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
tenance of Lent; “Authentic Week,” or, “of the Lord,” for being the Week which all
hongs to the Lord; and lastly the “Holy Week” par excellence, because 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 ac-
activities, closing the law courts to the affairs of men.

The ceremonies celebrated by our Church in Holy Week are: the blessing and pro-
cession 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 en-
trance 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 substi-
tutes 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 con-
secrate 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 Uction.

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 an-
other, 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:

**Hosanna filio David:** benédíctus, qui venit in nómine Dómini. O Rex Israël: Hosánná in excélsís.

**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.

**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. It 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 vobiscum.
R. Et cum spíritu tuo.

**Orémus.**

 Deus, quem dilígere et amáre iustítia est, ineffábilis grátiæ tuæ in nobis dona multiplica: et qui fecísti nos in morte Filii tui speráre quæ crédimus; fac nos eódem resurgénte pervénire quo téndimus: Qui tecum vivit et re-gnat.
R. Amen.

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

**Oratio**

Let us pray.

**O Deus,** 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
LECTIO LIBRI EXODI

Exodi 15:27; 16:1-7


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.
Palm Sunday - Blessing of Branches

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 Responsories is then sung:

**Ioann. 11:47-49,50 et 53**


**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.

**Matth. 26,39 & 41**

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

**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 boat 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 Altar, 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*


**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.

**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 then blessed.
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 spíritu tuo.

Orémus.

Oratio


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

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.

V. Dóminus vobíscum.
R. Et cum spíritu tuo.
V. Sursum corda.
R. Habémus ad Dómi num.
V. Grátias agámus Dómino, Deo nostro.
R. Dignum et iustum est.


The choir sings:


**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 spíritu tuo.

Orémus.

**Oratio**

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

**Oratio**

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

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.

Orémus.  

**Oratio**

Deus, qui miro dispositiónis órdine, ex rebus étiam insensílibus, dispensatiónum nostræ salútis osténdere voluísti: da, quæsumus; ut devota tuórum corda fidélium salúbriter intéllegant, quid mystice désignet in facto, quod hódie, cælésti lúmine affláta, Redemptóri óbviam procédens, palmárum atque olívárum ramos vestígios eius turba substrávit. Palmáræ igitur rami de mortis príncipe tríumphos ex-
spéctant; súrculi vero olivárum spiri-
tuálem unctiónem advenísse quodám-
modo clamant. Intelléxit enim iam
tunc illa hóminum beáta multitudó
præfigurári: quia Redémptor noster,
humánis cóndolens misériis, pro totíus
mundi vita cum mortis príncipe esset
pugnatúrus ac moriéndo triumphatú-
rus. Et ídeo tália óbsequens admini-
strávit, quæ in illo ei triumphos victó-
ríae et misericórdiae pinguédinem de-
clarárent. Quod nos quoque plena fide,
et factum et significátum retinéntes, te,
Dómine sancte, Pater omnípotens,
ætérne Deus, per eúndem Dóminum
nostrum Iesum Christum supplecíciter
exorámus: ut in ipso atque per ipsum,
cuius nos membra fieri volústi, de
mortis império victóriam reportántes,
ipsíus gloriósæ resurrectiónis partíci-
pes esse mereámur: Qui tecum.
R. Amen.

Orétions.

Oratio

D eus, qui, per olívæ ramum, pacem
terris colúmbam nuntiáre iussísti:
praesta, quæsumus; ut hos olívæ cetera-
rúmque árborum ramos cælésti bene +
dictióné sanctífices: ut cuncto pópulo
tuo profíciant ad salútem. Per
Christum, Dómini nostrum.
R. Amen.

Orémus.

Oratio

B éne + dic, quæsumus, Dómine, hos
palmárum seu olivárum ramos: et
praesta; ut, quod pópulus tuus in tui ve-
neratiónem 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 company
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

G od, 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

B less, 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 dili-géndo. 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 vobísicum.
R. Et cum spíritu tuo.

Orémus.

Oratio

D eus, qui Fílium tuum Iesum Christum, Dóminum nostrum, pro salúte nostra in hunc mundum misísti, ut se humiliáret ad nos et nos re-vocáret ad te: cui étiam, dum Ierúsalem veniret, ut adimpléret Scriptúras, credéntium populórum turba, fidelíssima devotiónem, vestiménta sua cum ramis palmárum in via sternébant: præsta, quæsumus; ut illi fídei viam præparémus, de qua, remóto lápide offensionís et petra scándali, fróndeant apud te ópera nostra iustítiæ ramis: ut eius ve-stigia sequi mereámur: Qui tecum.

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

Let us pray.

Oratio

O God, 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.

Antíphona

Púeri Hebræórum, portántes ramos olivárum, obviavérint Dómino, clámántes et dicéntes: Hosánna in excél-sis.

Antiphon

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 Hebræórum vestiménta pro- sternébant 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 spíritu tuo.

Orémus.

Oratio

R. Amen.

Antiphon

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

Cum appropinquaret Dóminus Ierosólymam, misit duos ex discípulis suis, dicens: Ite in castéllum, quod contra vos est: et inveniétis pullum ásìnæ al·ligátum, super quem nullus hóminum sedit: sélvite 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

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

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.

Antiphon

Matth. 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

Alia Antiphona Ioann. 12:12 et 13
Cum audísset pópulus, quia Iesus venit Ierosólymam, accepérunt ramos palmárum: et exiérunt ei óbviam, et clamábant púeri, dicéntes: Hic est, qui ventúrus est in salútem pópuli. Hic est salus nostra et redémptio Israël. Quantus est iste, cui Throni et Dominatiónes occúrrunt! Noli timére, filia Sion: ecce, Rex tuus venit tibi, sedens super pullum ásinæ, sicut scriptum est, Salve, Rex, fabricátor mundi, qui venísti redímere nos.

Alia Antiphona

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

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, saying: This is He who has come for the salvation of the people. This is our salvation 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, carrying palm-branches in their hands, and they cried with a loud voice, saying: Hosanna in the highest; blessed art Thou who hast come in the greatness of Thy mercy; Hosanna in the highest.

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 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, where from their place in Heaven, which was closed to men, praying 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, Redémptor: Cui puérile decus prompsit Hosánna pium.

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

Repetitur: R. Glória, laus...

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

R.   Glory, praise...

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

The whole wondrous company prai-se eth 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, ádsimus ecce tibi.

R. Glória, laus...

Hi tibi passúro solvébant múnia lau-dis: 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. 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.

Introit

Ps. 21:20 et 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.

Omnipotens sempitérne Deus, qui humáno géneri, ad imitándum humilitātis exémplum, Salvatórem nostrum carnem súmere et crucem subiré fecísti: concéde propítiúis; ut et patiéntiae ipsíus habére documénta et resurrectiónis consórtia mereámur. Per eúndem Dóminum nostrum.

Let us pray.

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*


**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 déxteram meam: et in voluntáte tua deduxísti me: et cum glória assumpsísti me. V. Quam bonus Ísraēl Deus rectís corde! mei autem pæ-ne 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 Isræl, 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.
The Passion begins without *Munda, cor meum*, without asking the blessing, without candles and without incense. *Dóminus vobíscum* is not said, nor the response *Glória tibi, Dómine*, 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 vobiscum 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
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 Caiphas: And they consulted together, that by subtilty they might apprehend Jesus, and put Him to death. But they said: Not on the festival day, lest 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?
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, dedítque discípulis suis, et ait: + Accípite et comédite: hoc est corpus meum. C. Et accípiens cálicem, grátias egít: et dedit illis, dicens: + Bibite ex hoc omnes. Hic est enim sanguis meus novi Testaménti, qui pro multis effundétur in remissiónem peccatórum. Dico autem vobis: non bibam ámodo de hoc genimine vitis usque in diem illum, cum illud bibam vobiscum novum in regno Patris mei. C. Et hymno dicto, exiérunt in montem Olivéti. Tunc dicit illis Iesus: + Omnes vos scándalum patiémini in me in ista nocte. Scriptum est enim: Percútiam pastórem, et dispergéntur oves gregis. Postquam autem resurréxeró, præcédam vos in Galilæam. C. Respóndens autem Petrus, ait illi: S. Et si omnes scandalizáti fuerint in te, ego numquam scandalizábor. C. Ait illi Iesus: + Amen, dico tibi, quia in hac nocte, antequam gallus cantet, ter me negábis. C. Ait illi Petrus: S. Etiam si oportuére me mori tecum, non te negábo. C. Similiter et omnes discípuli dixérunt. Tunc venit Iesus cum illis in villam, quæ dicitur Gethsémani, et dixit discípulis suis: + Sedéte hic, donec vadam illuc et orem. C. Et assúmpto Petro et duóbus filiis Zebedæi, cœpit contristári et mæstus esse. Tunc ait illis: + Tristis est ánima mea usque ad mortem: sustínéte hic, et vigiláte mecum. C. Et progréssus pusíllum, prócidit in fáciem suam, orans et dicens: + Pater mi, si possíbile est, tránseat a me calix iste. Verúmtamen non sicut ego vólo, 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 vigi-
láre mecum? Vigiláte et oráte, ut non in-
trétis in tentatióinem. 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 iterum, et invénit eos dormiéntes:
erant enim óculi eórum graváti. Et relí-
tis illis, iterum ábiit et orávit tértio, eún-
dem sermónem dicens. Tunc venit ad di-
cípulos suos, et dicit illis: + Dormíte iam
et requíscite: ecce, appropinquávit hora,
et Fílius hóminis tradétur in manus pec-
catórum. Súrgite, eám us: ecce, appropin-
quavit, qui me tradet. C. Adhuc eo lo-
quénte, ecce, Iudas, unus de duódecim,
venit, et cum eo turba multa cum gládiis
et fústibus, missi a princípibus sacerdó-
tum et senióribus pópuli. Qui autem trá-
didit eum, dedit illis signum, dicens: S.
Quem cúm que osculátus fúero, ipse est,
tenéte eum. C. Et conféstim accédens ad
Iesum, dixit: S. Ave, Rabbi. C. Et osculá-
tus est eum. Díxítque illi Iesus: + Amíce,
ad quid venísti? C. Tunc accessérunt, et
manus iniecerunt in Iesum et tenuérunt
eum. Et ecce, unus ex his, qui erant cum
Iesu, exténdens manum, exémit gládium
suum, et percútiens servum principis
sacerdórum, 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 legiones Angelórum?
Quómodo ergo implebuntur Scriptúræ,
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 co-
meth 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 in-
to 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 gre-
at 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 be-
hold 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 in-
to 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 opórtet fieri? C. In illa hora dixit Iesus turbis: + Tamquam ad latrónem existis cum gládiis et fústibus compre-hendere me: cotidie apud vos sedébam docens in templo, et non me tenuístis. C. Hoc autem totum factum est, ut adim-pleréntur Scri-ptúræ Pro phetárum. Tunc discípuli omnes, relícto eo, fugé-runt. At illi tenéntes Iesum, duxérunt ad Cáipham, príncipem sacerdótum, ubi scribæ et senióres convénerant. Petrus autem se que bátur eum a longe, usque in átrium príncipis sacerdótum. Et ingrés-sus intro, sedébat cum minístris, ut víde-ret finem. Príncipes autem sacerdótum et omne concílium quaérébant falsum te-stimónium contra Iesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novís sime autem venérunt duo falsi testes et dixérunt: S. Hic dixit: Possum destrúere templum Dei, et post tríduum reædificáre illud. C. Et surgens princeps sacerdótum, ait illi: S. Nihil respóndes ad ea, quæ isti advér-sum te testificántur? C. Iesus autem tacébat. Et princeps sacerdótum ait illi: S. Adiúro te per Deum vivum, ut dicas no-bis, si tu es Christus, Fílius Dei. C. Dicit illi Iesus: + Tu dixísti. Verúm tamen dico vobis, ámodo vidébitis Filium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus cæli. C. Tunc princeps sacerdótum scidit vestiménta sua, dicens: S. Blasphemávit: quid adhuc egé-mus tèstibus? Ecce, nunc audístis blasphémiam: quid vobis vidéтур? C. At illi respondéntes dixérunt: 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 witnesses 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 cecíderunt, álíi autem palmas in fáciem eius dedérunt, dicéntes: S. Prophetíza nobis, Christe, quis est, qui te percússet? C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancílla, dicéntes: S. Et tu cum Iesu Galilæo eras. C. At ille négavít coram ómnibus, dicéntes: S. Néscio, 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 négavít cum iuráménto: Quia non novi hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Iesu, quod díxerat: Priúsquam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre. Mane autem facto, consílium iniérunt omnes príncipes sacerdótum 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 trigínta argénteos princípibus sacerdó- tum et senióres pópuli advérsus Iesum, ut eum morti tráderent. Et vinctum ad- duxérunt eum, et tradidérunt Póntio Piláto præsidi. Tunc videns Iudas, qui eum trádidit, quod damnátus esset, pœniténtia ductus, réttulit trigínta argénteos princípibus sacerdótum et senióri- bus, dicens: S. Peccávi, tradens sánguinem iustum, ut eum morti tráderent. Et vinctum ad- duxérunt eum, et tradidérunt Póntio Piláto præsidi. Tunc videns Iudas, qui eum trádidit, quod damnátus esset, pœniténtia ductus, réttulit trigínta argénteos princípibus sacerdótum et senióri- bus, dicens: S. Peccávi, tradens sánguinem iustum, ut eum morti tráderent. C. At illi dixérunt: S. Quid ad nos? Tu víderis. C. Et proiéctis argénteis in templo, recéssit: et ábiens, láqueo se suspéndit. Príncipes autem sacerdó- tum, accéptis argénteis, dixérunt: S. Non licet eos míttere in córbonam: quia pró- tium sánguinis est. C. Consilio autem ínito, emérunt ex illis agrum fíguli, in se- buffered Him; and others struck His face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. 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 peregrinórumin. Propter hoc vocátus est ager ille Haceldama, hoc est, ager sánquíninis, usque in hodiérnunm diem. Tunc implétum est, quod dictum est per Jeremíam Prophétam, dicéntem: Et accepérunt triginta argénteos prétium appretiáti, quem appretiavérunt a filiis Israël: et dedérunt eos in agrum fíguli, sic cut constituit mihi Dóminus. Iesus autem stetit ante præsidem, et interrogávit eum præses, dicens: S. Tu es Rex Iudæorùm? C. Dicit illi Iesus: + Tu dicis. C. Et cum accusarétur a principibus sacerdótum et senióribus, nihil respóndit. Tunc dicit illi Pilátus: S. Non audis, quanta adversum te dicunt testimónia? C. Et non respóndit ei ad ulla verbum, ita ut mirarétur præses vehéménter. Per diem autem solémnem consuéverat præses pópulo dimíttere unum vinctum, quem vo-luíssent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábba. Congregáti ergo illis, dixit Pilátus: S. Quem vultis dimíttham vobis: Barábba, an Iesum, qui dícitur Christus? C. Sciébat enim, quod per invídiam tradidíssent eum. Sedénte 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 sacerdótum et senióres persuasérunt pópulis, ut péterent Barábba, Iesum vero péderent. Respóndens autem præses, ait illis: S. Quem vultis vobis de duóbus dimítti? C. At illi dixérunt: S. Barábba. C. Dicit illis Pilátus: S. Quid īgitur fáciam de Iesu, qui dícitur Christus? C. Dicit 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. Crucifigátur. C. Ait illis præses: S. Quid enim mali fecit? C. At illi magis clamabant, dicéntes: S. Crucifigátur. C. Videns autem Pilátus, quia nihil proficeret, sed magis tumúltus fieret: accépta aqua, lavit manus coram pópulo, dicens: S. Innocens ego sum a sánguine justi huius: vos vidéritis. C. Et respondens universus pópulus, dixit: S. Sanguis eius super nos et super filíos nostros. C. Tunc dimísit illis Barábbam: Iesum autem flagellátum trádidit eis, ut crucifigerétur. Tunc múlites præsídium suspíciéntes Iesum in prætórium, congregáverunt ad eum universam cohórtam: et exuérunt eum, chlámydem coccíneam circumdederunt eí: et plecténtes corónam de spinis, posuérunt super caput eius, et arúndinem in déxtera eius. Et genu flexo ante eum, illudébant ei, dicéntes: S. Ave, Rex Iudæórum. C. Et exspúerunt in eum, accipérunt arúndinem, et percutiébant caput eius. Et postquam illusérent ei, exuérunt eum chlámyde et induérunt eum vestimentis eius, et duxérunt eum, ut crucifigerent. Exeúntes autem, invenérunt hóminem Cyrenæum, nómine Simónem: hunc angariavérunt, ut tolleret crucem eius. Et venérunt in locum, qui dicitur Gólgotha, quod est Calváriæ locus. Et deúnter ei vinum biberum cum felle mixtum. Et cum gustásset, nóruit biberum. Postquám autem crucifixérunt eum, divisérunt vestímenta eius, sortem mitténtes: ut implére túrum, quod dictum est per Prophétam dicéntem: Divisérunt sibi vestímenta mea, et super vestem meam sémérent 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 platting a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, king of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. 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 imposuérunt super caput eius causam ipsius scriptam: Hic est Iesus, Rex Iudaórūm. Tunc crucifixi sunt cum eo duo latrónes: unus a dextris et unus a sinístris. Prætereúntes autem blasphe-mábant eum, movéntes cápita sua et di-céntes: S. Vah, qui déstruís templum Dei et in trídúo illud reëdificás: salva te-mitípsum. Si Fílius Dei es, descénde de cru-ce. C. Simiłiter et príncipes sacerdótum illudéntes cum scribis et senióribus, dicé-bant: S. Alios salvos fecit, séipsum non potest salvum fácere: si Rex Israél est, de-scéndat nunc de cruce, et crédimus ei: confidit in Deo: líberet nunc, si vult eum; dixit enim: Quia Fílius Dei sum. C. Idí-psum autem et latrónes, qui crucifixi erant cum eo, improberábat ei. A sexta autem hora ténèbræ factæ sunt super univérsam terram usque ad horam non-nam. 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: S. Eliám vocat iste. C. Et continuo currens unus ex eis, accéptam spón-giam implévit acéto et impósuit arúndini, et dabat ei bíbere. Céteri vero dicébant: S. Sine, videámus, an véniat Elías líberans eum. C. Jesus autem iterum clamans vo-ce magna, emísit spirítum. (Hic genuflec-titūr, et pausatur aliquantulum) Et ecce, velum templi scissum est in duas partes a summo usque deórum: et terra mota est, et petræ scissæ sunt, et monumenta apé-rta sunt: et multa córpora sanctórum, qui dormíerant, surrexérunt. Et exeúntes 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 sabacthani? That is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. (Here all kneel and pause 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

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 vobiscum* 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 Parascéven, convenérunt príncipes sacerdótum et pharisæi ad Pilátum, dicéntes: Dómine, recordáti sumus, quia sedúctor ille dixit adhuc vivens: Post tres dies resúrgam. Iube ergo custodíri sepúlcrum usque in diem tértium: ne forte véniant discípuli eius, et furéntur eum, et dicant plebi: Surréxit a mórtuis; et erit novíssimus error peior prióre. Ait illis Pilátus: Ha bétis 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


Prefatio de Cruce

V. Per ómnia sæcula sæculórum.
R. Amen.
V. Dóminus vobíscum.
R. Et cum spíritu 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.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino, Deo nostro.
R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubi-
que grátias ágere: Dómine sancte, Pater omnipotens ætérne Deus: Qui salútem
humáni géneris in ligno Crucis consti-
tuísti: ut, unde mors oriebátur, inde vi-
ta resúrgeret: et, qui in ligno vincébat,
in ligno quoque vincérétur: per Christum, Dóminum nostrum. Per
quem maiestátem tuam laudant Angéli,
adórant Dominatiónes, tremunt Pote-
státes. Cæli cælorúmque Virtútes ac
béata Séráphim sócia exsultatióné con-
célébrant. Cum quibus et nostras voces
ut admítti iúbeas, deprecamur, súpplici
confessióné dicéntes:

Sanctus,...

Communio  
Matth. 26:42
Pater, si non potest hic calix transíre,
nisi bibam illum: fiat volúntas tua.

Postcommunio  
Mt 26:42
Per huius, Dómine, operatiónem
mystérii: et vitía nostra purgéntur,
et iusta desidéria compleáuntur. Per
Dóminum nostrum.

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 salu-
tary 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 ri-
se 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 cel-
brate it with united exultation. With
these we pray thee join our voices also,
while we say with lowly praise:

Holy,...

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

Postcommunion
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 principio*, is read.