

Aspérges

Aspérges me. Dómine, hyssópo, et mundábor:
lavábis me, et super nivem dealbábor. *Ps.50.*
Miserére meí, Deus, secúndum magnam
misericórdiam tuam.

Thou shalt sprinkle me, O Lord, with hyssop, and
I shall be cleansed; Thou shalt wash me, and I shall
become whiter than snow. *Ps.50.* Have mercy on
me, O God, according to Thy great mercy.

Then the antiphon *Aspérges me* is repeated.

℣. Glória Patri, et Fílio, et Spirítui Sancto.

℣. Glory be to the Father, and to the Son, and to
the Holy Spirit.

℞. Sicut erat in princípío, et nunc, et semper, et in
sæcula sæculórum. Amen.

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

At the foot of the altar the priest says:

℣. Osténde nobis, Dómine, misericórdiam tuam.

℣. Show us, O Lord, Thy mercy.

℞. Et salutáre tuum da nobis.

℞. And grant us Thy salvation.

℣. Dómine, exáudi oratiónem meam.

℣. O Lord, hear my prayer.

℞. Et clamor meus ad te véniat.

℞. And let my cry come unto Thee.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with thy spirit.

Orémus.

Exáudi nos, Dómine sancte, Pater omnípotens,
ætérne Deus, et míttre dignéris sanctum Angelum
tuum de cælis, qui custódiat, fóveat, prótegat,
vísitet, atque deféndat omnes habitántes in hoc
habitáculo. Per Christum Dóminum nostrum.

℞. Amen.

Hear us, O holy Lord, almighty Father,
everlasting God, and vouchsafe to send Thy holy
Angel from heaven, to guard, cherish, protect, visit
and defend all that are assembled in this place:
Through Christ our Lord.

℞. Amen.

Palm Sunday

Blessing of Branches

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

Hosánna filio David: benedíctus, qui venit in
nómine Dómini. O Rex Israël: Hosánna in excélsis.

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

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

℣. Dóminus vobíscum.
℞. Et cum spírítu tuo.

℣. The Lord be with you.
℞. And with thy spirit.

Orémus

Deus, quem dilígere et amáre iustítia est,
ineffábilis grátiae tuæ in nobis dona múltiplica: et
qui fecísti nos in morte Fílii tui speráre quæ
crédimus; fac nos eódem resurgénte perveníre quo
téndimus: Qui tecum vivit et regnat.
℞. Amen

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

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

Reading from The Book of Exodus Exodus 15:27; 16:1-7

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

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

Jn. 11:47-49,50 & 53

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

℞ On mount Olivet He prayed to the Father: Father, if it is possible, let this chalice pass from Me. * The spirit is ready, but the flesh is weak: Thy will be done.

℥ Watch and pray, that you may not enter into temptation. – The spirit.

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

Passage from The Gospel According to Matthew Mt. 21:1-9

At that time: When Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to Me. And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the Prophet, saying: Tell ye the daughter of Sion: Behold, thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way: And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest.

The branches are then blessed.

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

℥ Dóminus vobíscum.
℞ Et cum spírítu tuo.

℥ The Lord be with you.
℞ And with thy spirit.

Orémus

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

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

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

℥ Per ómnia sæcula sæculórum.
℞ Amen.

℥ For ever and ever.
℞ Amen

℥ Dóminus vobíscum.
℞ Et cum spírítu tuo.
℥ Sursum corda.

℥ The Lord be with you.
℞ And with thy spirit.
℥ Lift up your hearts

℞ Habémus ad Dóminum.
℣ Grátias agámus Dómi no, Deo nostro.
℞ Dignum et iustum est.

℞ We lift them up to the Lord.
℣ Let us give thanks to the Lord our God.
℞ It is right and just.

Vere dignum et iustum est, æ quum et salutáre, nos tibi semper et ubíque grátias ágere: Dó mine sancte, Pater omnípotens, ætérne Deus: Qui gloriáris in consílio sanctórum tuórum. Tibi enim sérviant creatúræ tuæ: quia te solum auctórem et Deum cognóscunt, et omnis factúra tua te colláudat, et benedícunt te sancti tui. Quia illud magnum Unigéniti tui nomen coram régibus et potestátibus huius sæculi líbera voce confiténtur. Cui assístunt Angeli et Archángeli, Thro ni et Do mi na tíones: cumque omni milítia cæ léstis exércitus hymnum glóriæ tuæ cóncinunt, sine fine dicéntes:

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

The choir sings:

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

℣ Dóminus vobíscum.
℞ Et cum spírítu tuo.

℣ The Lord be with you.
℞ And with thy spirit.

Orémus.

Pétimus, Dómine sancte, Pater omnípotens, ætérne Deus: ut hanc creatúram olívæ, quam ex ligni matéria prodíre iussísti, quamque colúmba rédiens ad arcam próprio pértulit ore, bene ✠ dícere et sancti ✠ ficáre dignéris: ut, quicúmque ex ea recéperint, accípiant sibi protectiónem ánimæ et córporis: fiátque, Dómine, nostræ salútis remédium tuæ grátiaæ sacraméntum. Per Dóminum nostrum.
℞ Amen.

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

Orémus.

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

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

noster: Qui tecum.

℞ Amen.

Orémus.

Deus, qui miro dispositiōnis ordine, ex rebus étiam insensibilibus, dispensatiōnem nostræ salutis osténdere voluisti: da, quæsumus; ut devota tuorum corda fidélium salúbriter intéllegant, quid mystice desígnat in facto, quod hódie, cælésti lúmine afflata, Redem p tóri óbviā procedens, palmárum atque olivárum ramos vestigiis

eius turba substrávit. Palmárum igitur rami de mortis príncipe triúmphos exspéctant; súrculi vero olivárum spirituálem unctiōnem advenisse quodámodo clamant. Intelléxit enim iam tunc illa hóminum beáta multitúdo præfigurári: quia Redémptor noster, humánis cóndolens misériis, pro totíus mundi vita cum mortis príncipe esset pugnatúrus ac moriéndō triumphatúrus. Et ideo tália óbsequens administrávit, quæ in illo ei triúmphos victóriæ et misericórdiæ pinguédinem declarárent. Quod nos quoque plena fide, et factum et significátum retinéntes, te, Dómine sancte, Pater omnípotens, ætérne Deus, per eúndem Dóminum nostrum Iesum Christum suppliciter exorámus: ut in ipso atque per ipsum, cuius nos membra fieri voluisti, de mortis império victóriam reportántes, ipsíus gloriósæ resurrectiōnis partícipes esse mereámur: Qui tecum.

℞ Amen.

Orémus.

Deus, qui, per olivæ ramum, pacem terris colúmbam nuntiáre iussisti: præsta, quæsumus; ut hos olivæ ceterarúmque árborum ramos cælésti bene ✠ dictiōne sanctífices: ut cuncto pópulo tuo proficiant ad salutem. Per Christum, Dóminum nostrum.

℞ Amen.

Orémus.

Béne ✠ dic, quæsumus, Dómine, hos palmárum seu olivárum ramos: et præsta; ut, quod pópulus tuus in tui veneratiōnem hodiérna die corporáliter agit, hoc spirituáliter summa devotiōne perficiat, de hoste victóriam reportándo et opus misericórdiæ summópere diligéndo. Per Dóminum nostrum.

℞ Amen.

with Thee.

℞ Amen.

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

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

℞ Amen.

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

℞ Amen.

Bless, we pray, O Lord, these branches of palm or olive: and grant that what Thy people today bodily perform for Thy honour, they may perfect spiritually with the utmost devotion, gaining victory over the enemy and ardently loving every work of mercy. Through our Lord.

℞ Amen.

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

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Orémus.

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

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

[The palms will be blessed, but not distributed.]

No *Glória Patri* is said.

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

Palm Sunday

Mass

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

Introit

Ps 21:20 & 22

Dómine, ne longe fácias auxiliúm tuum a me, ad defensióem meam aspice: líbera me de ore leónis, et a córnibus unicórnium humilitátem meam. (Psalm). Deus, Deus meus, réspice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum. – Dómine, ne longe...

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

Orémus

Omnípotens sempitérne Deus, qui humáno géneri, ad imitándum humilitátis exémplum, Salva tórem nostrum carnem súmere et crucem subíre fecísti: concéde propítius; ut et patiéntiæ ipsíus habére documénta et resurrectiÓnis consórtia mereámur. Per eúndem Dó minum nostrum.

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

No other *Oratio* is said.

Reading from The Letter of The Blessed Apostle Paul to the Philippians

Fratres: Hoc enim sentíte in vobis,

Philipp. 2:5-11

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

Gradual

Ps. 72:24 & 1-3

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

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

Tract

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

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

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

The Passion of Our Lord Jesus Christ According to Matthew

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

Scitis, quia post bíduum Pascha fiet,

At that time: Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified: Then were gathered together the chief priests and ancients of the

people into the court of the high priest, who was called Caiphaz: And they consulted together, that by subtilty they might apprehend Jesus, and put Him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head as He was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon Me. For the poor you have always with you: but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. Me you have not always: Viz., in a visible manner, as when conversant here on earth; and as we have the poor, whom we may daily assist and relieve. And from thenceforth he sought opportunity to betray him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: the master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out unto mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. At that time, Jesus came with His disciples into a country place which is called Gethsemane; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me: Nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep. And He saith to Peter: What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the 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. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He: hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to Him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the Temple, and you laid not hands on Me. Now all this was done that the Scriptures of the

prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus led Him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witness? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death. Then did they spit in His face and buffeted Him; and others struck His face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed; and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is The field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? And He answered to him never a word, so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified.

The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him; and plating a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, king of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named

Simon: him they forced to take up His cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink mingled with gall: and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon My vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves: one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thy own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save: if He be the king of Israël, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: *Eli, Eli, lamma sabacthani?* That is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. **(Here all kneel and pause a little while)** And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the Mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

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

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 *Creed*.

and steal him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

Offertory

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

Ps. 68:21-22

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

Secret

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

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

Preface of the Cross

℣. Per ómnia sæcula sæculórum.

℟. Amen.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino, Deo nostro.

℟. Dignum et iustum est.

℣. For ever and ever.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts

℟. We lift them up to the Lord.

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

℟. It is right and just.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et, qui in ligno vincébat, in ligno quoque vincerétur: per Christum, Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælorúmque Virtú tes ac beáta Séráphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte iúbeas, deprecamur, súpplíci confessiúne dicéntes:

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

Sanctus,...

Communion

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

Mt 26:42

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

Postcommunion

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

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

The Last Gospel of St. John, *In principio*, is read.