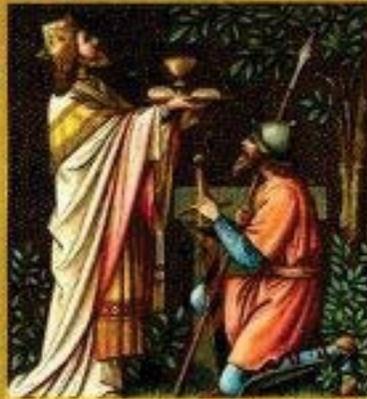
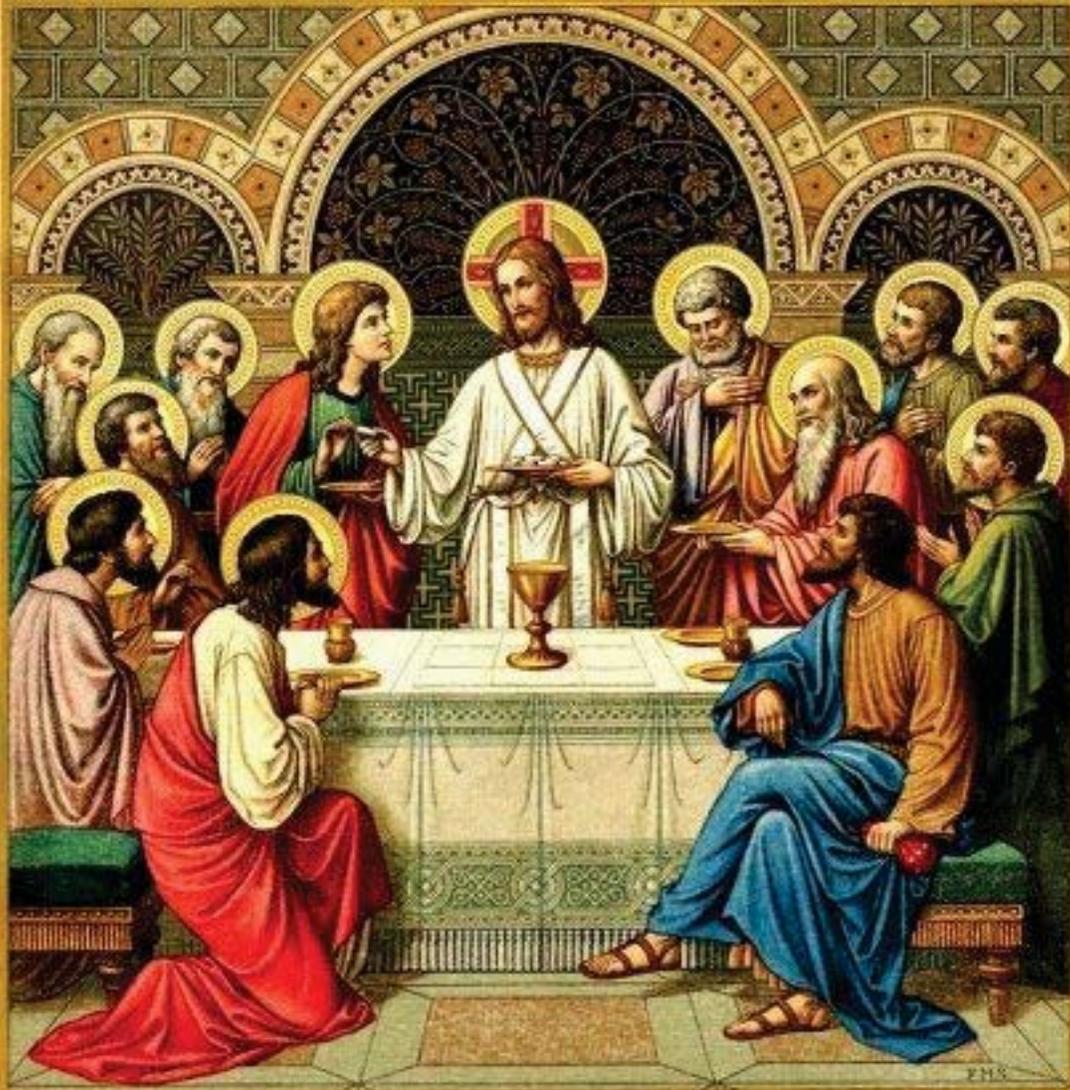


Tu es sacerdos in aeternum secun-



dum ordinem Melchisedech. Ps. 110. 4



Tollat unusquisque agnum per

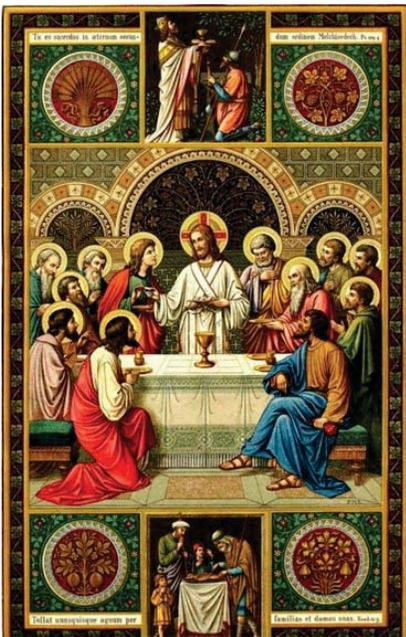


familias et domos suas. Luc. 14. 27

Calendar of Masses

(Intention of the Mass—Special Remarks—Requested by)

SUNDAY April 2nd	4:00 PM (Vigil)	Joyce Higgins	Memorial	Sheila Brady
			Memorial	
PALM SUNDAY	7:30 AM	Pro Populo		
	9:00 AM	Brian Slifka	Memorial	Manya Balch Hughes
	11:00 AM	For the Preservation of the Free Exercise of the Latin Mass in the Life of the Church		
		Audrey Steinkrauss Veronica Kasper Joseph Steinkrauss Regina McGrath Fr. Charles Higgins Most Holy Face of Jesus Sacred & Imm. Hearts Rachel Jacques Suze Jean Pierre Jeanne McEnaney In Thanksgiving Belmonte Family Charlene Gorney Maryann Gorney Patricia Wright Joanna Angelucci Timothy J. Hood Margaret M. Hood Conversion of Sinners Bishops & Priests	Special Intention Birthday Intention Special Intention Special Intention Birthday Intention In Thanksgiving Thanksgiving Int. Memorial 8th Anniv. Mem. Special Intention Memorial Memorial Memorial Memorial Special Intention Special Intention	Veronica Kasper Kasper Family Veronica Kasper Genevieve Kasper Donor Doug & Maggie Choy Family Donor Geraldine Jean Pierre Eileen McEnaney Belmonte Family Juhasz Family Bill & Lisa Purtell Bill & Lisa Purtell David Wright Anthony & Victoria Angelucci Anthony & Victoria Angelucci Anthony & Victoria Angelucci Rosary Group Donor
	5:30 PM	Joe Scarlata	Memorial	Annie Procopio
MONDAY April 3rd <i>Monday in Holy Week</i>	7:30 AM	Purgatorial Society of Mary Immaculate of Lourdes	Memorial	
	12:30 PM	Yvonne Hobbib	Health of the Sick	Hobbib Family
TUESDAY April 4th <i>Tuesday in Holy Week</i>	7:30 AM	Diana Chase		Jane & Bob Brearley
WEDNESDAY April 5th <i>Spy Wednesday</i>	12:30 PM	Gerard M. Leonard	Birthday Memorial (April 12th)	Diane Leonard



Sacred Triduum

Maundy Thursday—Good Friday—Holy Saturday

Music Programs for this Sunday's Mass

Mass of Pope Paul VI (1970 Missal)

4:00 PM (*Vigil*), 7:30 & 9:00 AM

Palm Sunday

Prelude: Vigilate Et Orate (9:00 AM)

(Cristóbal de Morales, composed in 1535)

Watch and pray, lest you enter into temptation.

The spirit indeed is willing, but the flesh is weak.

Introit: Hosanna to the Son of David (4:00 PM)

(TODAY'S MISSAL, pg. 3)

Six days before the Passover....

(7:30 AM & 9:00 AM)

(TODAY'S MISSAL, pg. 6)

(7:30 AM & 9:00 AM)

Ordinary Prayers: Mass XVII

Kyrie, Sanctus-Benedictus, Agnus Dei:

Parish Book of Chant, no. 107ff. /pp. 107-108.

Credo I (English)

Offertory: Our Lady of Sorrows

(Mainz, circa 1628)

Mysterium Fidei (The Mystery of Faith): *Mortem tuam annuntiamus, Domine, et tuam Resurrectionem confitemur, donec venias.*

("We proclaim Your death, O Lord, and profess Your Resurrection until You come again.")

Communion: Matthew 26:42

Pater, si non potest

Father, if this chalice cannot pass without My drinking it, Your will be done.

(TODAY'S MISSAL, pg. 6)

Communion Meditation:

Prosternimus Preces (4:00PM & 7:30AM)

(Chant)

Ave Regina Caelorum (9:00 AM)

(Giovanni Pierluigi da Palestrina, first published in 1584)

Recessional Hymn: All Glory, Laud & Honor
Worship II, No. 9

Postlude

Jesu, Salvator Mundi

(Menegali, mid 18th century)

Mass of St. Gregory the Great (1962 Missal)

Palm Sunday

11:00 AM (5:30 P.M.)

Prelude: Vigilate Et Orate (11:00 AM)

Asperges Me, Parish Book of Chant, no. 22/pg. 34

BLESSING and PROCESSION of PALMS

Introit: Psalm 21: 20, 22, 2 *Dómine, ne longe fácias auxilium tuum a me: ad defensionem meam aspice: libera me de ore leónis, et a cornibus unicornium humilitatem meam. (Ps. 21: 2) Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum. Dómine, ne longe fácias auxilium tuum a me: ad defensionem meam aspice: libera me de ore leónis, et a cornibus unicornuorum humilitatem meam. Dómine, ne longe fácias auxilium*

Gradual: Psalm 72: 24, 1-3 *Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpsisti me. Quam bonus Israël Deus rectis corde! mei autem pæne moti sunt pedes, pæne effusi sunt gressus mei: quia zelavi in peccatoribus, pacem. Tract:* Psalm 21: 2-9, 18, 19, 22, 24, 32 *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 Israël. 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 abjectio plebis. Omnes, qui videbant me, aspernabantur me: locuti sunt labiis et moverunt caput. Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum. Ipsi vero consideraverunt, et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Libera me de ore leónis: et a cornibus unicornium humilitatem meam. Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum. Annuntiabitur Domino generatio ventura: et annuntiabunt cæli iustitiam ejus. Pópulo, qui nascetur, quem fecit Dominus. Filium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti Deus, per ómnia sæcula sæculórum.*

Offertory: (11AM) Psalm 68: 21-22 *Improperium expectavit cor meum, et miseriam: et sustinui qui simul mecum contristaretur, et non fuit: consolantem me quasivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.*

Communion: Matthew 26 : 42 *Pater, si non potest hic calix transire nisi bibam illum, fiat voluntas tua.*

LATIN MASS PROPERS: PALM SUNDAY

THE SOLEMN PROCESSION OF PALMS IN HONOR OF CHRIST THE KING

Antiphon (Matthew 21 : 9) Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest! *The Celebrant faces the faithful and, with hands joined, sings: V̇.* The Lord be with you. **Ṙ.** And with thy spirit.

Let us pray—O God, whom to love with heart 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. **R.** Amen

EPISTLE: Exodus 15:27;16:1-7. In those days the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the 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.

GRADUAL: John 11:47-59, 50 & 53. **R.** The chief priests and the Pharisees gathered a council, and said: What are we doing, for this man works many sign? If we leave him so, all will believe in him; * And the Romans will come, and take away our place and nation. **V.** But one of them, named Caiphas, being the high priest that year, prophesied saying: It is expedient for you that one man should die for the people, and that the whole nation might not perish. From that day therefore they planned to kill him, saying. – And the Romans will come.

GOSPEL (Matthew 21 : 1 – 9) At that time: when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you and immediately you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way, and the multitudes that went before and that followed cried, saying: Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord: Hosanna in the highest.

Let us pray—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.

PREFACE: 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-be gotten 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: *Holy, Holy, Holy...*

V. The Lord be with you. R. And with thy spirit. Let us pray—We beseech Thee, holy Lord, almighty Father, eternal God, that Thou wilt deign to bless and sanctify 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. R. Amen. *Let us pray*—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 with Thee. R. Amen. *Let us pray*—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. R. Amen. *Let us pray*—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. R. Amen. *Let us pray*—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.

V. The Lord be with you. R. And with thy spirit. Let us pray—O 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.

DISTRIBUTION OF PALMS The celebrant distributes the palms, first to the clergy, then to the faithful at the altar rail. All those who receive them kneel and kiss the palm and the hand of the Celebrant.

Meanwhile the choir sings: (*Pueri Hebraeorum*) [Hebrew children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest.](#) *V. The Lord be with you. R. And with thy spirit. Let us pray*—Almighty, everlasting God, who didst ordain that our Lord Jesus Christ should sit upon an ass' colt, and didst inspire the crowd to spread their garments or branches of trees on the road, and sing Hosanna in His praise; grant, we pray, that we may be able to imitate their innocence, and be found worthy to attain their merit. Through the same Christ our Lord. R. Amen.

THE PROCESSION BEGINS. *The following Antiphons are sung while the Procession lasts.*

[Matthew 21:1-3, 7, 8 & 9: Cum appropinquaret](#) When the Lord drew night to Jerusalem, He sent His two disciples, saying to them: Go ye into the village that is over against you, and you shall find an ass' colt tied, upon which no man hath ridden: loose it and bring it to Me. If any man shall question you, say ye, that it is for the Lord: Untying it, they brought it to Jesus, and laid their garments upon it, and He seated Himself upon it.

Some spread their garments in the way: others strewed branches from the trees: and those that followed cried: Hosanna, blessed is He that cometh in the Name of the Lord: blessed be the reign of our father David: Hosanna in the highest: have mercy on us, O Son of David.

John 12:12 & 13. Cum audisset When the people heard that Jesus was coming to Jerusalem, they took palm-branches, and went out to meet Him; and the children cried out, saying: This is He who has come for the salvation of the people. This is our salvation and the redemption of Israel. How great is He, whom Thrones and Dominations go out to meet! Fear not, daughter of Sion: behold, thy King is coming to thee, riding on an ass' colt, as it is written. Hail, King, maker of the world, who hast come to redeem us.

Ante sex dies Six days before the Paschal feast, when the Lord came into the city of Jerusalem, the children met Him, carrying palm-branches in their hands, and they cried with a loud voice, saying: Hosanna in the highest; blessed art Thou who hast come in the greatness of Thy mercy; Hosanna in the highest.

Ocurrunt turbae The multitude goes out to meet the Redeemer with flowers and palms, and payeth the homage due to a triumphant victor: the nations proclaim the Son of God; and their voices rend the skies in the praise of Christ: Hosanna in the highest.

Cum Angelis Let the faithful join with the Angels and children, singing to the conqueror of death: Hosanna in the highest.

Turba multa A great multitude that was met together at the festival cried out to the Lord: Blessed is He that cometh in the Name of the Lord: Hosanna in the Highest!

(At the return of the Procession, two or four cantors enter the church and, closing the door, standing with their faces towards the Procession, they begin to sing the first stanza of the Glória, laus et honor. The Priest and the others outside the church repeat them. Then those inside sing the following verses, all or in part, according to opportunity; and those outside answer: Glória, laus, as at the beginning.)

Glory, Praise and Honor to Thee, King, Christ the Redeemer! to whom the honour of children brought forth a devout Hosanna. Repeat: R. Glory, praise... Thou art King of Israel, the famed Offspring of David; O Blessed King, who comest in the Name of the Lord. R. Glory, praise... The whole wondrous company praiseth Thee on high, together with mortal man and all created things. R. Glory, praise... The Hebrew people with palms came to meet Thee: With prayer, supplication and canticles, behold us here before Thee. R. Glory, praise... To Thee, suffering, they fulfilled their duties of praise: To Thee, now reigning, behold, we make melody. R. Glory, praise... They were pleasing to Thee; may our devotion also please Thee: O good King, O gracious King, whom all good things please. R. Glory, praise...

(Those outside, now reunited with those inside, form one body only, to signify that the entrance made today by Christ in Jerusalem prefigures His entrance into the city of Paradise where the just will be united with the Angels and have joy, honor and the palm of the glorious victory. The Subdeacon knocks at the door with the shaft of the Cross, which is at once opened, and the Procession enters the church singing:)

R. **Ingrediente Domino** As our Lord entered the holy city, the Hebrew children, proclaiming the resurrection of life, * with palm branches, cried out: Hosanna in the highest. V. When the people heard that Jesus was coming to Jerusalem, they went forth to meet Him. – With palm branches ...

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

THE PROPER OF THE MASS

Introit (Psalm 21 : 20, 22) O Lord, keep not Thy help far from me; look to my defense; deliver me from the lion's mouth, and my lowness from the horns of the unicorns. *Psalm.* O God, my God, why hast Thou forsaken me? Far from my salvation are the words of my sins. — O Lord, keep not Thy help far from me ...

Collect O almighty and everlasting God, who didst cause our Savior to take upon Him our flesh and to undergo the cross, for an example of humility to be imitated by mankind: mercifully grant that we may deserve to possess not only the lesson of His patience, but also the fellowship of His Resurrection. Through the same, our Lord Jesus Christ, Thy Son ...

Gradual (Psalm 72 : 24, 1 – 3) Thou has held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. How good is God to Israel, to them that are of a right heart! but my feet were almost moved, my steps had well-nigh slipped, because I had a zeal on occasion of the wicked, seeing the prosperity of sinners. **Tract (Psalm 21 : 2 – 9, 18, 19, 22, 24, 32)** O God, my God, look upon me; why hast Thou forsaken me? Far from my salvation are the words of my sins. O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. But Thou dwellest in the holy place, the praise of Israel. In Thee have our fathers hoped; they have hoped, and Thou has delivered them. They cried to Thee, and they were saved; they trusted in Thee, and were not confounded. But I am a worm, and no man; the reproach of men and the outcast of the people. All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. He hoped in the Lord, let Him deliver Him; let Him save Him, seeing He delighteth in Him. But they have looked and stared upon me; they parted my garments amongst them, and upon my vesture they cast lots. Save me from the lion's mouth, and my lowness from the horns of the unicorns. Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him. There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. To a people that shall be born, which the Lord hath made. **THE PASSION OF OUR LORD JESUS CHRIST**

ACCORDING TO MATTHEW Mt 26:1-75; 27:1-66. 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. 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 is 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 has 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 witnesses? 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: Prophesy 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, and 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 Golgatha, 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 Thine 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 Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. From the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My god, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. *(Here all kneel and pause for a few moments.)* And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose. And coming out of the tombs after His resurrection, they 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.

(COMMENTARY With the narration of the Passion of Christ according to St. Matthew finished, that which follows deals with the sepulture until the Resurrection. And since they are words of the Evangelist, which is said with a proper Gospel tone, the Deacon asking the blessing, incense is taken up, since incense is used for the burial of the dead, though here we are witnessing the burial of the Lord. Candles will not be carried, since as St. Matthew said a little earlier, that Christ, true light of the world, expired on the Cross; it is also recounted that He was buried by two disciples. Here the Munda cor meum is said, a blessing is asked, incense is brought, without lights, and the book is incensed. Dóminus vobiscum 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 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 (Psalm 68 : 21, 22) My heart hath expected reproach and misery, and I looked for one that would grieve together with Me, but there was none; I sought for one that would comfort Me, and I found none; and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

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

PREFACE OF THE HOLY CROSS: 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: *Holy, Holy, Holy...*

Communion (Matthew 26 : 42) Father, if this chalice may not pass away, but I must drink it, Thy will be done.

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



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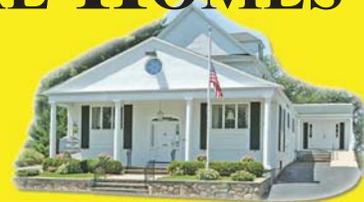
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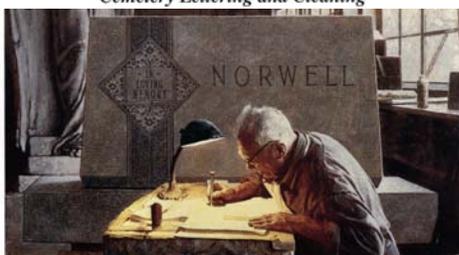
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