THE NEW HOLY WEEK RUBRICS.

The Holy Week rubrics have been brought into conformity with the typical edition of the *Ritus simplex Ordinis Hebdomadae Sanctae instaurati* published by the Sacred Congr. of Rites, 5 February 1957, which specify or change in several points the *Ordo Hebdomadae Sanctae* published with the decree of 16 November 1955.

WHERE THE PALMS MAY BE BLESSED.

If in the place there is another church where the blessing can conveniently be held, there is no reason why the palms should not be blessed there; then follows the procession to the principal church.

If there is no other church, the blessing may be held in some suitable place, even out-of-doors, before some shrine or the processional cross, so long as the procession goes to the church for the Mass.

TIME OF THE BLESSING.

The solemn blessing of palms, the procession, and the Mass that follows, should be in the morning, at the usual time for the chief Mass.

However, in churches where numbers attend an evening Mass, the Bishop of the diocese may allow the blessing of palms, procession and subsequent Mass at some hour after noon, if for pastoral reasons there is real necessity, provided there is no blessing and procession in the morning at the same church.

The blessing of palms may not be held without the procession and Mass.
Second Sunday of the Passion
or
Palm Sunday

Double of the First Class

THE SOLEMN PROCESSION OF PALMS

IN HONOUR OF CHRIST THE KING

Branches of palms, olives or other trees are used for the blessing and procession of palms. In accordance with local custom they are either prepared and brought to the church by the faithful, or are distributed to them after the blessing.

I. THE BLESSING OF PALMS

1. At a suitable time, after Terce in choir, the blessing of branches of palms, olives or other trees begins. The Aspérages is omitted.

2-3. The celebrant and sacred ministers wear red vestments, without maniple. Instead ofchasuble, the celebrant wears a cope (optional in the simple rite).

4. If the faithful are not already holding their palms, these are placed on a table which is covered with a white cloth and placed in a convenient place in the sanctuary so that the people can see it.

5. When everything is ready, the celebrant and the sacred ministers [or servers] ¹ genuflect or bow to the altar as usual, and go behind the table, facing the people.

While this is taking place, the following antiphon is sung:

Ant. VII

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.

Gospel, p. 512.

H

Osánna * fí-li-o Dávid:

benedíctus qui vé-nit in nómine


6. Then the celebrant, with his hands joined, blesses the palms, singing the Collect to the ferial B tone (or the simple ancient tone).

¹ The rubrics printed in square brackets concern churches where a deacon and subdeacon are not available.
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℣. Dóminus vobiscum. All answer: ℌ. Et cum spíritu túo.

7. In the following Collect the celebrant should say: these branches of palms, or these branches of olives, or these branches of trees, or these branches of palms and olives, or these branches of palms (olives) and other trees.

Orémus

Bene dic, quaésumus, Dómine, hos palmárum (or olivárum or aliárum áborum) ramos: † et praesta; ut, quod populus tuus in tui veneratio-nem hodierno die corporáliter agit, hoc spirituáliter summa devotione perfectiat, * de hoste victóriam reportándo et opus miserícórdiæ summóperé dili-géndo. Per Dóminum.

Let us pray

B Less, we beseech thee, O Lord, these branches of palms (or olives or other trees), and grant that the bodily service with which thy people honour thee to-day may be perfected in their souls by deep devotion to God, by victory over the enemy and by ardent love of works of mercy. Through Jesus Christ our Lord.

8. Then the celebrant, saying nothing, sprinkles three times the palms on the table, then, at the rail, those that the people, as said above, may have in their hands; or he may pass through the aisles of the church.

9. Next the celebrant puts incense in the thurible and blesses it; then he censes the palms on the table, finally, from the rail (or the aisles) those held by the people.

The sacred ministers [or the servers] accompany the celebrant for both the aspersion and the censing of the palms, holding up the edge of his cope.

II. THE DISTRIBUTION OF PALMS

10. When the blessing is over, the distribution of palms takes place in accordance with local custom.

11. An acolyte [or server] takes the celebrant’s palm from the table and puts it on the credence-table; it will be given to him when the procession begins.

The celebrant goes to the altar with the sacred ministers (or servers) and after making reverence, goes up and kisses it in the middle; then, not taking his own palm-branch, or giving theirs to the ministers [or to the two servers with him], he turns to the people, and, helped by the ministers [or servers], distributes the blessed palms to all the clergy in order of dignity, or to the servers, all kneeling on the altar-step.

He then leaves the altar with his assistants and after making reverence goes to the rails or choir-screen, where he distributes the palms, first to the men, and then to the women.

12. When he begins to distribute the palms, these antiphons and psalms are sung as follows:

ANT I

The children of the Hebrews, carrying olive branches, went forth to
The Procession of palms

meet the Lord, crying aloud and repeating: Hosanna in the highest. 

John 12; Mark 11.

Dómi-no, clamán-tes, et dicéntes: «Hosánna in excélsis».

Psalm 23, 1-2 and 7-10 (New psalter, p. 2037) ¹

Our Lord's solemn entry into the sanctuary

Dómi-ni est térra, et pleni-tú- do é- jus : * órbis ter-

rarum et universi qui hábi-tant in é- o. Flex : príncipes,

vé-stras, †

2. Qui-a...


The antiphon Púeri is repeated, as above.

7. Attóllite pórtas, príncipes, vé-stras, † et elevámini, pórtae aeternáles : * et introíbit rex glóriæ.

8. Quis est iste rex glóriæ? † Dóminus fórtes et póten- s: *
Dóminus póten in praélio.

The antiphon Púeri is repeated, as above.

Psalm 23

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

2. For he hath founded it upon the seas; and hath prepared it upon the rivers.

7. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

8. Who is this King of glory? The Lord who is strong and mighty: the Lord mighty in battle.

¹ The Vatican edition of the new Ordo for Holy Week makes use of the new Latin translation of the Psalms. For the various Psalms here given in the old version, the new text may be found in an Appendix, p. 2031.

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9. Attólite pórtas, príncipes, véstras, † et elevámini, pórtae aeternáles: * et introíbit rex glóriae.

_The antiphon Púeri is repeated, as above._


_The antiphon Púeri is repeated, as above._

2. Ant. P

U-e-ri Hebrae-ór-um * vesti-
ménta prosternébant in ví- a, et cla-
mábant di-céntes: «Hosánná fí-li-o Dávid : benedíctus qui
vé-nit in nómíne Dómini».

_Psalm 46 (New psalter, p. 2037)_

Christ, the king of glory, ascends his throne

Omnes géntes, pláudi-te má nibus: * jubi-lá-te Dé-o in
ách
vóce exsulta-ti-ó-nis: 2. Quóni-am...

9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

10. Who is this King of glory? The Lord of hosts, he is the King of glory.

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

12. As it was in the beginning, is now, and ever shall be, world without end. Amen.
The Procession of palms

2. Quóniam Dóminus excélsus, terríbilis, * rex mágnus super ómnem terram.

The antiphon Púeri is repeated, as above.


4. Elégit nóbis hereditátem súam : * spéciem Jácob, quam díléxit.

The antiphon Púeri is repeated, as above.

5. Ascéndit Déus in júbiló : * et Dóminus in véce túbae.


The antiphon Púeri is repeated, as above.

7. Quóniam rex ómnis térrae Déus : * psálleite sapiénter.


The antiphon Púeri is repeated, as above.


The antiphon Púeri is repeated as above.


The antiphon Púeri is repeated, as above.

If these chants are not long enough, they are repeated until the distribution of palms is finished; if, on the other hand, the distribution ends first, the Glória Pátri is sung at once, followed by the antiphon.

When the distribution is ended, the celebrant goes to his place. There helped by the ministers [or servers], he washes his hands, saying nothing. The table is then taken away.

Psalm 46

1. O cláp your hands, all ye nations : shout unto God with the voice of joy.

2. For the Lord is high, terrible : a great king over all the earth.

3. He hath subdued the people under us: and the nations under our feet.

4. He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

5. God is ascended with jubilee: and the Lord with the sound of trumpet.

6. Sing praises to our God, sing ye : sing praises to our king, sing ye.

7. For God is the king of all the earth : sing ye wisely.

8. God shall reign over the nations : God sitteth on his holy throne.

9. The princes of the people are gathered together with the God of Abraham : for the strong gods of the earth are exceedingly exalted.
III. THE READING OF THE GOSPEL

Solemn rite

13. After washing his hands, the celebrant, standing in his place, puts incense in the thurible and blesses it.

The deacon then takes the book, kneels on the lowest step of the altar, and says silently Munda cor meum. Then he rises, and with the subdeacon and acolytes makes reverence to the altar. He comes to the celebrant to ask his blessing. When this is given, he sings the Gospel as at High Mass.

The celebrant does not himself read the Gospel, but stands at the sedilia to listen to it.

Simple rite

[13a. If the ceremony is sung, the celebrant remains in his place, and blesses incense.

He then takes the book, goes with the servers to the altar, kneels on the lowest step, and bowing says silently Munda cor meum, Jube, Dómine, benedicere and Dóminus sit in corde meo.

He rises, makes reverence, goes to the Gospel side of the sanctuary, puts the book on the lectern, covered in red, and censes it. Then he sings or reads the Gospel.]

14. + Sequentia sancti Evangelii secundum Mattheaeum

Jesus’ triumphal entry into Jerusalem. Matth. 21, 1-9


At that time, when Jesus drew near to Jerusalem, and was come to Bethphage, unto mount Olivet; 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
The Procession of palms

Plúrima autem turbæ stravérunt vestiménta sua in via: álïi autem caedébant ramos de arbóribus, et sternébant in via: turbæ autem, quae præcedébant, clamábant, dicéntes: "Hosánna filio David: benedíctus qui venit in nómine Dómini."
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.

15. When the Gospel is finished, the subdeacon takes the book for the celebrant to kiss, but the latter is not censed by the deacon.

IV. THE PROCESSION WITH BLESSED PALMS

16. After the Gospel, the celebrant, with the ministers [or servers], returns to the foot of the altar, makes reverence and blesses incense. Then the deacon [or celebrant] turns to the people and says:

All answer:

Let us go forth in peace. In the name of Christ. Amen.

The procession begins:
a) first, the thurifer with smoking thurible;
b) then a second subdeacon, or acolyte [or server], carrying the cross unveiled;
c) accompanied by two acolytes [or servers] with lighted candles;
d) next, the clergy in order of dignity [or other servers],
e) after them, the celebrant, with head covered and carrying his palm-branch, accompanied by deacon and subdeacon, [or two servers] holding the corners of his cope, but without palms.
f) finally, the people, holding their blessed palms in their hands.

17. If possible, the procession goes outside the church for a fairly long way.
18. As the procession begins, all or some of the following antiphons may be sung:

1 Ant.

*Cúrrunt túrbæ * cum fló-ribus et pálmis Redemptó-ri óbvi-am : et victó-ri triumphánti dígna
dant obséqui-a : Fí-li-um Dé-i ó-re géntes praédi-cant :
et in laudem Chrí-sti véces tónant per núbi-la :

« Hosánna ».

2 Ant.

*UM ánge-lis et pú-e-ris * fidé-les inveni-á-
mur, triumpha-tó-ri mórtis clamántes: «Hosánna in

excél-sis ».
3 Ant. 4
T
Urba múlta, *quae convénerat ad dí-em féstum,
clamábat Dómino: «Benedíctus qui vénit in nómine Dó-
mi-ni: Hosánna in excél-sis».

4 Ant. 1
C
Æpé-runt *ómnès túrbæ descéndénti-um gau-
dén-tes laudá-re Dé-um vocé mágna, super ó-
mi-
bus quas víde-rant virtú-ti-bus, di-céntes: «Be-ne-díctus
qui vénit Rex in nómine Dómi-ni; pax in térra, et gló-
ri-a in excél-sis».
19. In the course of the procession the following hymn is sung. If possible, the whole congregation should sing each time the first three lines (Glória laus) as shown below.

**HYMN TO CHRIST THE KING**

*The choir:*

1. **Theodulf, Bishop of Orléans † 821**

Ló-ri-a, laus et hónor tí-bi sit, Rex Chríste

Redémptor: Cú-i pu-e-rí-le dé-cus prómpsit Hosán-na pí-um.

*All:* Glória, laus.

1. Thou art the King of Israel, of David’s glorious line, In the name of God thou comest, thou blessed King divine.

ínci-ta pró-les: Nómíne qui in Dómi-ni, Rex bene-

dícte, vénis.

*All:* Glória, laus.
The choir:

2. Cætus in excél-sis te láudat caé-
All: Glória, laus.

The choir:

3. Plebs Hebraé-a tí-bi cum pálmis óbvi-a vénit : Cum
préce, véto, hýmnis, ádsumus ecce tí-bi.
All: Glória, laus.

The choir:

4. Hi tí-bi passú-ro solvébant mú-
ni-a láudis : Nos tí-bi regnánti pán-gimus ecce mé-los.
All: Glória, laus.

The choir:

5. Hi placu-é-re tí-bi, plácé-at de-vó-
ti-o nóstra: Rex bóne, Rex clémens, cui bóna cúncta plác-cent.
All: Glória, laus.
Then the following antiphon is sung:

\[\text{Or, alternatively:}\]

\[\text{All praise thy name and say: Blessed is he that cometh in the name of the Lord. Hosanna in the highest.}\]
Psalm 147 (New psalter, p. 2038*)

Let us praise the Lord who is so merciful to his people

Láuda, Jerú-sa-le-m, Dóminum : * láuda Dé-um tí-um,

Sí- on. 2. Quóni- am...

Each verse begins directly on the dominant.

2. Quóniam confortávit séras portárum tuárum : * benedíxit fíliis túis in te.
3. Qui pósuit fínes túos pácem : * et ádipe fruménti sátiat te.
5. Qui dat nívem sicut lánam : * nélulam sicut cinerem spárgit.
6. Mitit cristállum súam sicut buccéllass : * ante fáciem frigoris éjus quis sustínébit?
8. Qui annúntiat vérbum súum Jácob : * justítias et judícia súa Israél.
9. Non fécit táliter ómni natióni : * et judícia súa non mani-

féstávit éis.

saeculórum. Amen.

The antíphon Omnes colláudant is repeated, as above.
PSALM 147

1. Praise the Lord, O Jerusalem: praise thy God, O Sion.
2. Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.
3. Who hath placed peace in thy borders: and filleth thee with the fat of corn.
4. Who sendeth forth his speech to the earth: his word runneth swiftly.
5. Who giveth snow like wool: scattereth mists like ashes.
6. He sendeth his crystal like morsels: Who shall stand before the face of his cold?
7. He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.
8. Who declareth his word to Jacob: his justices and his judgments to Israel.
9. He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.
10. Glory be to the Father, and to the Son, and to the Holy Ghost.
11. As it was in the beginning, is now, and ever shall be, world without end. Amen.
Ulgën-tibus pálmis * prostrér-nimur adve-ni- énti Dómi-no:


With shimmering palm-branches we fall down before our Lord at his coming: to him let us all run with hymns and songs, praising him and saying: Blessed be the Lord.
Welcome, our King, David's Son, Redeemer of the world, whom prophets foretold as the coming Saviour of the house of Israel. For thee the Father sent as saving Victim into the world; thee all Saints awaited from the world's beginning. And at this day: Hosanna to the Son of David. Blessed is he who comes in the name of the Lord. Hosanna in the highest.
The Procession of palms

20. *The faithful may also sing the hymn Christus vincit or any other chant in honour of Christ the King.*

21. **When the procession enters the church, that is, as the celebrant goes through the door, this responsory is begun:**

As our Lord entered the holy city, the children of the Hebrews, foretelling Life’s resurrection, palm-branches in hand cried out: Hosanna in the highest. *Ì*. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. *Palm-branches...*

**John 11.**

Resp. II

Ngredi-énte * Dómino

in sánctam ci-

vit-á-

tem,

Hebrae-ó-

rum pú-

eri, resurre-

cti-ónem Vi-

tae pro-

nunti-

án-

tes, * Cum rámis

palmá-

rum: «Hosánná, clamá-

bant, in ex-

cél-

sis». *Ì*. Cunque audísset pópu-
lus, quod Jé-
sus vení-

ret

Je-

rosó-

ly-

mam, exi-

érunt ób-

vi-

am é-

i.

* Cum rámis.

22. **When the celebrant reaches the altar, he gives up his palm-branch, makes reverence, mounts the steps with the ministers [or two servers], and stands between them, turned to the people. The book-bearer [or one of the servers] presents the book; and joining his hands, he sings to the ferial tone (or the ancient simple tone) the prayer that concludes the procession.**
Part IV. Passiontide Hymns

CHRISTUS VINCIT

(Palm Sunday)

1. Cantors
2. Choir

1957

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23. After the prayer, the celebrant and ministers make reverence at the altar, and go to their places. There they change their red vestments for purple, ready for Mass.

24. Palms are not held during the Passion.

AT MASS

Station at St. John Lateran

Where the blessing of palms and procession have preceded the Mass, the celebrant with the ministers [or servers] goes to the altar. Omitting the psalm Judica me, Deus, and the confession, he goes up at once and kisses the altar.

The altar may be censed whenever Mass is sung.

O Lord, remove not thy help to a distance from me, look towards my defence; deliver me from the lion’s mouth, and my lowness 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.

Ps. 21, 20, 22 and 2.
The only congregational hymnal for the Traditional Latin Mass: CCWATERSHED.ORG/CAMPION

At Mass

KYRIE is sung, but no Gloria.
—cf. McManus (1957) pg. 37

Seems to anticipate the 1958 Instruction of Pope Pius XII
Second Sunday of the Passion

vénus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propér quod et Deus exaltávit illum: et donávit illi nomen, quod est super omne nomen: (here all kneel) ut in nómine Jesu omne genu flectátur caeléstium, terréstriam et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

Thou hast held me by my right hand, and by thy will thou hast conducted me; and with glory thou hast received me. Ye. 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 sinners, seeing the peace of sinners. Ps. 72, 24 and 1-3.
cór-de! mé-i autem paene mó-
ti sunt pé-des, paene ef-
fú-si sunt grès-sus mé-i: qui-a ze-lá-
vi in pec-ca-tó-ri-bus,
pá-cem pec-cató-rum * vi-
dens.

Tract II

O God, my God, look upon me: why hast thou forsaken me?

V. 2. Far from my salvation are the words of my sins.

* Dé-us mé-us, réspi-ce

in me: quare me dere-li-quí-sti?

V. 2. Lon-
ge a sa-lúte mé-
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V. 3. 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. 4. But thou dwellest in the holy place, the Praise of Israel.

V. 5. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

V. 6. They cried to thee, and they were

V. 3. Deus meus, clamabo per diem, nec exaudi es: in nocte, et non ad insipiente am mihi.

V. 4. Tu autem in sancto habitas, laus Israël.

V. 5. In te ravigunt patres nostri: speravige-

runt, et liberasti eos. V. 6. Ad te clama-

runt, et salvi facti sunt: in te
saved: they trusted in thee, and were not confounded.

V. 7. But I am a worm and no man: the reproach of men, and the outcast of the people.

V. 8. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

V. 9. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

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At Mass

speravérunt, et non sunt con-
fúsí. V. 7. Ego au-
tem sum vérmis, et non hó-
mo: oppró-
brí-um hó-
minum, et abjécti-o plé-
bis.

V. 8. Omnes qui vi-
debant me, asperna-
bán-
tur me: locú-ti sunt lá-
bi-is,
et movérunt cá-
put. V. 9. Sperá-vit in Dó-
mini, e-rí-pi-at é-
um: sálvum fác-
é-
um, quóni-
am vult é-
um. V. 10. Ipsí
528 Second Sunday of the Passion

vero consideravérunt, et con-
spéxérunt me : di-vi-sérunt
sí-bi vestiménta mé-a,
et super véstem mé-am misérunt sórtrem.

V. 10. But they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

V. 11. Deliver me from the lion’s mouth : and my lowness from the horns of the unicorns.

V. 12. Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him.

V. 11. Lí-bera me
de ó-re le-ó-nis : et a córni-
bus unicornu-ó-rum humi-
li-tátem mé-
am. V. 12. Qui timé-tis Dómi-num, laudáte
é-um : universum sémen Já-
cob, ma-
gni-fi-cá-te é-um. V. 13. Annunti-ábi-tur Dó-
At Mass

V. 13. There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice.

V. 14. To a people that shall be born, which the Lord hath made. Ps. 21, 2-9, 18, 19, 22, 24 and 32.

cæ-li justi-ti-am é-jus. V. 14. Pópu-lo qui nasce-tur, quem fé-
cit * Dó-minus.

Psalm Tone for the Tract

II

D

É-us,* Dé-us mé-us, réspice

in me : * quare me de-re-liqu-i-sti?

The intonation is repeated for each V.

V. 2. Lónge a salúte méa * vérba delictórum méorum.

V. 3. Déus méus, clamábo per diem, nec exáudies; * in nócte, et non ad insipiéntiam míhi.

V. 4. Tu autem in sáncto hábi-tas,*

V. 2. Far from my salvation are the words of my sins.

V. 3. 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. 4. But thou dwellest in the holy place: the praise of Israel.
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† laus Isra-ël.

† 5. In te sperávérunt pátres nóstrí : * sperávérunt, et liberásti éos.
† 6. Ad te clamávérunt, et salvi fácti sunt : * in te sperávérunt, et non sunt confúsí.
† 7. Ego autem sum vérmis, et non hómo : * opprobrium hóminum, et abjéctio plébis.

† 8. Omnes qui vidébant me, †

aspernábántur me : * locúti sunt lábiis, et movérunt cáput.

† 9. Sperávit in Dómino, erípiat éum : * salvum fáciat éum, quóniam vult éum.
† 10. Ipsi véro considerávérunt, et conspéxérunt me : † di-visérunt sibi vestiménta méa, * et super vésstem méam misérunt sórtem.
† 11. Libera me de óre leó-nis : * et a córnibus unicorn-nórum humiliátæm méam.
† 12. Qui timéitis Dóminum, laudáte éum : * universum sémen Jácob, magnificáte éum.
† 13. Annumiátíitur Dómino generátio ventúra : * et annun-tiábunt caéli justitiam Éjus,

5. After the Epistle, lecterns, quite unadorned, are placed in the sanctuary on the Gospel side. The Passion of Our Lord is sung or said in this way:

Solemn rite

It is sung or read by deacons. These, in amice, alb, girdle and purple stole, with two acolytes (or servers) without lights or incense come to the foot of the altar, and there, kneeling on the lowest step and bowing, say silently Munda cor meum. Then aloud they ask the celebrant’s blessing, saying
At Mass

Jube, domne, benedicere. *The celebrant, turning towards them, answers aloud:


The Lord be in your hearts and on your lips, that you may worthily and capably proclaim his Gospel; in the name of the Father and of the Son and of the Holy Ghost. They answer: Amen.

After the usual genuflexion or bow to the altar they go to the lecterns with the acolytes. They do not make the sign of the cross either on the book or on themselves when they begin to sing or read the Passion.

The celebrant, standing at his seat, listens to the Passion, and does not read it himself.

Simple rite

[5a. The priest, having read the gradual and tract, says in the usual way in the middle of the altar: Munda cor meum, Jube, Dómine, and Dóminus sit in corde meo.

Then, at the altar on the Gospel side, he reads aloud or sings the Passion, not making the sign of the cross on the book or on himself at the beginning.

The Passion may be sung by three deacons; with the same ceremonies as for the solemn rite.

If there are only two deacons, they may sing or read the parts assigned to the Chronicler and the Synagogue; that of Christ is taken by the celebrant who remains at the altar, on the Gospel side, in chasuble.

Munda cor meum, in this case, is said silently by the celebrant bowing at the middle of the altar and by the deacons kneeling on the lowest step and bowing. All continue silently Jube, Dómine, benedicere and Dóminus sit in corde meo, as at low Mass.]

+= Words of Christ; C = Chronicler, or Gospel narrative; S = Synagogue, or various characters. The schola may sing the words for which notes are given.

The Passion of O. L. J. C. according to St Matthew

26, 36-75; 27, 1-60

TO GETHSEMANI

In illo témâre: Venit Jesus cum discípuli suís in villam, quae dicitur Gethsemani, et dixit discípuli suís: + Sedete hic, donec vadam illuc, et orem. C. Et assumpto Petro, et duobus filiis Zebedæi, cepit contristâri, et maestus esse. Tunc ait illis: + Tristis est anima mea usque ad mortem: sustineát híc, et vigiláte mecum. C. Et progressus pusillum, pròcidit in fáciem suam, orans, et dicens: + Pater mi, si possibile est, tránsaeát a me calix iste,

At that time, Jesus came with them into a country place which is called Gethsemani; 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 farther, 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

ARREST

C. Adhuc eo loquénte, ecce Judas unus de duódecim venit, et cum eo turbá multa cum gládiis, et fústibus, missi a principibus sacerdótum, et seníori- bus pópuli. Qui autem trádítid eum, dedit illis signum, dicens: S. Quemcúmque osculá-tus fúero, ipse est, tenéte eum. C. Et conféstim accédens ad Jesum, dixit: S. Ave, Rabbi. C. Et osculátus est eum. Dixit-que illi Jesus: + Amícé, quid venísti? C. Tunc accessérunt, et manus insecúrent in Jesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Jesu, exténdens manum, exémit gládium suum, et percutiens servum príncipis sacerdótum, amputávit aurículam ejus. Tunc ait illi Jesus: + Convérte glá-dium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio perlíbunt. An 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 the third time, saying the self-same 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.

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 by 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
putas, quia non possum rogáre
Patrem meum, et exhibébit
mihi modo plus quam duódécim
legiiones Angélórum? Quómodo
ergo implebántur Scriptúrae,
quía sic opórtet fíeri? C. In illa
hora dixit Jesus turbí : +
Tamquam ad latrónum existis
cum gládiis, et fústibus com-
prehéndere me : quotidie apud
vos sedébam docens in templo,
et non me tenuístis. C. Hoc
autem totum factum est, ut adimplérentur Scriptúrae prophetárum.
Tunc discípuli omnes, relictó eo, fugérunt.

BEFORE CAIPHAS

At illi tenéntes Jesum, du-
xérunt ad Cápham principem
sacerdórum, ubí scribæ, et senió-
res convénerant. Petrus autem
sequébátur eum a longe, usque
in átrium príncipis sacerdórum.
Et ingréssus intro, sedébat cum
minístris ut vidéret finem.
Príncipes autem sacerdórum,
et omne concílium, quaeré-
bant falsum testimóinium contra
Jesum, ut eum morti tráderent :
et non invenérunt, cum multi
falsi testes accessissent. Novís-
sime autem venérunt duo falsi
testes, et dixérunt :

S. Híc díxit : Póssum destrú-e-re témplum Dé-i, et post
S. This man said, I am able to destroy the temple of God,

trídù-um re-aedí-fi-cá-re illud.
and in three days to rebuild it.

C. Et surgens princeps sacer-
dórum, ait illi : S. Nihil re-
spondes ad ea, quae isti advé-
sum te testificántur? C. Jesus
autem tacébat. Et princeps sa-
cerdórum ait illi : S. Adjúro te
per Deum vivum, ut dicas nobis,

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
Second Sunday of the Passion

si tu es Christus Filii Dei. C. Dicit illi Jesus: + Tu di-
xisti. Verúntamen dico vobis, ámodo vidébitis Filium hóminis
sedéntem a dextris virtútis Dei, et veniéntem in núbibus caéli. C. Tunc princeps sacerdóti-
mus scidit vestímenta sua, dicens:
S. Blasphemávit: quid adhuc
egémus téstibus? Ecce nunc au-
distis blasphemiam: quid vobis
vidétur? C. At illi respondéntes,
dixérunt:

S. Ré-us est mórtis.
S. He is guilty of death.

C. Tunc espuérunt in fáciem
ejus, et cólaphis eum cecidé-
runt, álii autem palmas in fá-
ciem ejus déderunt, dicéntes:

S. Prophe-tí-za nóbíis, Chrístè, quis est qui te percúsśit?
S. Prophesy unto us, O Christ, who is he that struck thee?

SAINT PETER’S DENIAL

C. Petrus vero sedébat foris
in átrio: et accessit ad eum una
ancilla, dicens: S. Et tu cum
Jesu Galilaeo eras. C. At ille
negávit coram ómnibus, dicens:
S. Néscio quid dicis. C. Ex-
eúnte autem illo jánuam, vidit
eum álía ancilla, et ait his, qui
erant ibi: S. Et hic erat cum
Jesu Nazaréno. C. Et iterum
negávit cum juraménto: Quía
non novi hóminem. Et post
pusíllum accessérunt qui sta-
bant et dixérunt Petro:

S. Ve-re et tu ex il-lis es: nam et loqué-la tú-a mani-
S. Surely thou also art one of them; for even thy speech doth
féstum te fá-cit.
discover thee.

C. Tunc cœpit detestári, et juráre quia non novisset hómi-

nem. Et contínuo gallus cantá-

vit. Et recordátus est Petrus verbi

Jesu, quod dixerat : Príuṣquam
gallus cantet, ter me negábis. Ét
egréssus foras, flevit amáre.

C. 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.

SUICIDE OF JUDAS

Mane autem facto, consílium

iniérunt omnes principes sacer-
dóтом, et seníores pópuli ad-
vérsum Jesum, ut eum morti
tréaderent. Et víncrum adduxér-
runt eum, et tradidérunt Póntío

Pilátó præsídi.

Tunc videns Judas, qui eum
trédit, quod damátus esset,

paeniténtia ductus, rétulit tri-
ginta argénteos principibus sa-
cerdóтом, et senióribus, dicens :

S. Peccávi, tradens ságuinem

justum. C. At illi dixerunt :

And when morning was come, all

the chief priests and ancients of the

people took counsel against Jesus, to

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 the ancients, saying,

S. I have sinned, in betraying inno-
cent blood. C. But they said :

S. Quid ad nos? Tu víde-ris.

S. What is that to us? Look thou to it.

C. Et projéctis argénteis in
templo, recéssit : et ábiens,
láqueo se suspéndit. Príncipes

autem sacerdóтом, accéptis
argénteis, dixerunt :

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. Non lí-cet é-os mitte-re in córbonam : qui-a pré-ti-

um S. It is not lawful to put them into the corbona; because it is the
sán-gui-nis est.

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. Wherefore 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.

BEFORE PILATE


And Jesus stood before the governor, and the governor asked him, saying, S. Art thou the king of the Jews? C. Jesus said 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 him to 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
pérerent Barábbam, Jesum vero pérderent. Respondens autem praeses, ait illis: S. Quem vultis vobis de duóbus dimiti? C. At illi dixerunt:

S. Barábbam.
S. Barabbas.

C. Dicit illis Pilátus: S. Quidígitur fáciam de Jesu, qui dici-tur Christus? C. Dicunt omnes:

S. Crucifigátur.
S. Let him be crucified.

C. Ait illis praeses: S. Quid enim mali fecit? C. At illi magis clamábant, dicéntes:

S. Crucifigátur.
S. Let him be crucified.

C. Videant autem Pilátus quia nihil proficeret, sed magis tu-mulsit fieret: accépta aqua, lavit manus coram pópulo, dicéntes: S. Innocens ego sum a sánquine justi hujus: vos vidéritis. C. Et respondens univérsus pópulus dixit:

S. Sánquius é-ius super nos, et super fí-li- os nóstrós.
S. His blood be upon us, and upon our children.

C. Tunc dimísit illis Baráb-bam: Jesum autem flagellátum trádidit eis, ut crucífigerétur.

C. Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified.
Second Sunday of the Passion

THE CROWNING WITH THORNS

Tunc milites praécidis susci-piéntes Jesum in praetórium, congagavérunt ad eum univér-sam cohórtam : et exuénites eum, chlamydem coccineam circum-dedérunt ei : et plecténtes coró-nam de spinis, posuérint super caput ejus, et arúndinem in dexter-era ejus. Et genu flexo ante eum, illudébant ei, dicéntes :

S. Ave, Rex Judaeórum.
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.

AT CALVARY


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.
At Mass 539

Praeterea untes autem blasphemabant eum, moventes capita sua, et dicentes:
And they that passed by, blaspheming him, wagging their heads, and saying:

S. Vah, qui destruis templum Dei, et in triduo illud
S. Vah, thou that destroyest the temple of God, and in three days

reaedificas: salva temet ipsum. Si Filius Dei es,
dost rebuild it; save thy own self: if thou be the Son of God,

descende de cruce.

C. In like manner also the chief priests with the scribes and ancients mocking, said:

S. Alios salvos fecit, se ipsum non potest salvum facere:
S. He saved others, himself he cannot save: if he

si Rex Israeil est, descendet nunc de cruce, et be the King of Israel, let him now come down from the cross, and

crédimus éi: confessit in Deo: liberet nunc, si vult we will believe him: he trusted in God, let him now deliver him if he will

éum; dixit enim: Qui a Filius Dei sum.
have him; for he said, I am the Son of God. (Ps. 21, 9).
Second Sunday of the Passion

C. Idípsum autem et latrónes, qui crucifici erant cum eo, improberabant ei.
A sexta autem hora tenebræ factae sunt super universam terram usque ad horam nonam. Et circa horam nonam clamavit Jesus voce magna, dicens: + Elî, Elî, lamma sabâchthâni? C. Hoc est: + Deus meus, Deus meus, ut quid dereliquisti me?
C. Quidam autem illic stantes, et audiéntes, dicébant:

S. E-li- am vocat Íste.
S. This man calleth Elias.

C. Et contínuo currens unus ex eis, acéptam spóngiam implévit acéto, et imposéxit arúndini, et dabat ei bibère. Céteri vero dicébant:

S. Síne, vide-ámus an véni-at Elí-as líbe-rans é-um.
S. Let be, let us see whether Elias will come to deliver him.

C. Jesus autem iterum clamans voce magna, emísit spíritum.
C. And Jesus again crying with a loud voice, yielded up the ghost.

Here a pause is made, and all kneel.

AFTER JESUS’ DEATH

Et ecce velum templi scissum est in duas partes a summo usque déósum: et terra mota est, et petrae scissae sunt, et monumenta apéra sunt: et multa córpóra sanctórum, qui dormiérant, surrexérunt. Et exuientes de monúmentis post resurrectionem ejus, venérunt in sanctam civitátem, et apparuerunt multis. Centúrio autem, 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
et qui cum eo erant, custodiéntes
Jesum, viso terraémótu, et his
quae fíebant, timuérunt valde,
dicéntes:

the earthquake and the things that
were done, were greatly afraid,
saying:

S. Ve-re Fí-li-us Dé-i érat íste.
S. Indeed this was the Son of God.

C. Erant autem ibi mulieres
multae a longe, quae secútae
erant Jesum a Galiláea, mini-
strántes ei: inter quas erat Ma-
ría Magdaléne, et Maria, Jacóbí
et Joseph mater, et mater filió-
rum Zebedaéi.

C. And there were 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.

THE BURIAL

Cum autem sero factum esset,
venit quidam homo dives ab
Arimatháea, nómine Joseph, qui
et ipse discípulus erat Jesu. Hic
acquéxit ad Pilátum, et pétit
corpus Jesu. Tunc Pilátus jussit
reddi corpus. Ét accépto cór-
pore, Joseph invóluit illud in
síndone munda. Ét pósuit illud
in monumento suo novo, quod
exciderat in petra. Ét advóluit
saxum magnum ad ostium mo-
uménti, et abírit.

And when it was evening, there
came a certain rich man of Arimathaea,
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
hewn out in a rock; and he rolled
a great stone to the door of the
monument, and went his way.

After the singing or reading of the Passion the celebrant does not kiss the book. The answer Laus tibi, Christe, is not given.

The Credo is sung.

Offert. VIII

My heart hath expected reproach and mis-
sery; and I looked for one that would grieve
together with me, and there was none: I
sought for one to comfort me, and I found
none; and they gave me gall for my food,
and in my thirst they gave me vinegar to
drink. Ps. 68, 21-22.
nu-i qui si-mul contrista-ré-tur, et non
fú-it : con-so-lán-tem me quae-sí-vi, et
non invé-ni : et de-de-runt in
é-scam mé-am fel, et in sí-ti mé-a po-ta-
vé-runt me acé-to.

**Secret**


*Preface of the Holy Cross, p. 502.*

Comm. viii

Pater, si non pó-est

A-ter, * si non pó-tunittest

híc cá-líx transí-rect, ni-si bíbam íl-lum : fí-at vo-

lúntas tú-a.

Father, if this chalice may not pass away, but I must drink it, thy will be done. *Matth. 26, 42.*
At Vespers

Postcommunion

PER hujus, Domine, operatiōnem mystērii: et vītia nostra purgēntur, et justa desideria compleántur. Per Dōminum.

MAY these mysteries, O Lord, work in us to the subduing of our evil passions, and to the fulfilling of our righteous desires. Through Jesus...

At the end of Mass the celebrant gives the blessing as usual but omits the Last Gospel, and all return to the sacristy.