

PREFACE OF THE HOLY CROSS

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

VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnipotens, ætérne Deus: Qui salutem humáni géneris in ligno crucis constituisti: ut, unde mors oriebätur, inde vita resürgeret: et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ängeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque virtútes ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súpplici confessióne dicétes: — *Sanctus*.

COMMUNION (Matthew 26. 42)

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

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

POSTCOMMUNION

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

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



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

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

Proper Prayers of the Mass in the Extraordinary Form Second Sunday of the Passion, or Palm Sunday



THE SOLEMN PROCESSION OF PALMS IN HONOR OF CHRIST THE KING

THE BLESSING OF PALMS

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

Antiphon (Matthew 21. 9)

HOSANNA Filio David: benedictus qui venit in Nómine Dómini. O Rex Israël: Hosánna in excélsis.

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!

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

Ÿ. Dóminus vobiscum.

Ÿ. The Lord be with you.

Ř. Et cum spiritu tuo.

Ř. And with thy spirit.

Orémus.—Benedic, ✠ quæsumus, Dómine, hos palmárum, (seu olivárum aut aliárum árborum) ramos: et præsta, ut quod pópulus tuus in tui veneratióne hodiérna die corporáliter agit, hoc spirituáliter summa devotióne perficiat,

Let us pray.—Bless, ✠ we beseech thee, O Lord, these branches of palm (or olive or other trees): and grant that what Thy people today bodily perform for Thy honor, they may perfect spiritually with the utmost devotion, by gaining the victory

over the enemy, and ardently loving every work of mercy. Through our Lord Jesus Christ ...

The Celebrant sprinkles the palms with holy water and incenses them. If the faithful have their palms already, the Celebrant and ministers may go through the church sprinkling them, or the faithful may come to the altar rails for this to be done.

DISTRIBUTION OF PALMS

The celebrant distributes the palms, first to the clergy, then to the faithful. Meanwhile the choir sings:

Antiphon 1

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

Psalm 23. 1-2.

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

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

℞. Hebrew children bearing ...

Antiphon 2

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.

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

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

℞. Hebrew children spread their garments in the way, and cried out ...

GOSPEL

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

AT THAT TIME: when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you and immediately you shall

de hoste victoriam reportando, et opus misericordiae summopere diligendo. Per Dominum nostrum ...

PŪERI Hebræorum, portantes ramos olivârum, obviaverunt Dômino, clamântes, et dicentes: Hosanna in excelsis.

Dômini est terra et quæ replent eam: orbis terrarum et qui hâbitant in eo.

Nam ipse super mârâ fundavit eum: et super flûmina firmavit eum.

℞. PŪeri Hebræorum, portantes ramos olivârum ...

PŪERI Hebræorum, vestiménta prosternébant in via, et clamábant dicentes: Hosanna Filio David: benedictus qui venit in nómine Dômini.

Glória Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

℞. PŪeri Hebræorum vestiménta prosternébant in via ...

IN ILLO TEMPORE: Cum appropinquasset Jesus Jerosólymis, et venisset Bethphage ad montem Oliveti: tunc misit duos discipulos suos, dicens eis: Ite in castellum, quod contra vos

Dômino generatio ventûra: et annuntiabunt cœli justitiam ejus. ℞. Pópulo, qui nascétur, quem fecit Dôminus.

generation to come: and the heavens shall show forth His justice. To a people that shall be born, which the Lord hath made.

GOSPEL

Continuation of the holy Gospel according to St. Matthew, 27. 45-52.

POSTQUAM crucifixérunt Jesus, a sexta autem hora ténebræ factæ sunt super univêrsam terram usque ad horam nonam. Et circa horam nonam clamávit Jesus voce magna, dicens: Eli, Eli, lamma sabacthani? Hoc est: Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illic stantes, et audiéntes, dicébant: Eliam vocat iste. Et continuo currens unus ex eis, accéptam spóngiam implévit acéto et impósuit arúndini, et dabat ei bíbere. Ceteri vero dicébant: Sine, videâmus an véniat Elías liberans eum. Jesus autem iterum clamans voce magna, emisit spíritum. (*Hic genufléctitur et pausatúr aliquántulum.*) Et ecce velum templi scissum est in duas partes a summo usque deorsum: et terra mota est, et petræ scissæ sunt et monuménta apérta sunt: et multa cörpera sanctorum, qui dormierant, surrexérunt.

AFTER they crucified Jesus, from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My god, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. (*Here all kneel and pause for a few moments.*) And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose. — *Creed.*

OFFERTORY (Ps. 68. 21, 22)

IMPROPÉRIUM exspectávit cor meum, et misériam: et sustinui qui simul mecum contristarétur, et non fuit: consolântem me quæsivi, et non invéni: et dedérunt in escam meam fel, et in siti mea potaverunt me acéto.

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

CONCÉDE, quæsumus, Dômine: ut óculis tuæ majestátis munus oblátum, a grátiam, nobis devotiônis obtineat, et effectum beatæ perennitátis acquirat. Per Dôminum ...

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

exalted Him, and hath given Him a Name which is above all names: (*here all genuflect*) that in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

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

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

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

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

illum: et donávit ille nomen, quod est super omne nomen: (*hic genuflectitur*) ut in nómine Jesu omne genuflectátur cœlestium, terréstrium et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

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

DEUS, Deus meus, respice in me: quare me dereliquísti? *Ÿ.* Longe a salute mea verba delictórum meórum. *Ÿ.* Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. *Ÿ.* Tu autem in sancto hábitas, laus Israël. *Ÿ.* In te speravérunt patres nostri: speravérunt, et liberásti eos. *Ÿ.* Ad te clamavérunt, et salvi facti sunt: in te speravérunt, et non sunt confúsi. *Ÿ.* Ego autem sum vermis, et non homo: opprobrium hóminum et abjectio plebis. *Ÿ.* Omnes qui videbant me, aspernabántur me: locúti sunt lábiis et movérunt caput. *Ÿ.* Sperávit in Dómino, erípiat eum: salvum fáciat eum quóniam vult eum. *Ÿ.* Ipsi vero consideravérunt et conspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam miserunt sortem. *Ÿ.* Libera me de ore leónis: et a cornibus unicórnium humilitátem meam. *Ÿ.* Qui timétis Dóminum, laudáte eum: univérsum semen Jacob, magnificáte eum. *Ÿ.* Annuntiábitur

est, et statim inveniétis ásinam alligátam, et pullum cum ea: sólvite, et addúcite mihi: et si quis vobis áliquid dixerit, dicite, quia Dóminus his opus habet, et conféstim dimittet eos. Hoc autem totum factum est, ut adimplerétur quod dictum est per prophétam, dicentem: Dicite filíæ Sion: Ecce Rex tuus venit tibi mansuétus, sedens super ásinam, et pullum, filium subjugális. Eúntes autem discipuli, fecérunt sicut præcepit illis Jesus. Et adduxérunt ásinam, et pullum: et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt. Plúrima autem turba stravérunt vestiménta sua in via: álii autem cædebant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicentes: Hosánna Filio David: benedíctus, qui venit in nómine Dómini.

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.



THE PROCESSION OF PALMS

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

Ÿ. Procedámus in pace. *Ÿ.* Let us go forth in peace.
Ŕ. In Nómine Christi. Amen. *Ŕ.* In the Name of Christ. Amen.

HYMN TO CHRIST THE KING

Choir:

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

Choir:

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

All: Glory, praise and honor ...

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

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

All: Glory, praise and honor ...

Choir: The Angel host lauds Thee on high,

On earth mankind, with all created things.

All: Glory, praise and honor ...

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

We greet Thee now with prayers and hymns.

All: Glory, praise and honor ...

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

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

All: Glory, praise and honor ...

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

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

All: Glory, praise and honor ...

Responsory

AS OUR LORD entered the holy city, Hebrew children, declaring the resurrection of life with palm branches, cried out: Hosanna in the highest. When the people heard that Jesus was coming to Jerusalem, they went forth to meet him: With palm branches ...

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

Ÿ. The Lord be with you.

Ř. And with thy spirit.

O LORD Jesus Christ, our King and Redeemer, in whose honor we have borne these palms and gone on praising Thee with

All: Glória, laus ...

Choir: Israēl tu Rex, Davidis et inclita proles:

Nómine qui in Dómini. Rex benedicite, venis.

All: Glória, laus ...

Choir: Cœtus in excelsis te laudat cœlicus omnis,

Et mortális homo, et cuncta creatá simul.

All: Glória, laus ...

Choir: Plebs Hebræa tibi cum palmis óbvia venit:

Cum prece, voto, hymnis, ádsumus ecce tibi.

All: Glória, laus ...

Choir: Hí tibi passúro solvébant múnia laudis:

Nos tibi regnánti pángimus ecce melos.

All: Glória, laus ...

Choir: Hí placuere tibi, pláceat devótio nostra:

Rex bone, Rex Clemens, qui bona cuncta placent.

All: Glória, laus ...

INGREDIÉNTÉ Dómino in sanctam civitátem, Hebræórum púeri resurrectionem vitæ pronuntiántes, cum ramis palmárum: "Hosánna, clamábant, in excelsis." Cum audísset pópulus, quod Jesus veníret Jerosólymam, exiérunt óbviam ei. Cum ramis ...

Ÿ. Dóminus vobíscum.

Ř. Et cum spírítu tuo.

DÓMINE, Jesu Christe, Rex ac Redemptor noster, in cuius honórem, hos ramos gestántes, solémnnes laudes decant-

ávimus: concede propítius: ut, quocúmque hí rami deportáti fuerint, ibi tuæ benedictiónis grátia descéndat, et, quavis dæmonum iniquitáte vel illusióne profligáta, dextera tua prótegat, quos redémit. Qui vivis et regnas in sæcula sæculórum ...

song and solemnity: mercifully grant that whithersoever these palms are taken, there the grace of Thy blessing may descend; may every wickedness and trickery of the demons be frustrated; and may Thy right hand protect those it hath redeemed. Who livest and reignest for ever and ever ...

THE PROPER OF THE MASS

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

INTROIT (Psalm 21. 20, 22)

DÓMINE, ne longe fácias auxiliium tuum a me, ad defensionem meam, aspice: libera me de ore leónis, et a cornibus unicórnium humilitátem meam. *Psalm.* Deus, Deus meus, respice in me: quare me dereliquísti? longe a salutē mea verba delictórum meórum.— Dómine, ne longe ...

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

COLLECT

OMNÍPOTENS sempitérne Deus, qui humáno géneri ad imitándum humilitátis exémplum, Salvatórem nostrum carnem súmere et crucem subire fecísti: concéde propítius; ut et patiéntiæ ipsius habere documénta et resurrectionis consórtia mereámur. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sæcula sæculórum.

O ALMIGHTY and everlasting God, who didst cause our Savior to take upon Him our flesh and to undergo the cross, for an example of humility to be imitated by mankind: mercifully grant that we may deserve to possess not only the lesson of His patience, but also the fellowship of His Resurrection. Through the same Jesus Christ, Thy Son, our Lord. Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

EPISTLE

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

FRATRES: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapinam arbitrátus est esse se æquálem Deo: sed semetípsum exinanívit formam servi accipi-ens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit

BRETHREN: let this mind be in you which was also in Jesus Christ: who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath