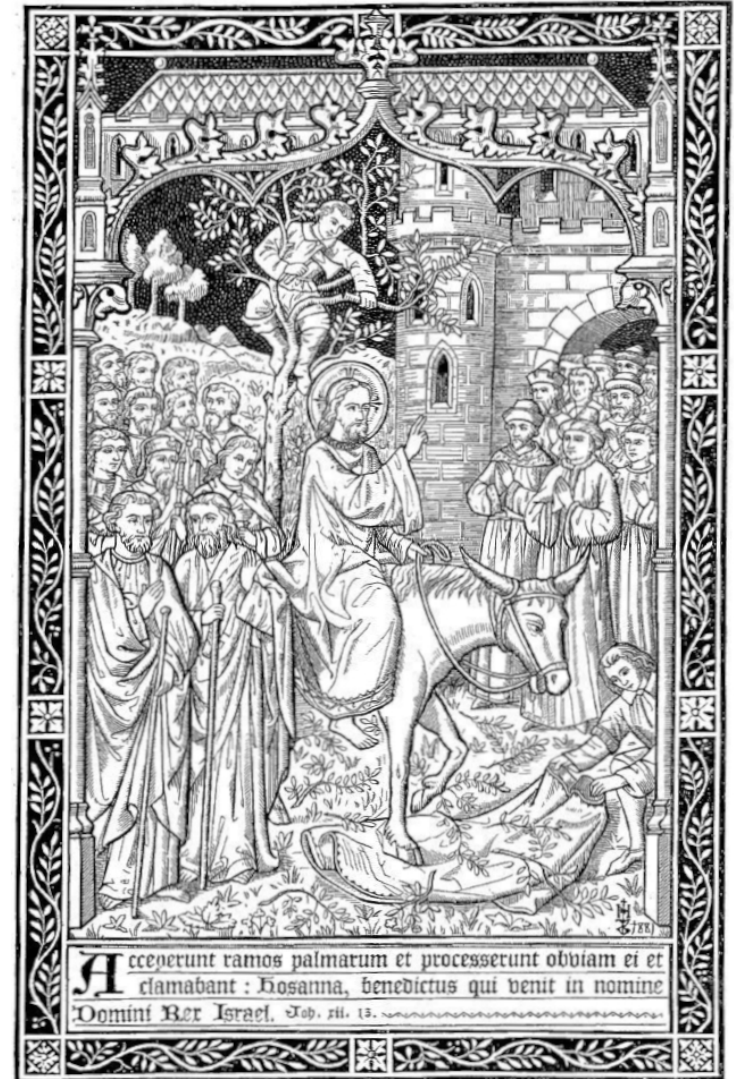


Palm Sunday



BLESSING OF PALMS
PROCESSION & MASS

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Palm Sunday
(Violet)

The Blessing of Palms

The priest, vested in alb and violet stole, with or without a violet cope, proceeds to bless the palms at the Epistle corner. The faithful are seated as the following antiphon is sung by the choir:

Antiphon: Matthew 21. 9

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!

Hosanna filio David! benedictus qui venit in nomine Domini. O Rex Israel: Hosanna in excelsis.

The faithful stand, and the priest says:

V. The Lord be with you.

R. And with thy spirit.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Collect

God, whom to love above all is righteousness, multiply in us the gifts of Thine ineffable grace: and since Thou hast given us in the death of Thy Son to hope for those things which we believe, grant us by —

Deus, quem diligere et amare justitia est, ineffabilis gratiae tuae in nobis dona multiplicata: et qui fecisti nos in morte Filii tui sperare quae credimus; fac nos eodem resurgente pervenire quo tendimus.

Secret

Concède, quaesumus, Domine: ut oculis tuae majestatis munus oblatum, et gratiam nobis devotionis obtineat, et effectum beatae perennitatis acquirat. Per Dominum nostrum...

Grant, we beseech Thee, O Lord, that the gifts offered in the sight of Thy Majesty, may procure us the grace of devotion and obtain for us the fruit of a blessed eternity. Through our Lord...

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 unto Thee, O holy Lord, Father almighty, everlasting God; Who didst establish the salvation of mankind on the tree of the Cross; that whence death came, thence also life might arise again, and that he, who overcame by the tree, by the tree also might be overcome: Through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominions worship it, the Powers stand in awe. The Heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee that Thou mayest bid our voices also to be admitted while we say with lowly praise: Holy, Holy, Holy...

Communion: Matthew 26. 42

Pater, si non potest hic calix transire nisi bibam illum, fiat voluntas tua.

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

Postcommunion

Per hujus, Domine, operationem mysterii: et vitia nostra purgentur, et justa desideria compleantur. Per Dominum . . .

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

At Low Mass, when there is no blessing of palms, the Gospel at that time, when Jesus drew nigh... is said as the Last Gospel.

tion, 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: **S.** "Indeed this was the Son of God." **C.** 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.

BURIAL OF JESUS

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 Mary Magdalen and the other Mary, sitting over against the sepulchre.

Here the faithful may sit briefly as the Munda cor meum is said and incensed imposed. Then all stand, and the book is incensed. The deacon then sings the following in the Gospel tone:

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; 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, make the sepulchre sure, sealing the stone and setting guards.

Offertory: Psalm 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.

Impropérium exspectávit cor meum, et misériam: et sustínui qui simul mecum contristarétur, et non fuit: consolántem me quaesívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Qui tecum vivit ...

the Resurrection of the same to attain the end to which we aspire. Who with Thee . . .

The faithful are seated as the following Epistle is sung.

Epistle: 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 fleshpots 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.

Then one of the following Responsories are sung.

Responsory: John 11. 47-49, 50, 53

Collegerunt pontifices et pharisaei concilium, et dixerunt: Quid facimus, quia hic homo multa signa fecit? Si dimittimus eum sic, omnes crederent in eum: * Et venient Romani, et tollent nostrum locum et gentem. V.: Unus autem ex illis, Caiphas nomine, cum esset pontifex anni illius, prophetavit dicens: Expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab illo

The chief priests and the Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him; * and the Romans will come, and take away our place and nation. V. But one of them, called 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 na-

tion perish not. From that day, therefore, they devised to put Him to death, saying: * And the Romans . . .

ergo die cogitaverunt interficere eum, dicentes: * Et venient . . .

Responsory: Matthew 26. 39, 41

On mount Olivet He prayer to His Father: Father, if it may be, let this chalice pass from Me. * The spirit is indeed willing, but the flesh weak; Thy will be done. *V.* Watch and pray, that ye enter not into temptation. * The spirit . . .

In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste. * Spiritus quidem promptus est, caro autem infirma: fiat voluntas tua. *V.* Vigilate, et orate, ut non intratis in tentationem. * Spiritus quidem . . .

The faithful stand. The Gospel is sung with the usual ceremonies.

Gospel: 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 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 priest then blesses the palms. The faithful remain standing.

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

V. Dominus vobiscum.
R. Et cum spiritu tuo.

Let us pray.
Increase, O God, the faith of them that hope in Thee, and in

Remus.
Auge fidem in te sperantium, Deus, et supplicum preces

gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him. And plating a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: **S.** "Hail, King of the Jews." **C.** And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him.

THE WAY OF THE CROSS AND THE CRUCIFIXION

And going out, they found a man of Cyrene, named Simon; him they forced to take up His cross. And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave Him wine to drink mingled with gall; and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon my vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves; one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: **S.** "Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thine own self. If Thou be the Son of God, come down from the cross." **C.** In like manner also the chief priests with the scribes and ancients, mocking, said: **S.** "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." **C.** And the selfsame thing the thieves also that were crucified with Him reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour.

DEATH OF CHRIST

And about the ninth hour, Jesus cried out with a loud voice, saying: ✠ "Eli, Eli, lamma sabacthani?" **C.** That is: ✠ "My God, My God, why hast Thou forsaken Me?" **C.** And some that stood there and heard said: **S.** "This man calleth Elias." **C.** And immediately one of them running took a sponge and filled it with vinegar and and gave Him to drink. And the others said: **S.** "Let be; let us see whether Elias will come to deliver Him." **C.** 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 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 resurrec-

chief priests and ancients, saying: **S.** "I have sinned in betraying innocent blood." **C.** But they said: **S.** "What is that to us? Look thou to it." **C.** And casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: **S.** "It is not lawful to put them into the corbona, because it is the price of blood." **C.** And after they had consulted together, they bought with them the potter's field, 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.

JESUS BEFORE PILATE

And Jesus stood before the governor, and the governor asked Him, saying: **S.** "Art Thou the King of the Jews?" **C.** Jesus saith to him: ✠ "Thou sayest it." **C.** And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: **S.** "Dost not Thou hear how great testimonies they allege against Thee?" **C.** And He answered 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: **S.** "Whom will you that I release to you: Barabbas, or Jesus that is called Christ?" **C.** For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: **S.** "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him." **C.** But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: **S.** "Whither will you of the two to be released unto you?" **C.** But they said: **S.** "Barabbas." **C.** Pilate saith to them: **S.** "What shall I do then with Jesus that is called Christ?" **C.** They all call: **S.** "Let Him be crucified." **C.** The governor said to them: **S.** "Why, what evil hath He done?" **C.** But they cried out the more, saying: **S.** "Let Him be crucified." **C.** And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: **S.** "I am innocent of the blood of this just man; look you to it." **C.** And the whole people answering, said: **S.** "His blood be upon us and upon our children." **C.** 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,

clementer exaudi: veniat super nos multiplex misericordia tua: bene✠dicantur et hi palmites palmarum, seu olivarum: et sicut in figura Ecclesiae multiplicasti Noe egredientem de arca, et Moysen exeuntem de Aegypto cum filiis Israel; ito nos portantes palmas, et ramos olivarum, bonis actibus occurramus obviam Christo: et per ipsum in gaudium introeamus aeternum: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

R. Amen.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Here dignum et iustum est, aequum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Qui gloriaris in consilio sanctorum tuorum. Tibi enim serviunt creaturae tuae: quia te solum auctorem et Deum cognoscunt, et omnis factura tua te colaudat, et benedicunt te sancti tui. Qui illud magnum Unigeniti tui nomen coram regibus et potestatibus huius saeculi libera voce confitentur. Cui assistunt Angeli et Archangeli, Throni et Dominationes: cum-

Thy mercy hear the prayers of Thy suppliant people; let Thy multiplied mercy descend upon us, and may these branches of palm trees or olive trees be ✠ blessed; and as in a figure of Thy Church Thou didst multiply Noah going forth from the ark, and Moses going out of Egypt with the children of Israel, so may we go forth to meet Christ with good works, bearing palms and olive branches; and enter through Him into everlasting joy; Who with Thee and the Holy Ghost liveth and reigneth for ever and ever.

R. Amen.

V. The Lord be with you.

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 meet and right.

It is truly meet and just, right and availing unto salvation, that we should always and in all places give thanks unto Thee, O Lord, Father almighty, everlasting God. Who dost glory in the assembly of Thy Saints. For Thy creatures serve Thee, because they acknowledge Thee as their only Creator and God; and Thy whole creation praiseth Thee, and Thy Saints bless Thee. For with free voice they confess that great Name of Thine only-begotten Son before the kings and powers of this world.

Around whom the Angels and Archangels, the Thrones and Dominions stand; and with all the host of the heavenly army, sing the hymn of Thy glory, saying without ceasing:

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.

The priest continues:

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

Let us pray.

We beseech Thee, O holy Lord, almighty Father, everlasting God, that Thou wouldst vouchsafe to bless ✠ and hallow ✠ this creature of the olive tree, which Thou didst cause to shoot out of the substance of the wood, and which the dove when returning to the ark brought in its mouth: that whosoever shall receive it may find protection of soul and body; and that it may be to us, O Lord, a saving remedy and the sacred sign of Thy grace. Through our Lord.

R. Amen.

Let us pray.

O God, who dost gather what is dispersed abroad, and preserve what is gathered together; who didst bless the people who

militia caelestis exercitus, hymnum gloriae tuae concinunt, sine fine dicentes.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

Premus.

Petimus, Domine sancte, Pater omnipotens, aeterne Deus: ut hanc creaturam olivae, quam ex ligni materia prodire iussisti, quamque columba rediens ad arcam proprio pertulit ore, benedicere, et sancti ✠ ficare digneris; ut quicumque ex ea receperint, accipiant sibi protectionem animae et corporis: fiatque, Domine, nostrae salutis remedium, tuae gratiae sacramentum. Per Dominum nostrum Jesum Christum, Qui Tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

R. Amen.

Premus.

Deus, qui dispersa congregas, et congregata conservas: qui populis obviam Jesu ramos portantibus benedixisti: bene✠

JESUS AT THE PALACE OF THE HIGH PRIEST

But they holding Jesus led Him to Caiphas the high priest, where the scribes and the ancients were assembled. And 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 none, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: **S.** "This man said, I am able to destroy the temple of God, and after three days to rebuild it." **C.** And the high priest, rising up, said to Him: **S.** "Answerest Thou nothing to the things which these witness against Thee?" **C.** But Jesus held His peace. And the high priest said to Him: **S.** "I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God." **C.** Jesus saith to him: ✠ "Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven." **C.** Then the high priest rent his garments, saying: **S.** "He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you?" **C.** But they answering, said: **S.** "He is guilty of death." **C.** Then they did spit in His face and buffeted Him; and others struck His face with the palms of their hands, saying: **S.** "Prophecy unto us, O Christ, who is he that struck Thee?"

THE DENIAL OF PETER

C. But Peter sat without in the court, and there came to him a servant maid, saying: **S.** "Thou also wast with Jesus the Galilean." **C.** But he denied it before them all, saying: **S.** "I know not what thou sayest." **C.** And as he went out of the gate, another maid saw him, and she saith to them that were there: **S.** "This man also was with Jesus of Nazareth." **C.** And again he denied it with an oath: **S.** "I know not the man." **C.** And after a little while, they came that stood by and said to Peter: **S.** "Surely thou also art one of them; for even thy speech doth discover thee." **C.** Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the words of Jesus which He had said: before the cock crew, 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.

THE DESPAIR OF JUDAS

Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the

though I should die with Thee, I will not deny Thee.” **C.** And in like manner said all the disciples.

GETHSEMANE

Then Jesus came with them into a country place which is called Gethsemane; and He said to His disciples: ✠ “Sit you here, till I go yonder and pray.” **C.** And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: ✠ “My soul is sorrowful even unto death; stay you here and watch with Me.” **C.** And going a little 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.” **C.** And He cometh to His disciples, and findeth them asleep. And He saith to Peter: ✠ “What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.” **C.** Again the second time, He went and prayed, saying: ✠ “My Father, if this chalice may not pass away, but I must drink it, Thy will be done.” **C.** And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again: and He prayed a 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.”

THE APPREHENSION OF JESUS

C. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: **S.** “Whomsoever I shall kiss, that is He; hold Him fast.” **C.** And forthwith coming to Jesus, he said: **S.** “Hail, Rabbi.” **C.** And he kissed Him. And Jesus said to him: ✠ “Friend, whereto art thou come?” **C.** Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: ✠ “Put up again thy sword into its place; for all that take the sword shall perish 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 the Scriptures be fulfilled, that so it must be done?” **C.** In that same hour Jesus said to the multitudes: ✠ “You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the temple, and you laid not hands on Me.” **C.** Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled.

dicat etiam hos ramos palmae et olivae, quos tui famuli ad honorem nominis tui fideliter suscipiunt; ut in quemcumque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur; et omni adversitate effugata, dextera tua protegat quos redemit Iesus Christus Filius tuus Dominus noster: Qui Tecum . . .

R. Amen.

forth to meet Jesus, bearing branches of palms; bless ✠ likewise these branches of palm and olive, which Thy servants receive faithfully in honor of Thy Name; that into whatsoever place they shall be brought, those who dwell in that place may obtain Thy blessing, and all adversities being removed, Thy right hand may protect those who have been redeemed by our Lord Jesus Christ, Thy Son. Who liveth and reigneth . . .

R. Amen.



remus.

Deus, qui miro dispositionis ordine, ex rebus etiam insensibilibus, dispensationem nostrae salutis ostendere voluisti: da, quaesumus; ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie caelesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis eius turba substravit. Palmarum igitur rami de mortis principe triumphos exspectant; surculi vero olivarum, spiritualem unctionem advenisse quodammodo clamant. Intellexit enim iam tunc illa hominum beata multitudo praefigurari: quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum moris principe esset pugnaturus, ac moriendo triumphaturus. Et ideo talia obsequens administravit, quae in

Let us pray.

O God, who, by the wonderful order of Thy disposition, hast been pleased to manifest the dispensation of our salvation even from things insensible: grant, we beseech Thee, that the devout hearts of Thy faithful may understand to their benefit what is mystically signified by the fact that on this day the multitude, taught by a heavenly illumination, went forth to meet their Redeemer, and strewed branches of palms and olive at His feet. The branches of palms, therefore, represent His triumphs over the prince of death; and the branches of olive proclaim, in a manner, the coming of a spiritual unction. For that pious multitude understood that these things were then prefigured; that our Redeemer, compassionating human miseries, was about to fight with the

prince of death for the life of the whole world, and, by dying, to triumph. For which cause they dutifully ministered such things as signified in Him the triumphs of victory and the richness of mercy. And we also, with full faith, retaining this as done and signified, humbly beseech Thee, O holy Lord, Father almighty, everlasting God, through the same Jesus Christ our Lord, that in Him and through Him, whose members Thou hast been pleased to make us, we may become victorious over the empire of death, and may deserve to be partakers of His glorious Resurrection. Who liveth and reigneth . . .
R. Amen.

Let us pray.
 O God, who by an olive branch didst command the dove to proclaim peace to the earth: hallow, we beseech Thee, by Thy heavenly blessing ✠ these branches of the olive and other trees; that they may profit all Thy people unto salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth . . .
R. Amen.

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

illo, et triumphos victoriae, et misericordiae pinguedinem declararent. Quod nos quoque plena fide, et factum et significatum retinentes, te, Domine sancte, Pater omnipotens, aeterne Deus, per eundem Dominum nostrum Iesum Christum suppliciter exoramus: ut in ipso, atque per ipsum, cuius nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosae resurrectionis participes esse mereamur: Qui Tecum . . .

R. Amen.

℟emus.

Deus, qui per olivae rimum, pacem terris columbam nuntiare iussisti: praesta, quae sumus; ut hos olivae, ceterarumque arborum ramos, caelesti benedictione sanctifices: ut cuncto populo tuo proficiant ad salutem. Per Dominum nostrum Iesum Christum, Qui Tecum . . .

R. Amen.

℟emus.

Benedic, quae sumus Domine, hos palmarum, seu olivarum ramos: et praesta; ut quod populus tuus in tui venerationem hodierna die corporaliter agit, hoc spiritualiter summa devotione perficiat, de —

poured it on His head as He was at table. And the disciples seeing it had indignation, saying: **S.** “To what purpose is this waste? For this might have been sold for much and given to the poor.” **C.** 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.” **C.** Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and he said to them: **S.** “What will you give me, and I will deliver Him unto you?” **C.** But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.

THE LAST SUPPER

And on the first day of the Azymes the disciples came to Jesus, saying: **S.** “Where wilt Thou that we prepare for Thee to eat the pasch?” **C.** 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.” **C.** 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.” **C.** And they, being very much troubled, began every one to say: **S.** “Is it I, Lord?” **C.** But He answering, said: ✠ “He that dippeth his hand with Me in the dish, he shall betray Me. The Son of man shall be betrayed: it were better for him, if that man had not been born.” **C.** And Judas that betrayed Him, answering said: **S.** “Is it I, Rabbi?” **C.** He saith to him: ✠ “Thou has said it.” **C.** And whilst they were at supper, Jesus took bread, and blessed and broke and gave to His disciples, and said: ✠ “Take ye and eat. This is My body.” **C.** 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.” **C.** And a hymn being said, they went out unto mount Olivet. Then Jesus saith 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.” **C.** And Peter answering, said to Him: **S.** “Although all shall be scandalized in Thee, I will never be scandalized.” **C.** Jesus said to him: ✠ “Amen I say to thee, that in this night, before the cock crow, thou wilt deny me thrice.” **C.** Peter said to Him: **S.** “Yea,

praise of Israel. *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 of our Lord is begun at once without any prayer or ceremony.

The Passion: Matthew 26. 1-75; 27. 1-66

JUDAS THE TRAITOR

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.” **C.** 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: **S.** “Not on the festival day, lest perhaps there should be a tumult among the people.” **C.** 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

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 abjectio 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: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. *V.* Libera me de ore leonis: et a cornibus unicornium humilitatem meam. *V.* Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum. *V.* Annuntiabitur Domino generatio ventura: et annuntiabunt caeli justitiam ejus. *V.* Populo, qui nascetur, quem fecit Dominus.

hoste victoriam reportando, et opus misericordiae summopere diligendo. Per Dominum nostrum Jesum Christum, Qui Tecum . . .
R. Amen.

over the enemy, and ardently loving every work of mercy. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth . . .
R. Amen.

Here the celebrant puts incense into the thurible and sprinkles the palms thrice with holy water, reciting the anthem Asperges me without the psalm; then he incenses them thrice, and proceeds:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

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



remus.

Deus, qui Filium tuum Iesum Christum Dominum nostrum pro salute nostra in hunc mundum misisti, ut se humiliaret ad nos, et nos revocaret ad te: cui etiam, dum Ierusalem veniret, et adimpleret Scripturas, credentium populorum turba, fidelissima devotione vestimenta sua cum ramis palmarum in via sternebant: praesta, quaesumus; ut illi fidei viam praeparemus, de qua, remoto lapide offensionis, et petri scandali, frondeant apud te opera nostra iustitiae ramis: ut eius vestigia sequi mereamur: Qui Tecum . . .



et us pray.

O God, who for our salvation didst send into this world Thy Son Jesus Christ our Lord, that He might humble Himself unto our state, and call us back to Thee; for whom also, as He entered into Jerusalem to fulfill the Scriptures, a multitude of faithful people, with zealous devotion, strewed their garments, with palm branches, in the way: grant, we beseech Thee, that we may prepare for Him the way of faith, from which the stone of offense and rock of scandal being removed, our works may flourish before Thee with branches of justice, that so we may be found worthy to follow His footsteps: Who livest and reignest . . .

R. Amen.

R. Amen.

When the blessing is finished, the highest in rank of the clergy present comes to the altar and gives one of the blessed palms to the celebrant, who then distributes the palms, first to the clergy and then to the faithful. All kneel and kiss the palm and the celebrant's hand. Afterwards they go back to their places and sit. Meanwhile the choir sings the following antiphons:

Antiphon: Pūeri Hebraeórum

The Hebrew children * bearing branches of olive, went forth to meet the Lord, crying out, and saying: Hosanna in the highest!	Pūeri Hebraeórum *portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: Hosánna in excélsis!
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Antiphon: Pūeri Hebraeórum

The Hebrew children * spread their garments in the way, and cried out, saying: Hosanna to the Son of David; blessed is He that comes in the name of the Lord.	Pūeri Hebraeórum * vestiménta prosternébant in via, et clamábant dicéntes: Hosánna Filio David: Benedictus qui venit in nómine Dómini.
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If the antiphons are repeated if necessary. When the priest returns to the epistle corner of the altar, the faithful stand. The priest then proceeds as follows:

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

V. Dominus vobiscum.
R. Et cum spiritu tuo.

Let us pray. Almighty and everlasting God, who didst ordain that our Lord Jesus Christ should sit upon the foal of an ass, and didst teach the multitude to spread their garments or branches of trees in the way and to sing Hosanna to His praise: grant, we beseech Thee, that we may be able to imitate their innocence and deserve to partake of their merit. Through the same Lord Jesus Christ.
R. Amen.

Oremus.
Omnipotens sempiterne Deus, qui Dominum nostrum Iesum Christum super pullum asinae sedere fecisti, et turbas populorum vestimenta, vel ramos arborum in via sternere, et Hosanna decantare in laudem ipsius docuisti: da, quaesumus; ut illorum innocentiam imitari possimus, et eorum meritum consequi mereamur. Per eundem Jesum Christum Dominum nostrum.
R. Amen.

The Procession of Palms

The celebrant puts incense in the thurible. The deacon intones: Procedamus in pace (Let us proceed in peace). The choir replies: In nomine Christ. Amen (In the name of Christ. Amen). Each person carries his blessed palm. Some or all of the following Antiphons are sung as long as the procession lasts:

resurrectionis consórtia mereámur. Per eúndem Dóminum . . .	fellowship in His resurrection. Through the same Jesus Christ . . .
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Epistle: Philippians 2. 5-11

Brethren: yours is to be the same mind which Christ Jesus showed. His nature is, from the first, divine, and yet He did not see, in the rank of Godhead, a prize to be coveted; He dispossessed Himself, and took the nature of a slave, fashioned in the likeness of men, and presenting Himself to us in human form; and then He lowered His own dignity, accepted an obedience which brought Him to death, death on a cross. That is why God has raised Him to such a height, given Him that name which is greater than any other name; *[here all kneel]* So that everything in heaven and on earth and under the earth must bend the knee before the name of Jesus, and every tongue must confess Jesus Christ as the Lord, dwelling in the glory of God the Father.

Gradual: Psalm 72. 24, 1-3

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

Thou dost hold me by my right hand: Thine to lead me in a way of Thy own choosing, Thine to take me up to Thyself in glory. *V.* What bounty God shows to Israel, to all upright hearts! Yet I came near to losing my foothold, and felt the ground sink under my steps, so indignant was I over the good

fortune of the sinners that flout His law.

Tract: Psalm 21. 2-9, 18, 19, 22, 24, 32

Deus, Deus meus, respice in me: quare me dereliquisti? *V.* Longe a salute mea verba delictórum meórum. *V.* Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. *V.* Tu autem in sancto hábitas, laus Israel. *V.* In te speravérunt patres nostri: speravérunt, et

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

Responsory

As our Lord entered the holy city, the Hebrew children, declaring 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 . . .

Ingrediēte Dómino in sanctam civitatem, Hebraeorum púleri resurrectionem vitae pronuntiāntes, * Cum ramis palmarum: Hosanna, clamābunt, in excelsis. *V.* Cum audisset pópulus, quod Jesus veniret Jerosólymam, exiērunt obviam ei. * Cum ramis . . .

The Gloria Patri is not said.

Mass then follows. The palms are held during the singing of the Passion and the Gospel.

Holy Sacrifice of the Mass

Station at St. John Lateran

Introit: Psalm 21. 20, 22

Ⓞ 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, look upon me: why hast Thou forsaken me? Why cannot my sinful words reach Thee, Who art my salvation? Lord, keep not . . .

Dómine, ne longe fácias auxilium tuum a me: ad defensionem meam aspice: libera me de ore leónis, et a cornibus unicórnium humilitatem meam. *Ps. ibid. 2.* Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictórum meórum. Dómine, ne longe . . .

Collect

Almighty and everlasting God, by whose ordinance our Saviour took flesh and suffered crucifixion to give mankind a pattern of humility, grant us this boon, that, with the lesson of His endurance before us, we may be found worthy to have

Ⓞmnípotens sempitérne Deus, qui humano géneri, ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere et crucem subire fecisti: concède propítius; ut et patientiae ipsius habere documenta et

Antiphon: Matthew 21. 1-3, 7, 8, 9

Cum appropinquaret Dominus Ierosolymam, misit duos ex discipulis suis, dicens: Ite in castellum, quod contra vos est: et invenietis pullum asinae alligatum, super quem nullus hominum sedit: solvite, et adducite mihi. Si quis vos interrogaverit, dicite: Opus Domino est. Solventes adduxerunt ad Iesum: et imposuerunt illi vestimenta sua, et sedit super eum: alii expandebant vestimenta sua in via: alii ramos de arboribus sternebant: et qui sequebantur, clamabant: Hosanna, benedictus, qui venit in Nomine Domini: benedictum regnum patris nostri David: Hosanna in excelsis: miserere nobis, Fili David.

When our Lord drew nigh to Jerusalem, He sent two of His disciples, saying: Go ye into the village over against you; and you shall find an ass's colt tied, on which no man hath sat: loose it, and bring it to Me. If any man shall question you, say: The Lord hath need of it. They loosed it and brought it to Jesus, and laid their garments upon it, and He seated Himself on it; some spread their garments in the way; others strewed branches from the trees; and those who followed cried out: Hosanna! Blessed is He that cometh in the Name of the Lord; blessed be the reign of our father David! Hosanna in the highest! O Son of David, have mercy on us!

Antiphon: John 12. 12, 13

Cum audisset populus, quia Iesus venit Ierosolymam, acceperunt ramos palmarum: et exierunt ei obviam, et clamabant pueri, dicentes: Hic est, qui venturus est in salutem populi. Hic est salus nostra, et redemptio Israel. Quantus est iste, cui Throni et Dominationes occurrunt! Noli timere, filia Sion: ecce Rex tuus venit tibi, sedens super pullum asinae: sicut scriptum est: Salve Rex, Fabricator mundi, qui venisti redimere nos.

When the people heard that Jesus was coming to Jerusalem, they took palm branches, and went forth to meet Him; and the children cried out, saying: This is He that is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is He whom the Thrones and Dominions go forth to meet! Fear not, O daughter of Sion; behold thy King cometh to thee sitting on an ass's colt, as it is written. Hail, O King, Creator of the world, who art come to redeem us.

Antiphon

Six days before the solemn feast of the Passover, when our Lord came into the city of Jerusalem, the children met Him: and in their hands they carried palm branches, and they cried out with a loud voice, saying: Hosanna in the highest! Blessed art Thou who art come in the multitude of Thy mercy. Hosanna in the highest!

Ante sex dies solemnus Paschae, quando venit Dominus in civitatem Ierusalem, occurrerunt ei pueri: et in manibus portabunt ramos palmarum, et clamabant voce magna, dicentes: Hosanna in excelsis: benedictus, qui venisti in multitudine misericordiae tuae: Hosanna in excelsis.

Antiphon

The multitude goeth forth to meet our Redeemer with flowers and palms, and payeth the homage due to a triumphant Conqueror: the Gentiles proclaim the Son of God; and their voices thunder through the skies in praise of Christ: Hosanna in the highest!

Occurrunt turbae cum floribus et palmis Redemptori obviam: et victori triumphanti dant obsequia: Filium Dei ore gentes praedicant: et in laudem Christi voces tonant per nubila: Hosanna in excelsis.

Antiphon

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

Cum Angelis et pueris fideles inveniamur, triumphatori mortis clamantes: Hosanna in excelsis.

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!

Turba multa, quae convenerat ad diem festum, clamabat Domino: Benedictus qui venit in Nomine Domini: Hosanna in excelsis.

At the return of the procession two or four cantors go into the church and, shutting the door, stand facing towards the procession, singing the two first verses of the Gloria laus. These are repeated by the faithful outside the church. These verses are repeated after every two verses during the remainder of the hymn.

Gloria, laus

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

Glory, praise and honor to
Thee, O King Christ, the
Redeemer:
To whom children poured their
glad and sweet Hosanna's
song.
R. Glory, praise and honor...

Israel es tu rex, Dávidis et
inclýta proles:
Nómine qui in Dómini, Rex
benedicte, venis.
R. Glória, laus...

Hail, Israel's King, hail!
David's son confessed!
Who comest in the name of
Israel's Lord.
R. Glory, praise and honor...

Coetus in excélsis te laudat
caélicus omnis.
Et mortális homo, et cuncta
creáta simul.
R. Glória, laus...

Thy praise in heav'n the host
angelic sings;
On earth mankind, with all
created things.
R. Glory, praise and honor...

Plebs Hebraéa tibi cum palmis
óbvia venit:
Cum prece, voto, hymnis, ád
sumus ecce tibi.
R. Glória, laus...

Thee once with palms the Jews
went forth to meet:
They now with prayers and
holy hymns we greet.
R. Glory, praise and honor...

Hi tibi passúro solvébant
múnia laudis:
Nos tibi regnánti pángimus
ecce melos.
R. Glória, laus...

Thee, on Thy way to die, they
crown'd with praise;
To Thee, now King on high, our
song we raise.
R. Glory, praise and honor...

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

Thee their poor homage
pleas'd, O gracious King!
Ours too accept, the best that
we can bring.
R. Glory, praise and honor...

This concluded, the subdeacon strikes the door with the foot of the cross. The door is opened at once and the procession goes into the church singing the following response: