

Humiliate capita vestra Deo

Bow your heads to God.

ORATIO SUPER POPULUM

Respice, quaesumus, Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum.

Qui vivit et regnat in saecula saeculorum

Look down, we beseech Thee, O Lord, upon this, Thy family, for whose sake our Lord Jesus Christ did not hesitate to allow Himself to be handed over to wicked men, and to suffer the torment of the cross.

As the Sacred Ministers return to the Sacristy, the following hymn is sung:

1. Glory be to Jesus,
Who in bitter pains,
Shed for me the lifeblood
From His sacred veins.

2. Grace and life eternal
In that blood I find:
Blest be His compassion,
Infinitely kind.

3. Blest through endless ages
Be the precious stream,
Which from endless torment
Doth the world redeem.

4. There the fainting spirit
Drinks of life her fill;
There as in a fountain
Laves herself at will.

5. Abel's blood for vengeance
Pleaded to the skies;
But the blood of Jesus
For our pardon cries.

6. Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror-struck departs.

7. Oft as earth exalting
Wafts its praise on high,
Hell with horror trembles;
Heav'n is fill'd with joy.

8. Lift ye, then, your voices;
Swell the mighty flood;
Louder still and louder,
Praise the precious blood!

(18th Cent. Tr. E Caswall 1814-78)

YOU ARE REMINDED THAT SOLEMN VESPERS AND BENEDICTION
WILL BE SUNG HERE TONIGHT AT 7.30 P.M.
PLEASE DO NOT REMOVE THE MASS BOOK

PALM SUNDAY (of the Lord's Passion) Year C.

All gather in the Sports Hall for the Blessing of the Palms:

The following antiphon is sung by the Choir as the Sacred Ministers arrive:

"Hosanna Filio David: benedictus qui venit in nomine Domini. Rex Israel: Hosanna in excelsis."

"Hosanna to the Son of David: Blessed is He who comes in the name of the Lord. The King of Israel: Hosanna in the highest."

The Celebrant greets the people and blesses the palms.

The Deacon sings the Gospel of Our Lord's entry to Jerusalem according to Luke:



D. Dominus Vobiscum **All: Et cum spiritu tuo**
D. Lectio Sancti Evangelii secundum Lucam
All: Gloria Tibi, Domine

At that time: Jesus went on ahead, going up to Jerusalem. When he drew near to Beth'phage and Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, "Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. If any one asks you, 'Why are you untying it?' you shall say this, 'The Lord has need of it.'" So those who were sent went away and found it as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the

colt?" And they said, "The Lord has need of it." And they brought it to Jesus, and throwing their garments on the colt they set Jesus upon it. And as he rode along, they spread their garments on the road. As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" And some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out."

D. Verbum Domini *(The word of the Lord)* **All: Laus tibi, Christe! (Praise to Thee, Christ)**

Before the procession to the Church begins, the choir sings the following antiphon:

"Pueri Hebraeorum vestimenta prosternebant in via, et clamabant dicentes: Hosanna Filio David: benedictus qui venit in nomine Domini."

"The children of the Hebrews strewed their clothes on the streets crying out 'Hosanna to the Son of David: blessed is He who comes in the name of the Lord.'"

The procession begins after the deacon sings.

The Deacon sings: Procedamus in pace

We reply:

In nomine Christi. Amen

*Let us go forth in peace
In Christ's name. Amen.*

As the Procession leaves the Hall, you are invited to sing the refrain of the hymn “*Gloria, laus et honor*” by St. Theodulph of Orleans, between each of the verses sung by the Choir:

1.  **G** Ló-ri-a, laus, et hónor, tí-bi sit Rex Chríste Redém-
ptor : Cú-i pu-e- rí-le dé-cus prómpsit Hosánna pí- um.

Glory, praise and honour to Thee, O Christ, King and Redeemer: to whom the children joyfully poured their glad hosannas!

1. Israel's King Thou art, the noble offspring of David, who comest in the Lord's name, blest King. *Repeat refrain "Gloria, laus"*

2. The whole Court of Heaven praises Thee on high, so likewise does mortal man and every created thing. *Repeat refrain*.

3. The Hebrew people came forth to meet Thee with palms; behold us before Thee now with our prayers, vows and hymns. *Repeat refrain*

4. The Hebrews offered Thee their praises on the eve of Thy passion; behold us singing our song to Thee reigning as King. *Repeat refrain*.

5. They were pleasing to Thee; may our devotion please Thee, too, O good and merciful King, to whom all that is good is pleasing. *Repeat refrain*.

As the procession enters the Church, the Choir sings this Antiphon recalling Our Lord's entry into the city:

Ingrediente Domino in sanctam civitatem, Hebraeorum pueri resurrectionem vitae pronuntiantes, cum ramis palmarum, "Hosanna", clamabant, "in excelsis".

When the Lord entered into the holy City, the children of the Hebrews, carrying palm branches, proclaimed the resurrection and cried out "Hosanna in the highest".

Mass commences with the incensation of the Altar. The Kyrie is omitted. Instead the Celebrant greets the people: Dominus vobiscum to which we reply as usual, **Et cum spiritu tuo.** The Celebrant then sings the Collect of the Mass:

B COLLECT

Omnipotens sempiterne Deus, qui humano generi, ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere, et crucem subire fecisti, concede propitius, ut et patientiae ipsius habere documenta et resurrectionis consortia mereamur. Per Dominum nostrum Jesum Christum....Per omnia saecula saeculorum. Amen.

Almighty, eternal God, who hast caused our Saviour to take human flesh and endure the cross, that thereby He might give an example of humility to mankind, graciously grant that we may be worthy to learn from His sufferings, and to share His resurrection.

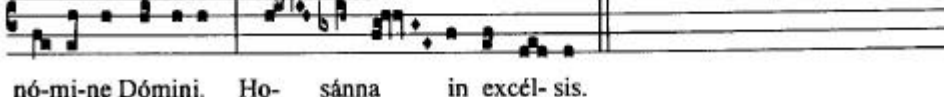
Sanctus – Plainsong Mass XVII (or the Choir may sing another setting)



San- ctus, * San- ctus, San- ctus Dóminus De- us Sá- ba- oth. Ple- ni sunt cœ- li et



ter- ra gló-ri- a tu- a. Ho- sánna in excél- sis. Bene- díctus qui ve-nit in



nó-mi-ne Dómini. Ho- sánna in excél- sis.

EUCCHARISTIC PRAYER Eucharistic Prayer III—see Mass book p. 32
Acclamation after the consecration - see Mass book page 18
The Lord's Prayer - see Mass book page 21.

Agnus Dei—Plainsong Mass XVII



A-gnus De- i, * qui tol- lis peccá- ta mun-di: mi-se-ré-re no- bis. Agnus De- i *



qui tol- lis peccá- ta mun-di: mi- se- ré- re no- bis. Agnus De- i, * qui tol- lis



pec- cá- ta mundi : dona nobis pacem.

K COMMUNION

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.*

During the Communion the Choir will sing a motet.

L POST COMMUNION

Sacro munere satiati, supplices te, Domine, deprecamur, ut, qui fecisti nos morte Filii tui sperare quod credimus, facias nos, eodem resurgente, pervenire quo tendimus. *Lord, Thou hast satisfied our hunger with this eucharistic food. The death of Thy Son gives us hope and strengthens our faith. May His resurrection give us perseverance and lead us to salvation.: Through Christ our Lord. Amen.*

Per Christum Dominum nostrum. Amen.

There is no homily, but Mass continues with: CREDO I – See Mass Book page 26.

At the end of the Bidding Prayers we sing this ancient prayer to Our Lady:

We fly to thy protection, O holy Mother of God.

Despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

7. **S** UB tú-um praesí-di-um confúgimus, * sáncta Dó- i
 Génitrix : nóstras depre-ca-ti-ónes ne despí-ci-as in ne-ces-
 si-tá-tibus : sed a per-í-cu-lis cúntis líbe-ra nos sem-
 per, Vírgo glo-ri-ó-sa et be- ne-dícta.

During the Offertory the Choir sings the Offertory Antiphon:

‘Improperium exspectavit cor meum, et miseriam: et sustinui qui simul contristaretur, et non fuit: consolantem me quaesivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.’

“My heart expected insult and wretchedness: I looked for one to grieve with Me, but there was none; I sought one to comfort Me, and found none. They gave Me gall to eat and, in My thirst, vinegar to drink.”

H PRAYER OVER THE GIFTS

Exaudi nos, omnipotens Deus, et famulos tuos, quos fidei christianae eruditionibus imbuisti, huius sacrificii tribuas operatione mundari. Per Christum Dominum nostrum. Amen.

Almighty God, Who hast given us the teachings of the Christian faith to enlighten our minds, grant that the grace of this sacrifice may purify our hearts. Through Christ Our Lord. Amen.

J PREFACE

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus: Per Christum Dominum nostrum.

Qui pati pro impiis dignatus est innocens, et pro sceleratis indebite condemnari. Cuius mors delicta nostra deterisit, et justificationem nobis resurrectione comparavit. Quem caeli et terra, quem Angeli et Archangeli confitentur et proclamant, incessabili voce dicentes:

It is indeed right and fitting, it is our duty and leads to our salvation, that we should praise Thee always and everywhere, Lord, holy Father, almighty and eternal God: through Christ who is our Lord.

Who, though innocent, willingly gave His life for sinners; and though guiltless, suffered condemnation for the guilty. His death has wiped away our sins, His resurrection has reconciled us to Thee. And so with all the choirs of Angels and Archangels we proclaim Thy glory and join in their unending hymn of praise.

The liturgy of the word

C The First reading is taken from the Prophet Isaiah:

The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied he provides me with speech. Each morning he wakes me to hear, to listen like a disciple. The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed.

D TRACT (Taken from Psalm 21, quoted by Our Lord on the Cross)

Deus, Deus meus, respice in me: quare me dereliquisti? Longe a salute mea verba delictorum meorum. Deus meus clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. Tu autem in sancto habitas, laus Israel. In te speraverunt patres nostri: speraverunt, et liberasti eos. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. Ego autem sum vermis, et non homo: opprobrium hominum, et abiectio plebis. Omnes qui videbant me, aspernabantur me: locuti sunt labiis et moverunt caput.

My God, my God, why hast Thou forsaken me? Thou art far from my plea and the cry of my distress. O my God, I call by day and Thou givest no reply. I call by night and I find no peace. Yet Thou, O God, art holy, enthroned on the praises of Israel. In Thee our fathers put their trust; they trusted and Thou didst set them free. When they cried to Thee, they escaped. In Thee they trusted and never in vain. But I am a worm and no man, the butt of men, laughing stock of the people. All who see me deride me. They curl their lips, they toss their heads.

E The Second Reading is taken from St. Paul's Epistle to the Christians of Philippi.

His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on the earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of the Father.

During the singing of the Gradual after the Second Reading, the Deacons of the Passion enter the Church in solemn Procession preceded by two acolytes. Incense is not blessed or used at the Passion Gospel, and the Deacons do not ask for the Celebrant's blessing, as would usually be the case. All stand as the Deacons enter the Church.

D GRADUAL (Gospel Acclamation)

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, et dedit illi nomen quod est super omne nomen. *Christ was made obedient unto death, death on a cross. Wherefore God raised Him up and gave Him the name which is above all names.*

The Passion Gospel is sung thus: the first Deacon takes the part of Christ; the Second Deacon is the Evangelist narrating the story; the parts of the other characters and the crowd are sung by a Cantor and the Choir.



The Passion of our Lord Jesus Christ, according to St. Luke.

And when the hour came, He sat at table, and the apostles with Him. And He said to them,

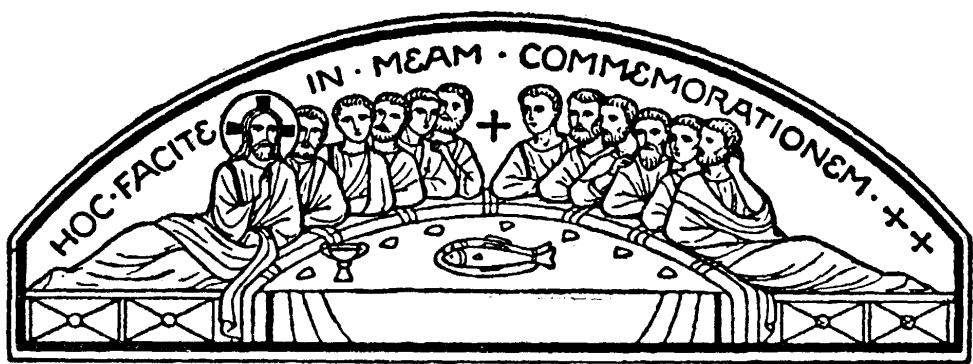
"I have earnestly desired to eat this Passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God."

And He took a cup, and when He had given thanks He said,

"Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes."

And He took bread, and when He had given thanks He broke it and gave it to them, saying,

"This is my Body which is given for you. Do this in remembrance of Me."



And likewise the cup after supper, saying,

"This cup which is poured out for you is the new covenant in My Blood. But behold the hand of him who betrays Me is with Me on the table. For the Son of man goes as it has been determined; but woe to that man by whom He is betrayed!"

And they began to question one another, which of them it was that would do this.

And he said,

"Jesus, remember me when you come into your kingdom."

And He said to him,

"Truly, I say to you, today you will be with Me in Paradise."

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the temple was torn in two.

Then Jesus, crying with a loud voice, said,

"Father, into thy hands I commit my spirit!"

And having said this He breathed His last. Now when the centurion saw what had taken place, he praised God, and said,

"Certainly this Man was innocent!"

And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all His acquaintances and the women who had followed Him from Galilee stood at a distance and saw these things.



(The Narrator sings the conclusion of the Passion to another, very ancient tone)



Now there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, who had not consented to their purpose and deed, and he was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down and wrapped it in a linen shroud, and laid him in a rock-hewn tomb, where no one had ever yet been laid. It was the day of Preparation, and the Sabbath was beginning. The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; then they returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.



murder. Pilate addressed them once more, desiring to release Jesus; but they shouted out, *"Crucify, crucify Him!"*

A third time he said to them,

"Why, what evil has He done? I have found in Him no crime deserving death; I will therefore chastise Him and release Him."



But they were urgent, demanding with loud cries that He should be crucified. And their voices prevailed. so Pilate gave sentence that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will. And as they led Him away, they seized one Simon of Cyre'ne, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. And there followed Him a great multitude of the people, and of women who bewailed and lamented Him. But Jesus turning to them said,

"Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with Him. And when they came to the place which is called The Skull, there they crucified Him, and the criminals, one on the right and one on the left. And Jesus said,



"Father, forgive them; for they know not what they do."

And they cast lots to divide His garments. And the people stood by, watching; but the rulers scoffed at Him, saying,

"He saved others; let Him save Himself, if He is the Christ of God, His Chosen One!"

The soldiers also mocked Him, coming up and offering Him vinegar, and saying, *"If you are the King of the Jews, save yourself!"*

There was also an inscription over Him, "This is the King of the Jews." One of the criminals who were hanged railed at him, saying,

"Are you not the Christ? Save yourself and us!"

But the other rebuked him, saying,

"Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this Man has done nothing wrong."



A dispute also arose among them, which of them was to be regarded as the greatest. And He said to them,

"The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves. "You are those who have continued with Me in My trials; and I assign to you, as My Father assigned to Me, a kingdom, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel. "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren."

And he said to Him,

"Lord, I am ready to go with you to prison and to death."

He said,

"I tell you, Peter, the cock will not crow this day, until you three times deny that you know Me."

And He said to them,

"When I sent you out with no purse or bag or sandals, did you lack anything?"

They said,

"Nothing."

He said to them,

"But now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one. For I tell you that this scripture must be fulfilled in Me, 'And he was reckoned with transgressors'; for what is written about Me has its fulfilment."

And they said,

"Look, Lord, here are two swords."

And He said to them,

"It is enough."

And He came out, and went, as was His custom, to the Mount of Olives; and the disciples followed Him. And when He came to the place He said to them,

"Pray that you may not enter into temptation."

And He withdrew from them about a stone's throw, and knelt down and prayed,

"Father, if Thou art willing, remove this cup from Me; nevertheless not My will, but Thine, be done."



And there appeared to Him an angel from heaven, strengthening Him. And being in an agony He prayed more earnestly; and His sweat became like great drops of blood falling down upon the ground. And when He rose from prayer, He came to the disciples and found them sleeping for sorrow, and He said to them,

"Why do you sleep? Rise and pray that you may not enter into temptation."

While He was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss Him; but Jesus said to him,

"Judas, would you betray the Son of man with a kiss?"

And when those who were about Him saw what would follow, they said,

"Lord, shall we strike with the sword?"

And one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

"No more of this!"

And He touched his ear and healed him.

Then Jesus said to the chief priests and officers of the temple and elders, who had come out against Him,

"Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on Me. But this is your hour, and the power of darkness."

Then they seized Him and led Him away, bringing Him into the high priest's house. Peter followed at a distance; and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a maid, seeing him as he sat in the light and gazing at him, said,

"This man also was with Him."

But he denied it, saying,

"Woman, I do not know Him."

And a little later some one else saw him and said,

"You also are one of them."

But Peter said,

"Man, I am not."

And after an interval of about an hour still another insisted, saying,

"Certainly this man also was with Him; for he is a Galilean."

But Peter said,

"Man, I do not know what you are saying."

And immediately, while he was still speaking, the cock crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, "Before the cock crows today, you will deny Me three times." And he went out and wept bitterly. Now the men who were holding Jesus mocked Him and beat Him; they also blindfolded Him and asked Him,

"Prophecy! Who is it that struck You?"

And they spoke many other words against Him, reviling Him.

When day came, the assembly of the elders



of the people gathered together, both chief priests and scribes; and they led Him away to their council, and they said,

"If you are the Christ, tell us."

But He said to them,

"If I tell you, you will not believe; and if I ask you, you will not answer. But from now on the Son of man shall be seated at the right hand of the power of God."

And they all said

"Are you the Son of God, then?"

And He said to them,

"You say that I am."

And they said,

"What further testimony do we need? We have heard it ourselves from His own lips."

Then the whole company of them arose, and brought Him before Pilate. And they began to accuse Him, saying,

"We found this Man perverting our nation, and forbidding us to give tribute to Caesar, and saying that He Himself is Christ a king."

And Pilate asked Him,

"Are you the King of the Jews?"

And He answered him,

"You have said so."

And Pilate said to the chief priests and the multitudes,

"I find no crime in this man."

But they were urgent, saying,

"He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that He belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had long desired to see Him, because he had heard about Him, and he was hoping to see some sign done by Him. So he questioned Him at some length; but He made no answer. The chief priests and the scribes stood by, vehemently accusing Him. And Herod with his soldiers treated Him with contempt and mocked Him; then, arraying Him in gorgeous apparel, he sent Him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other. Pilate then called together the chief priests and the rulers and the people, and said to them,

"You brought me this Man as one who was perverting the people; and after examining Him before you, behold, I did not find this Man guilty of any of your charges against Him; neither did Herod, for he sent Him back to us. Behold, nothing deserving death has been done by Him; I will therefore chastise Him and release Him."

But they all cried out together,

"Away with this Man, and release to us Barab'bas" --

a man who had been thrown into prison for an insurrection started in the city, and for

