cum filiis Israël: ita nos, portántes pálmis et ramos olivárum, bonis áctibus occurrámus óbviám Christo: et per ipsum in gáudium introëámus ætérnum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

Let us pray.

Oratio

Increase the faith of those who hope in Thee, O God, and in pity hear our humble petitions. Let Thy manifold mercy descend upon us: may these branches of palm or olive be blessed; and as Thou, forshadowing Thy Church, didst multiply Noah coming out of the ark, and Moses going out of Egypt with the sons of Israel: so may we, with good works and bearing palms and olive-branches, go forth to meet Christ, and through Him enter into eternal joy: Who liveth and reigneth with Thee in the unity of the Holy Spirit, God.

COMMENTARY

The *Preface* is placed here to praise God with the singing of the Angels and the crowd; and we are extorted to have our minds fixed on the divine mysteries which they represent.

Here the voice changes to the tone of the ferial Preface:

V. Per ómnia sæcúla sæculórum. R.
Amen.
V. Dóminus vobíscum.

V. For ever and ever.
R. Amen
V. The Lord be with you.

R. Et cum spírítu tuo.
V. Sursum corda.
R. Habémus ad Dómi hunum.
V. Grátias agámus Dómino, Deo nostro.
R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui gloriáris in consílio sanctórum tuórum. Tibi enim sérvíunt creatúræ tuæ: quia te solum auctórem et Deum cognóscunt, et omnis factúra tua te colláudat, et benedícunt te sancti tui. Quia illud magnum Unigéniti tui nomen coram régibus et potestátibus huius sæculi líbera voce confiténtur. Cui assístunt Angéli et Archángeli, Throni et Dominatiónes: cumque omni milítia cæléstis exércitus hymnum glóriæ tuæ cóncinunt, sine fine dicétes:

R. And with thy spirit.
V. Lift up your hearts
R. We lift them up to the Lord.
V. Let us give thanks to the Lord our God.
R. It is right and just.

It is truly meet and just, right and aváiling unto salvation that we should at all times and in all places give thanks unto Thee, O holy Lord, almighty Father, eternal God, whose glory is in the wisdom of Thy saints. To Thee Thy creatures render service, acknowledging Thee as their sole origin and their God; the entire fabric of the universe joins with Thy saints to praise and bless Thee, boldly prolaiming that great Name, the Name of Thy Only-begotten Son, before the kings and powers of this world. Around him stand Angels and Archangels, Thrones and Dominations; and with all the warriors of the heavenly array they chant an endless hymn of thy glory, singing:

The choir sings:

Sanctus, Sanctus, Sanctus Dóminus, Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus, qui venit in nómine Dómini. Hosánna in excélsis.

Holy, holy, holy Lord God of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

COMMENTARY

These Prayers demonstrate the mystery and the significance of the olive and palm branches, and how men are assisted through them by means of divine grace.

V. Dóminus vobíscum.
R. Et cum spírítu tuo.

Orémus.

Oratio

Pétimus, Dómine sancte, Pater omnípotens, ætérne Deus: ut hanc

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

Let us pray.

Oratio

We beseech Thee, holy Lord, almighty Father, eternal God, that

creatúram olívæ, quam ex ligni matéria prodire iussisti, quamque colúmba rédiens ad arcam próprio pértulit ore, bene + dicere et sancti + ficare digneris: ut, quicumque ex ea recéperint, accípiant sibi protectiónem ánimæ et córporis: fiatque, Dómine, nostræ salútis remédium tuæ grátiae sacraméntum. Per Dóminum nostrum.

R. Amen.

Orémus.

Oratio

Deus, qui dispérsa cóngregas, et congregáta consérvas: qui pópulis, óbviám Iesu ramos portántibus, benedixisti: béne + dic étiam hos ramos palmæ et olívæ, quos tui fámuli ad honórem nóminis tui fidéliter suscípiunt: ut, in quemcúmque locum introdúcti fúerint, tuam benedictiónem habitatóres loci illíus consequántur: et, omni adversitate effugáta, délixtera tua prótegat, quos redémit Iesus Christus, Fílius tuus, Dóminus noster: Qui tecum.

R. Amen.

Orémus.

Oratio

Deus, qui miro dispositiónis órdine, de rebus étiam insensibílibus, dispensatióem nostræ salútis osténdere voluísti: da, quæsumus; ut devota tuórum corda fidélium salúbriter intéllegant, quid mystice désignet in facto, quod hódie, cælésti lúmine affláta, Redemptóri óbviám procédens, palmárum atque olivárum ramos vestigiis eius turba substrávit. Palmárum ígitur rami de mortis príncipe triúmphos ex-

Thou wilt deign to bless + and sancti + fy this olive-branch which Thou hast caused to spring from the substance of wood, and which the dove, returning to the ark, brought in its beak; so that all those who receive any of it may be protected in soul and body. Lord, may it become for us a wholesome remedy, and a sacred symbol of Thy grace. Through our Lord.

R. Amen.

Let us pray.

Oratio

God, who dost assemble the dispersed, and preserve what Thou hast assembled: who didst bless the people that met Jesus carrying branches: bless + too these branches of palm and olive, which Thy servants faithfully receive to the honour of Thy name; that wherever they are brought, those who dwell there may obtain Thy benediction. And with all adversity driven away, may Thy right hand protect those who have been redeemed by Jesus Christ, Thy Son, our Lord. Who livest and reignest with Thee.

R. Amen.

Let us pray.

Oratio

God, who in the wondrous ordering of Thy creation hast been pleased to use even inanimate things to show the manner of our salvation: grant, we pray Thee, that the devout hearts of Thy faithful may profitably grasp the mystical significance of what was done on this day, when the crowd, inspired by heavenly light, went forth to meet the Redeemer, and strewed branches of palm and olive in His path. The palm-

spécant; súrculi vero olivárum spiri-
tuálem unctiónem advenísse quodám-
modo clamant. Intelléxit enim iam
tunc illa hóminum beáta multitúdo
præfigurári: quia Redémptor noster,
humánis cóndolens misériis, pro totíus
mundi vita cum mortis príncipe esset
pugnáturus ac moriéndo triumphátu-
rus. Et ídeo tália óbsequens admini-
strávit, quæ in illo ei triúmphos victó-
riæ et misericórdiæ pinguédinem de-
clarárent. Quod nos quoque plena fide,
et factum et significátum retinéntes, te,
Dómine sancte, Pater omnípotens,
æterne Deus, per eúndem Dóminum
nostrum Iesum Christum suppliciter
exorámus: ut in ipso atque per ipsum,
cuius nos membra fieri voluísti, de
mortis império victóriam reportántes,
ipsíus gloriósæ resurrectiónis partíci-
pes esse mereámur: Qui tecum.

R. Amen.

Orémus.

Oratio

Deus, qui, per olivæ ramum, pacem
terris colúmbam nuntiáre iussísti:
præsta, quæsumus; ut hos olivæ cetera-
rúmque árborum ramos cælésti bene +
dictione sanctífices: ut cuncto pópulo
tuo proficiant ad salútem. Per
Christum, Dóminum nostrum.

R. Amen.

Orémus.

Oratio

Béne + dic, quæsumus, Dómine, hos
palmárum seu olivárum ramos: et
præsta; ut, quod pópulus tuus in tui ve-
neratióne hodiérna die corporáliter

branches anticipate His triumph over
the prince of death; and the olive-
springs proclaim that a spiritual anoin-
ting is at hand. For that blessed compa-
ny understood even then what was fo-
reshadowed: that our Redeemer, taking
pity on man's wretchedness, would
fight the prince of death for the life of
all the world, and, by dying, triumph.
And so they dutifully performed such
actions as would show forth the
triumph of His victory and the richness
of His mercy. We too, in full faith, gra-
sping both fact and meaning, humbly
beseech Thee, holy Lord, almighty
Father, eternal God, through the same
Jesus Christ our Lord, that in Him and
through Him, we whom Thou hast wil-
led to become members of His body,
gaining victory over the empire of de-
ath, may be made worthy to share in
His glorious resurrection: Who liveth
and reigneth with Thee.

R. Amen.

Let us pray.

Oratio

God, who didst command the dove
to proclaim peace on earth by an
olive-branch: grant, we pray, that these
branches of olive and other trees may
be hallowed by Thy heavenly bless +
ing: that all Thy people may progress to
salvation. Through Christ our Lord.

R. Amen.

Let us pray.

Oratio

Bless, we pray, O Lord, these branches
of palm or olive: and grant that what
Thy people today bodily perform for
Thy honour, they may perfect spiritual-

agit, hoc spirituáliter summa devotióne perficiat, de hoste victóriam reportándo et opus misericórdiæ summópere diligéndo. Per Dóminum nostrum.

R. Amen.

ly with the utmost devotion, gaining victory over the enemy and ardently loving every work of mercy. Through our Lord.

R. Amen.

Here the Celebrant puts incense in the thurible, and sprinkles the branches thrice with blessed water, saying the Antiphon *Aspérges me*, without chant and without the Psalm, he censes them thrice and then says:

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

Deus, qui Fílium tuum Iesum Christum, Dóminum nostrum, pro salúte nostra in hunc mundum misísti, ut se humiliáret ad nos et nos revocáret ad te: cui étiam, dum Ierúsalem veníret, ut adimpléret Scriptúras, credéntium populórum turba, fidelíssima devotióne, vestiménta sua cum ramis palmárum in via sternébant: præsta, quæsumus; ut illi fidei viam præparémus, de qua, remóto lápide offensiónis et petra scándali, fróndeant apud te ópera nostra iustítiæ ramis: ut eius vestígia sequi mereámur: Qui tecum.

Let us pray.

Oratio

OGod, who didst send Thy Son Jesus Christ our Lord into this world as our Saviour, that He might lower Himself to us and call us back to Thee: in whose path, as He approached Jerusalem to fulfill the scriptures, a throng of believers, in most faithful devotion, spread their garments along with branches of palm; grant, we pray, that we may prepare for Him a path of faith, that with the stone of offence and the rock of scandal far removed, our works may flourish before Thee as branches of righteousness: that we may be found worthy to follow in His footsteps: Who liveth and reigneth.

When the blessing is finished, the highest in rank of the Clergy goes to the Altar and gives a blessed palm to the Celebrant, who kneels and kisses his hand. The Celebrant then, before the Altar, turned toward the people, distributes the palms, first to him from whom he received, then to the Deacon and Subdeacon and to the other clerics and finally to the people. All those who receive them kneel and kiss the palm and the hand of the Celebrant, except Prelates if there are any. During the distribution, the Choir chants the following Antiphons, which are repeated until the distribution ends.

Antiphona

Ioann. 12:13

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

Antiphon

Jn. 12:13

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

Alia Antiphona *Matth. 21:8 et 9*

Púeri Hebræorum vestiménta prosternébant in via et clamábant, dicéntes: Hosánna filio David: benedíctus, qui venit in nómine Dómini.

Another Antiphon *Mt. 21:8 & 9*

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord.

The Priest then says:

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. The Lord be with you.

R. And with thy spirit.

Orémus. *Oratio*

Omnípotens sempitérne Deus, qui Dóminum nostrum Iesum Christum super pullum ásinæ sedére fecísti, et turbas populórum vestiménta vel ramos arbórum in via stérnere et Hosánna decantáre in laudem ipsíus docuísti: da, quæsumus; ut illórum ín-nocéntiam imitári possimus, et eórum méritum cónsequi mereámur. Per eúndem Christum, Dóminum nostrum.

R. Amen.

Let us pray. *Oratio*

Almighty, everlasting God, who didst ordain that our Lord Jesus Christ should sit upon an ass' colt, and didst inspire the crowd to spread their garments or branches of trees on the road, and sing Hosanna in His praise; grant, we pray, that we may be able to imitate their innocence, and be found worthy to attain their merit. Through the same Christ our Lord.

R. Amen

The Procession follows; first the Celebrant puts incense in the thurible, and the Deacon, turning to the people, says: *Procedámus in pace*, to which the Choir answers: *In Nómine Christi. Amen*. The Thurifer goes first with the thurible smoking, then the Subdeacon, vested, carrying the Cross between two Acolytes with lighted candles. The Clergy follow in order, the Celebrant last with the Deacon on his left, all with palms in their hands and the following Antiphons are sung while the Procession lasts.

Antiphona *Matth. 21:1-3,7,8 et 9*

Cum appropinquáret Dóminus Ierosólymam, misit duos ex discipulis suis, dicens: Ite in castéllum, quod contra vos est: et inveniétis pullum ásinæ alligátum, super quem nullus hóminum sedit: sólvite et addúcite mihi. Si quis vos interrogáverit, dícite: Opus Dómino est. Solvéntes adduxérunt ad Iesum: et imposuérunt illi vestiménta sua, et sedit super eum: álii expandébant vestiménta

Antiphon *Mt. 21:1-3,7,8 & 9*

When the Lord drew nigh to Jerusalem, He sent two disciples, saying to them: Go ye into the village that is over against you, and you shall find an ass' colt tied, upon which no man hath ridden: loose it and bring it to Me. If any man shall question you, say ye, that it is for the Lord: Untying it, they brought it to Jesus, and laid their garments upon it, and He seated Himself upon it. Some

sua in via: álíi ramos de arbóribus ster-
nébant: et qui sequebántur, clamábant:
Hosánna, benedíctus, qui venit in nómi-
ne Dómini: benedíctum regnum patris
nostri David: Hosánna in excélsis: mise-
rére nobis, fili David.

Alia Antiphona *Ioann. 12:12 et 13*

Cum audísset pópulus, quia Iesus
venit Ierosólymam, accepérunt ramos
palmárum: et exiérunt ei óbviám, et
clamábant púeri, dicétes: Hic est, qui
ventúrus est in salútem pópuli. Hic est
salus nostra et redémptio Israëł.
Quantus est iste, cui Throni et
Dominatiónes occúrrunt! Noli timére,
fília Sion: ecce, Rex tuus venit tibi, se-
dens super pullum ásinæ, sicut scrip-
tum est, Salve, Rex, fabricátor mundi,
qui venísti redímere nos.

Alia Antiphona

Ante sex dies solémnis Paschæ,
quando venit Dóminus in civitatém
Ierúsalem, occurrérunt ei púeri: et in
mánibus portábant ramos palmárum,
et clamábant voce magna, dicétes:
Hosánna in excélsis: benedíctus, qui
venísti in multítudine misericórdiæ
tuæ: Hosánna in excélsis.

Alia Antiphona

Occúrrunt turbæ cum flóribus et pal-
mis Redemptóri óbviám: et victóri
triumphánti digna dant obséquia:
Fílium Dei ore gentes prædicant: et in
laudem Christi voces tonant per núbila:
Hosánna in excélsis.

spread their garments in the way: others
strewed branches from the trees: and
those that followed cried: Hosanna,
blessed is He that cometh in the Name
of the Lord: blessed be the reign of our
father David: Hosanna in the highest:
have mercy on us, O Son of David.

Another Antiphon *Jn. 12:12 & 13*

When the people heard that Jesus
was coming to Jerusalem, they took
palm-branches, and went out to meet
Him; and the children cried out, sa-
ying: This is He who has come for the
salvation of the people. This is our sal-
vation and the redemption of Israel.
How great is He, whom Thrones and
Dominations go out to meet! Fear not,
daughter of Sion: behold, thy King is
coming to thee, riding on an ass' colt,
as it is written. Hail, King, maker of the
world, who hast come to redeem us.

Another Antiphon

Six days before the Paschal feast,
when the Lord came into the city of
Jerusalem, the children met Him, car-
rying palm-branches in their hands,
and they cried with a loud voice, sa-
ying: Hosanna in the highest; blessed
art Thou who hast come in the great-
ness of Thy mercy; Hosanna in the hi-
ghest.

Another Antiphon

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

Alia Antiphona

Cum Angelis et púeris fidéles inveniamur, triumphatóri mortis clamantes: Hosánna in excélsis.

Alia Antiphona

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

Another Antiphon

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

Another Antiphon

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!

At the return of the Procession, two or four cantors enter the church and, closing the door, standing with their faces towards the Procession, they begin to sing the first stanza of the *Glória, laus et honor*. The Priest and the others outside the church repeat them. Then those inside sing the following verses, all or in part, according to opportunity; and those outside answer: *Glória, laus*, as at the beginning.

COMMENTARY

Theodore, Bishop of Orleans, was put in prison at Angers by the Emperor Ludovico the Pius, son of Charlemagne, after being falsely accused by his enemies. As Ludovico was passing in procession before the jail where Theodore was, the faithful insisted that the procession stop. Meanwhile the Bishop began to sing these verses, composed by him in such a touching way that all cried out to the Emperor to set him free. And so the Bishop was immediately released and his rights and dignity were restored. Since then the practice has developed of singing this hymn in imitation of that episode. The fact that some remain inside the church singing and others outside responding, signifies the Angels, who before the Resurrection and the triumph of Christ, were from their place in Heaven, which was closed to men, praising God, while praying for the restoration of the human race. To these praises, the good mortals that had entrusted themselves to divine hope, respond by singing and praying that they might be united with those Angels in heaven.

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

Repetitur: R. Glória, laus...

Israël es tu Rex, Davidis et ínclitya proles: Nómine qui in Dómini, Rex benedícte, venis.

R. Glória, laus...

Cœtus in excélsis te laudat cælicus omnis, Et mortális homo, et cuncta creáta simul.

Glory, praise and honour to Thee, O King, Christ the Redeemer: to whom the honour of children brought forth a devout Hosanna.

Repeat: R. Glory, praise...

Thou art King of Israel, the famed Offspring of David; O Blessed King, who comest in the Name of the Lord.

R. Glory, praise...

The whole wondrous company praiseth Thee on high, together with mortal man and all created things.

R. Glória, laus...

Plebs Hebræa tibi cum palmis óbvia venit: Cum prece, voto, hymnis, ádsumus ecce tibi.

R. Glória, laus...

Hi tibi passúro solvébant múnia laudis: Nos tibi regnánti pángimus ecce melos.

R. Glória, laus...

Hi placuére tibi, pláceat devótio nostra: Rex bone, Rex clemens, cui bona cuncta placent.

R. Glória, laus...

R. Glory, praise...

The Hebrew people with palms came to meet Thee: With prayer, supplication and canticles, behold us here before Thee.

R. Glory, praise...

To Thee, suffering, they fulfilled their duties of praise: To Thee, now reigning, behold, we make melody.

R. Glory, praise...

They were pleasing to Thee; may our devotion also please Thee: O good King, O gracious King, whom all good things please.

R. Glory, praise...

COMMENTARY

Those outside, now reunited with those inside, form one body only, to signify that the entrance made today by Christ in Jerusalem prefigures His entrance into the city of Paradise where the just will be united with the Angels and have joy, honor and the palm of the glorious victory.

The Subdeacon knocks at the door with the shaft of the Cross, which is at once opened, and the Procession enters the church singing:

R. Ingrediénte Dómino in sanctam civitátem, Hebræórum púeri resurrectionem vitæ pronuntiántes, * Cum ramis palmárum: Hosánna, clamábant, in excélsis, V. *Cum audísset pópulus, quod Iesus veníret Ierosólymam, exiérunt obviam ei. – Cum ramis.*

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

No *Glória Patri* is said.

The Mass is then celebrated, and the palms are held in the hand only during the singing of the Passion and the Gospel.

PALM SUNDAY

Mass

After the Procession Mass is celebrated, true memorial of the death of the Lord, so that it will be understood that He entered into Jerusalem, as one who has come to the place of His suffering, just as the lamb of the old Law was to be found in the house of every Jew just before the Passover.

Introitus

Ps. 21:20 et 22

Dómine, ne longe fácias auxiliium tuum a me, ad defensiónem meam áspice: líbera me de ore leónis, et a córnibus unicórnium humilitátem meam. Ps. Deus, Deus meus, réspice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum. – Dómine, ne longe.

Introit

Ps 21:20 & 22

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

COMMENTARY

The *Introit*, *Oration* and the *Epistle* refer to the suffering of Christ, and before the fruit which it brought, as well as the charity and meekness that He showed towards us. Wherefore He merited from the Father the adoration of His Name for all times.

Orémus.

Oratio

Omnípotens 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 resurrecciónis consórtia mereámur. Per eúndem Dóminum nostrum.

Let us pray.

Oratio

Almighty, everlasting God, who for the human race, didst make our Saviour take flesh and suffer the cross, as an example of humility to imitate: mercifully grant that we may both keep the pattern of his patience, and gain fellowship in his resurrection. Through the same Christ our Lord.

No other *Oratio* is said.

LECTIO EPISTOLÆ BEATI PAULI
APOSTOLI AD PHILIPPENSES

Philipp. 2:5-11

Fratres: Hoc enim sentíte in vobis, quod et in Christo Iesu: 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 obœdiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: ei donávit illi nomen, quod est super omne nomen: (*hic genuflectitur*) ut in nómine Iesu omne genu flectátur cæléstium, terréstrium et infernórum: et omnis lingua confiteátur, quia Dóminus Iesus Christus in glória est Dei Patris.

READING FROM THE LETTER OF THE
BLESSED APOSTLE PAUL TO THE PHILIPPIANS

Philipp. 2:5-11

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

COMMENTARY

The *Gradual* follows, which receives its name for the ancient practice of saying it on the steps of the Altar. It comes after the *Epistle*, to show that what we have learned from the Lesson should now be applied to our works. The Church in this Responsorial speaks in the person of the Lord to the Eternal Father.

Graduale

Ps. 72:24 et 1-3

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

Gradual

Ps. 72:24 & 1-3

Thou hast held my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. V. How good is God to Israël, to those of an upright heart! but my feet were almost moved, my steps had almost slipped: for I was jealous of sinners, seeing the peace of sinners.

COMMENTARY

The Tract is a mixture of joy and sorrow. In it, one can see the just complaint of the Lord in the trials and sufferings of His Passion, as foretold by the prophet David, as the trials and sufferings in the Passion are recounted. The Tract comes from the word *traho*, because it is composed with many words and is sung with very somber and reserved melodies.

Tractus *Ps. 21: 2-9, 18, 19, 22, 24 et 32*

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

Tract *Ps 21: 2-9, 18, 19, 22, 24 & 32*

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

The Passion begins without *Munda, cor meum*, without asking the blessing, without candles and without incense. *Dominus vobiscum* is not said, nor the response *Glória tibi, Domine*, neither the Celebrant nor the Deacon sign themselves or the book with the cross; the same is done on all other days when the Passion is read.

COMMENTARY

Since that there are four written accounts of the Passion of the Son of God, Pope Alexander ordered that each one would be read over the course of these four days St. Matthew was the first, having written his in the fortieth year of our salvation and seventh after the Passion of Christ. Unlike the reading of the other Gospels, those who are to chant do not ask for any blessing, signifying the absence of the Authority by which we are blessed. The candles are not carried, since the source of light has died. Incense is not used, to show that the fervor of prayer and devotion was tepid and almost extinct. The *Dóminus vobíscum* is not said, in abhorrence of the greeting that Judas offered to Christ. The *Glória tibi, Dómine* is silent, since the Savior of the Jews, being despised and dishonored by them, treating him as the worst of men. The words of Christ are said in a distinct tone, different from all the others, to signify that every word that came forth from that blessed mouth was the sweetest that had ever been heard. The words of the crowd are chanted in a noisy and high pitched tone, to demonstrate that they spoke of Christ with great bitterness of soul and that in their hearts there was nothing but unhappiness.

PASSIO DOMINI NOSTRI IESU CHRISTI SECUNDUM MATTHÆUM

Matth. 26:1-75; 27:1-66

In illo témpore: Dixit Iesus discípulis suis: + Scitis, quia post bíduum Pascha fiet, et Fílius hóminis tradétur, ut crucifigátur. C. Tunc congregáti sunt príncipes sacerdotum et senióres pópuli in átrium príncipis sacerdotum, qui dicebátur Cáiphas: et consílium fecérunt, ut Iesum dolo tenérent et occíderent. Dicébant autem: S. Non in die festo, ne forte tumúltus fieret in pópulo. C. Cum autem Iesus esset in Bethánia in domo Simónis leprósi, accéssit ad eum múlier habens alabástrum unguénti pretiósí, et effúdit super caput ipsíus recumbéntis. Vidéntes autem discípuli, indignáti sunt, dicéntes: S. Ut quid perdítio hæc? pótuit enim istud venúmdari multo, et dari paupéribus. C. Sciens autem Iesus, ait illis: + Quid molésti estis huic mulieri? opus enim bonum

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW

Mt 26:1-75; 27:1-66

At that time: Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified: Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphaz: And they consulted together, that by subtilty they might apprehend Jesus, and put Him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head as He was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman?

operáta est in me. Nam semper páuperes habétis vobíscum: me autem non semper habétis. Mittens enim hæc unguéntum hoc in corpus meum, ad sepeliéndum me fecit. Amen, dico vobis, ubicúmque prædicátum fúerit hoc Evangélium in toto mundo, dicétur et, quod hæc fecit, in memóriam eius. C. Tunc ábiit unus de duódecim, qui dicebátur Iudas Iscariótes, ad príncipes sacerdotum, et ait illis: S. Quid vultis mihi dare, et ego vobis eum tradam? C. At illi constituérunt ei trigínta argénteos. Et exínde quærébat opportunitátem, ut eum tráderet. Prima autem die azymórum accessérunt discípuli ad Iesum, dicéntes: S. Ubi vis parémus tibi comédere pascha? C. At Iesus dixit: + Ite in civitátem ad quendam, et dícite ei: Magíster dicit: Tempus meum prope est, apud te fácio pascha cum discípulis meis. C. Et fecérunt discípuli, sicut constitúit illis Iesus, et paravérunt pascha. Véspere autem facto, discumbébat cum duódecim discípulis suis. Et edéntibus illis, dixit: + Amen, dico vobis, quia unus vestrum me traditúrus est. C. Et contristáti valde, cœpérunt sínguli dícere: S. Numquid ego sum, Dómine? C. At ipse respóndens, ait: + Qui intíngit mecum manum in parópside, hic me tradet. Fílius quidem hómínis vadit, sicut scriptum est de illo: væ autem hómíni illi, per quem Fílius hómínis tradétur: bonum erat ei, si natus non fuísset homo ille. C. Respóndens autem Iudas, qui trádidit eum, dixit: S. Numquid ego sum, Rabbi? C. Ait illi: + Tu dixísti. C. Cœnántibus autem eis, accépit Iesus panem, et bene-

for she hath wrought a good work upon Me. For the poor you have always with you: but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. Me you have not always: Viz., in a visible manner, as when conversant here on earth; and as we have the poor, whom we may daily assist and relieve. And from thenceforth he sought opportunity to betray him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: the master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and

díxit, ac fregit, deditque discipulis suis, et ait: + Accípíte et comédíte: hoc est corpus meum. C. Et accípiens cálicem, grátias egít: et dedit illis, dicens: + Bíbíte ex hoc omnes. Hic est enim sanguis meus novi Testaménti, qui pro multis effundé-tur in remissionem peccatórum. Dico autem vobis: non bibam ámodo de hoc genímíne vitis usque in diem illum, cum illud bibam vobíscum novum in regno Patris mei. C. Et hymno dicto, exiérunt in montem Olivéti. Tunc dicit illis Iesus: + Omnes vos scándalum patiémíni in me in ista nocte. Scriptum est enim: Percútiám pastórem, et dispergéntur oves gregis. Postquam autem resurréxero, præcédam vos in Galilæam. C. Respóndens autem Petrus, ait illi: S. Et si omnes scandalizáti fúerint in te, ego numquam scandalizábor. C. Ait illi Iesus: + Amen, dico tibi, quia in hac nocte, ántequam gallus cantet, ter me negábis. C. Ait illi Petrus: S. Etiam si oportúerit me mori tecum, non te negábo. C. Simíliter et omnes discípuli dixerunt. Tunc venit Iesus cum illis in villam, quæ dicitur Gethsémani, et dixit discipulis suis: + Sedéte hic, donec vadam illuc et orem. C. Et assúmpto Petro et duóbus fíliis Zebedæi, coépít 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 possibile est, tránseat a me calix iste. Verúm tamen non sicut ego volo, sed sicut tu. C. Et venit ad discípulos suos, et invénit eos dormiéntes: et dicit

broke: and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out unto mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. At that time, Jesus came with His disciples into a country place which is called Gethsemane; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me: Nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep. And

Petro: + Sic non potuístis una hora vigiláre mecum? Vigiláte et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro autem infirma. C. Iterum secúndo ábiit et orávit, dicens: + Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. C. Et venit íterum, et invénit eos dormiéntes: erant enim óculi eórum graváti. Et relic-tis illis, íterum ábiit et orávit tértio, eúndem sermónem dicens. Tunc venit ad discípulos suos, et dicit illis: + Dormíte iam et requiescite: ecce, appropinquávit hora, et Filius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce, appropinquávit, qui me tradet. C. Adhuc eo loquente, ecce, Iudas, unus de duódecim, venit, et cum eo turba multa cum gládiis et fústibus, missi a princípibus sacerdotum et senióribus pópuli. Qui autem trádidit eum, dedit illis signum, dicens: S. Quemcúmque osculátus fúero, ipse est, tenéte eum. C. Et conféstim accédens ad Iesum, dixit: S. Ave, Rabbi. C. Et osculátus est eum. Dixítque illi Iesus: + Amíce, ad quid venísti? C. Tunc accessérunt, et manus iniecérunt in Iesum et tenuérunt eum. Et ecce, unus ex his, qui erant cum Iesu, exténdens manum, exémit gládium suum, et percútiens servum princípis sacerdotum, amputávit aurículam eius. Tunc ait illi Iesus: + Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio peribunt. An putas, quia non possum rogáre Patrem meum, et exhibébit mihi modo plus quam duódecim legiões Angelórum? Quómodo ergo implebúntur Scriptúrae,

He saith to Peter: What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the selfsame word. Then He cometh to His disciples, and saith to them: Sleep ye now and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray Me. 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

quia sic oportet fieri? C. In illa hora dixit Iesus turbis: + Tamquam ad latronem existis cum gládiis et fústibus comprehendere me: cotidie apud vos sedébam docens in templo, et non me tenuístis. C. Hoc autem totum factum est, ut adimpleréntur Scri-ptúræ Prophetárum. Tunc discípuli omnes, relicto eo, fugérunt. At illi tenéntes Iesum, duxérunt ad Cáipham, príncipem sacerdotum, ubi scribæ et senióres convénerant. Petrus autem sequebátur eum a longe, usque in átrium príncipis sacerdotum. Et ingrésus intro, sedébat cum minístris, ut vidéret finem. Príncipes autem sacerdotum et omne concílium quærebant falsum testimónium contra Iesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novíssime autem venérunt duo falsi testes et dixerunt: S. Hic dixit: Possum destrúere templum Dei, et post tríduum reædificáre illud. C. Et surgens princeps sacerdotum, ait illi: S. Nihil respóndes ad ea, quæ isti advérsus te testificántur? C. Iesus autem tacébat. Et princeps sacerdotum ait illi: S. Adiúro te per Deum vivum, ut dicas nobis, si tu es Christus, Fílius Dei. C. Dicit illi Iesus: + Tu dixísti. Verúm tamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus cæli. 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: S. Reus est mortis. C. Tunc exspuérunt in fáciem eius, et

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: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witness? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death. Then did they spit in His face and

cólaphis eum cecidérunt, álii autem palmas in fáciem eius dedérunt, dicéntes: S. Prophetiza 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 Iesu Galilæo eras. C. At ille negávit coram ómnibus, dicens: S. Nécio, quid dicis. C. Exeúnte autem illo iánuam, vidit eum ália ancílla, et ait his, qui erant ibi: S. Et hic erat cum Iesu Nazaréno. C. Et íterum negávit cum iuraménto: Quia non novi hóminem. Et post pusillum accessérunt, qui stabant, et dixerunt Petro: S. Vere et tu ex illis es: nam et loquéla tua maniféstum te facit. C. Tunc cœpit detestári et iuráre, quia non novisset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Iesu, quod díxerat: Priúsqvam gallus cantet, ter me negábis. Et egressus foras, flevit amáre. Mane autem facto, consílium inierunt omnes príncipes sacerdotum et senióres pópuli advérsus Iesum, ut eum morti tráderent. Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto præsidi. Tunc videns Iudas, qui eum trádidit, quod damnátus esset, pœniténtia ductus, réttulit triginta argénteos príncípibus sacerdotum et senióriibus, dicens: S. Peccávi, tradens sánguinem iustum. C. At illi dixerunt: S. Quid ad nos? Tu videris. C. Et proiécit argénteis in templo, recéssit: et ábiens, láqueo se suspéndit. Príncipes autem sacerdotum, accéptis argénteis, dixerunt: S. Non licet eos mittere in córbonam: quia pré-tium sánguinis est. C. Consílio autem ínito, emérunt ex illis agrum fíguli, in se-

buffeted Him; and others struck His face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed; and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field,

pultúram peregrinórum. Propter hoc vocátus est ager ille Hacéldama, hoc est, ager sánguinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Ieremíam Prophétam, dicentem: Et accepérunt trigínta argénteos prétium appretiáti, quem appretiavérunt a filiis Israél: et dedérunt eos in agrum figuli, sicut constituit mihi Dóminus. Iesus autem stetit ante præsidem, et interrogávit eum præses, dicens: S. Tu es Rex Iudæórum? C. Dicit illi Iesus: + Tu dicis. C. Et cum accusarétur 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 mirarétur præses veheménter. Per diem autem solémnem consuéverat præses pópulo dimíttere unum vinctum, quem voluissent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus: S. Quem vultis dimíttam vobis: Barábbam, an Iesum, qui dicitur Christus? C. Sciebat enim, quod per invidiam tradidissent eum. Sedente autem illo pro tribunáli, misit ad eum uxor eius, dicens: S. Nihil tibi et iusto illi: multa enim passa sum hódie per visum propter eum. C. Príncipes autem sacerdotum et senióres persuasérunt pópulis, ut péterent Barábbam, Iesum vero pérderent. Respóndens autem præses, ait illis: S. Quem vultis vobis de duóbis dimítti? C. At illi dixerunt: S. Barábbam. C. Dicit illis Pilátus: S. Quid ígitur fáciam de Iesu, qui dicitur Christus? C. Dicunt omnes:

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. And Jesus stood before the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? And He answered to him never a word, so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified.

S. Crucifigáthur. C. Ait illis præses: S. Quid enim mali fecit? C. At illi magis clamábant, dicéntes: S. Crucifigáthur. C. Videns autem Pilátus, quia nihil profice-ret, sed magis tumúltus fieret: accépta aqua, lavit manus coram pópulo, dicens: S. Innocens ego sum a sáanguine iusti huius: vos vidéritis. C. Et respóndens univérsus pópulus, dixit: S. Sanguis eius super nos et super filios nostros. C. Tunc dimísit illis Barábbam: Iesum autem flagellátum trádidit eis, ut crucifigerétur. Tunc mílites præsidis suscipiéntes Iesum in prætórium, congregavérunt ad eum univérsam cohórtem: et exuéntes eum, chlámýdem coccíneam circumdedérunt ei: et plecténtes corónam de spinis, posuérunt super caput eius, et arúndinem in délixtera eius. Et genu flexo ante eum, illudébant ei, dicéntes: S. Ave, Rex Iudæórum. C. Et exspuéntes in eum, accepérunt arúndinem, et percutiébant caput eius. Et postquam illusérunt ei, exuérunt eum chlámýde et induérunt eum vestiméntis eius, et duxérunt eum, ut crucifigerent. Exeuéntes autem, invenérunt hóminem Cyrenæum, nómine Simónem: hunc angariavérunt, ut tólleret crucem eius. Et venérunt in locum, qui dicitur Gólgotha, quod est Calváriæ locus. Et dedérunt ei vinum bíbere cum felle mixtum. Et cum gustásset, nóluit bíbere. Postquam autem crucifixerunt eum, divisérunt vestiménta eius, sortem mitténtes: ut implerétur, quod dictum est per Prophétam dicéntem: Divisérunt sibi vestiménta mea, et super vestem meam miserunt sortem. Et sedéntes, servábant

The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him; and plating a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, king of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink mingled with gall: and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon My vesture they cast lots. And they sat and watched

eum. Et imposuerunt super caput eius causam ipsius scriptam: Hic est Iesus, Rex Iudaeorum. Tunc crucifixi sunt cum eo duo latrones: unus a dextris et unus a sinistris. Praetereuntes autem blasphemabant eum, moventes capita sua et dicentes: S. Vah, qui destruis templum Dei et in triduo illud reaedificas: salva temetipsum. Si Filius Dei es, descende de cruce. C. Similiter et principes sacerdotum illudentes cum scribis et senioribus, dicebant: S. Alios salvos fecit, seipsum non potest salvum facere: si Rex Israel est, descendat nunc de cruce, et credimus ei: confidit in Deo: liberet nunc, si vult eum: dixit enim: Quia Filius Dei sum. C. Idipsum autem et latrones, qui crucifixi erant cum eo, improperabant ei. A sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam. Et circa horam nonam clamavit Iesus voce magna, dicens: + Eli, Eli, lamma sabachthani? C. Hoc est: + Deus meus, Deus meus, ut quid dereliquisti me? C. Quidam autem illic stantes et audientes dicebant: S. Eliam vocat iste. C. Et continuo currens unus ex eis, acceptam spongiam implevit aceto et imposuit arundini, et dabat ei bibere. Ceteri vero dicebant: S. Sine, videamus, an veniat Elias liberans eum. C. Iesus autem iterum clamans voce magna, emisit spiritum. (*Hic genuflectitur, et pausatur aliquantulum*) Et ecce, velum templi scissum est in duas partes a summo usque deorsum: et terra mota est, et petrae scissae sunt, et monumenta aperta sunt: et multa corpora sanctorum, qui dormierant, surrexerunt. Et exeuntes de

Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves: one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thy own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save: if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabachthani? That is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. (*Here all kneel and pause a little while*) 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

monuméntis post resurrectionem eius, venérunt in sanctam civitátem, et apparuérunt multis. Centúrio autem et qui cum eo erant, custodiéntes Iesum, viso terræmótu et his, quæ fiébant, timuérunt valde, dicéntes: S. Vere Fílius Dei erat iste. C. Erant autem ibi mulieres multæ a longe, quæ secútæ erant Iesum a Galilæa, ministrántes ei: inter quas erat María Magdaléne, et María Iacóbi, et Ioseph mater, et mater filiórum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nómine Ioseph, qui et ipse discipulus erat Iesu. Hic accéssit ad Pilátum, et pétiit corpus Iesu. Tunc Pilátus iussit reddi corpus. Et accépto córpore, Ioseph 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. Erat autem ibi María Magdaléne et áltera María, sedéntes contra sepúlcrum.

the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the Mother of James and Joseph, and the mother of the sons of Zebedee. 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. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

COMMENTARY

With the narration of the Passion of Christ according to St. Matthew finished, that which follows deals with the sepulture until the Resurrection. And since they are words of the Evangelist, which is said with a proper Gospel tone, the Deacon asking the blessing. Incense is taken up, since incense is used for the burial of the dead, though here we are witnessing the burial of the Lord. Candles will not be carried, since as St. Matthew said a little earlier, that Christ, true light of the world, expired on the Cross; it is also recounted that He was buried by two disciples.

Here the *Munda cor meum* is said, a blessing is asked, incense is brought, without lights, and the book is incensed. *Dóminus vobíscum* is not said, and the Celebrant and Deacon sign neither the book nor themselves. What follows is sung in Gospel tone, and at the end the Celebrant kisses the book and is incensed. The same is done in the other readings of the Passion, except on Good Friday.

Altera autem die, quæ est post Parascêven, convenérunt príncipes sacerdotum et pharisæi ad Pilátum, dicentes: Dómine, recordáti sumus, quia sedúctor ille dixit adhuc vivens: Post tres dies resúrgam. Iube ergo custodíri sepúlcrum usque in diem tertium: ne forte véniant discípuli eius, et furéntur eum, et dicant plebi: Surréxit a mórtuis; et erit novíssimus error peior prióre. Ait illis Pilátus: Habétis custódiam, ite, custodíte, sicut scitis. Illi autem abeúntes, muniérunt sepúlcrum, signántes lápidem, cum custódibus.

Credo.

Offertorium

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 déderunt in escam meam fel, et in siti mea potavérunt me acéto.

Secreta

Concéde, quæsumus, Dómine: ut Cóculis tuæ maiestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et efféctum beátæ perennitátis acquirat. Per Dóminum nostrum.

Præfatio de Cruce

V. Per ómnia sæcula sæculórum.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

Creed.

Offertory

Ps. 68:21-22

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

Secret

Grant, we pray, O Lord, that the offering made in the presence of Thy majesty may procure us the grace of devotion, and obtain for us the effect of a blessed eternity. Through our Lord.

Preface of the Cross

V. For ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino, Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubí-que 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 maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælorúmque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítteri iúbeas, deprecamur, súpplíci confessióne dicéntes:

Sanctus,...

Communio *Matth. 26:42*

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

Postcommunio

Per huius, Dómine, operatiónem mystérii: et vítia nostra purgéntur, et iusta desidéria compleántur. Per Dóminum nostrum.

℣. Lift up your hearts

℟. We lift them up to the Lord.

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

℟. It is right and just.

It is truly meet and just, right and salutary that we should at all times and in all places give thanks unto Thee, O holy Lord, almighty Father, eternal God: Who didst set the salvation of mankind upon the tree of the Cross, so that when-
ce came death, thence also life might rise again, and that he who overcame by the tree might also be overcome on the tree: through Christ our Lord. Through whom Angels praise Thy majesty, Dominations adore it, and the Powers are in awe. The Heavens, the Virtues of Heaven, and the blessed Seraphim celebrate it with united exultation. With these we pray thee join our voices also, while we say with lowly praise:

Holy,...

Communio *Mt 26:42*

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

Postcommunio

By the working of this mystery, O Lord, may our vices be purged and our just desires fulfilled. Through our Lord.

The last Gospel of St. John, *In princípíio*, is read.





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