

ST MARY'S, CADOGAN STREET, SW3
1130HRS LATIN MASS



Sunday 17th April 2011

Passion (Palm) Sunday

Pontifical Solemn Mass

Celebrant: Bishop Alan Hopes

**Missa Brevis (Gabrieli);
Pueri Hebraeorum (Vittoria); Christus Factus Est (Anerio)**

**At this Mass, in accord with Catholic Liturgical Tradition,
the Organ is not played during Lent**

The Blessing of the Palms

The service today starts outside the church if the weather is acceptable.

Processional Antiphon

Hosanna filio David: benedictus qui venit in nomine Domini. Rex Israel; Hosanna in excelsis **PS.** Confitemini Domino, quoniam bonus, quoniam in saeculum misericordia eius. **Rep.** Hosanna etc.

Hosanna to the Son of David, the King of Israel. Blessed is he who comes in the name of the Lord. Hosanna in the highest

The Blessing of the Palms

Almighty God, we pray you bless ✠ these branches and make them holy. Today we joyfully acclaim Jesus our Messiah and King. May we reach one day the happiness of the new and everlasting Jerusalem by faithfully following him who lives and reigns for ever and ever.

C: Amen

In silence the priest sprinkles the branches with holy water

P: The Lord be with you

C: And also with you

P: A reading from the Holy Gospel according to Mathew.

C: Glory to you, Lord



When they were near Jerusalem and had come in sight of Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go to the village facing you, and you will immediately find a tethered donkey and a colt with her. Unite them and bring them to me. If anyone says anything to you, you are to say, "The Master needs them and will send them back directly." This took place to fulfil the prophecy: Say to the daughter of Zion: Look, your king comes to you: he is humble, he rides on a donkey and on a colt, the foal of a beast of burden.

So the disciples went out and did as Jesus had told them. They brought the donkey and the colt, then they laid their cloaks on their backs and he sat on them. Great crowds of people spread their cloaks on the road, while others were cutting branches from the trees and spreading them in his path. The crowds who went in front of him and those who followed him were all shouting: "Hosanna to the Son of David! Blessings on him who comes in the name of the Lord! Hosanna in the highest heaven!" And when he entered Jerusalem, the whole city was in turmoil. "Who is this?" people asked, and the

crowds answered, "This is the prophet Jesus from Nazareth in Galilee".

P: This is the Gospel of the Lord

C: Praise to you, Lord Jesus Christ

P: Let us go forth in peace, praising Jesus our Messiah, as did the crowds who welcomed him to Jerusalem.

P: Procedamus in pace

C: In nomine Christi, Amen

The Procession moves to the Church while the Choir sing "Gloria, Laus et honor tibi sit"

The Mass

There is no Kyrie or Gloria today

The Collect

Deus, qui sacrae legis omnia constituta in tua et proximi dilectione posuisti, da nobis, ut, tua praecepta servantes, ad vitam mereamur pervenire perpetuum.

Father, guide us, as you guide creation according to your law of love. May we love one another and come to perfection in the eternal life prepared for us

P: per omnia saecula saeculorum.

C: Amen

The First Reading

A READING FROM THE PROPHET ISAIAH

The Lord Yahweh has given me a disciples 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 Yahweh 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 Yahweh 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.

P: Verbum Domini C: Deo Gratias

Tract



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

St MARY'S LATIN MASS CHOIR

St MARY'S, Cadogan Street, SW3

The Easter Triduum Music at the 2011 Holy Week Services



Dominica Resurrectionis



Maundy Thursday: Mass of the Lord's Supper		22 nd April 2011
Mass	Missa Brevis	Lotti
Introit	Nos Autem	Plainchant
Offertory Motet	Ubi Caritas	Durufié
Communion Motet	Venite Comedite Caro Mea Ego Sum Panis	Byrd Gascogne Byrd

Good Friday: Celebration of the Lord's Passion

23rd April 2011

Motets	Improperia Crux Fidelis Vere Languores O Crux Ave O Domine Iesu Christe O Vos Omnes Venite Comedite	Terry King John of Portugal Vittoria Palestrina Guerrero Vittoria Byrd



Easter Saturday: The Easter Vigil		24 th April 2011
Mass	Messe de Pâques	Gounod
Offertory Motet	Haec Dies	Palestrina
Communion Motets	Sicut Cervus	Palestrina
Recession Hymn	Jesus Christ is Risen Today	Traditional

ST MARY'S
CADOGAN STREET
CHELSEA

HOLY WEEK and EASTER 2011

Palm Sunday of the Passion of the Lord		17th April
6.30pm	(Saturday) Vigil Mass	
9.30am	Mass (Royal Hospital)	
10.00am	Procession and Pontifical Mass (Bishop Alan Hopes)	
11.30am	Procession and Solemn Mass	
6.30pm	Solemn Entrance and Sung Mass	
Monday in Holy Week		18th April
12 noon	Mass	
7.30pm	Mass	
Tuesday in Holy Week		19th April
12 noon	Mass	
12 noon	Chrism Mass at the Cathedral	
7.30pm	PENITENTIAL SERVICE	
Wednesday in Holy Week		20th April
12 noon	Mass	
7.30pm	Mass	
Holy Thursday		21st April
8.00pm	Solemn Mass of the last Supper followed by Watch	
11.45pm	Night Prayer	
Good Friday		22nd April
10.00am	Good Friday for Children	
3.00pm	Solemn Liturgy of the Lord's Passion followed by Confessions	
Holy Saturday		23rd April
10.30–11.30am	Confessions	
8.30pm	Solemn Vigil and First Mass of Easter	
Easter Sunday		24th April
9.30am	Alleluia, Alleluia, Alleluia	
10.00am	Mass (Royal Hospital)	
11.30am	Family Mass	
-----	Solemn Mass	
	N. B. There is no evening Mass	

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 abiecto plebis. Omnes qui videbant me, aspernabuntur me: locuti sunt labiis et moverunt caput. Speravit in Domine, 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 leonis: et a cornibus unicornuorum humilitatem meam. Qui timetis Dominum, laudate eum: universum semen Iacob, magnificate eum. Annuntiabitur Domino generatio ventura: et annuntiabunt caeli iustitiam eius. Populo qui nascetur, quem fecit Dominus.

My God, my God, look upon me, why have you forsaken me? My words of sin have drawn me far from salvation. O my God, I call by day and you give no reply; I call by night and not without reason. Yet, you dwell in the sanctuary; you are the praise of Israel. Our fathers placed their hope in you; they trusted in you delivered them. They cried out to you and they were saved; they put their hope in you and they were not confounded. But I am a worm and no man; scorned by men and despised by the people. All who see me mock at me, they make mouths at me, they wag their heads. 'He trusted in the Lord; let him deliver him, let him rescue him, for he delights in him'. And so they looked and gazed upon me; they divided my garments among themselves, and from my raiment they have cast lots. Save me from the mouth of the lion; my afflicted soul from the horns of the unicorn. You who fear the lord; praise him! All you sons of Jacob, glorify him! A future generation shall be announced on behalf of the Lord, and the heavens declare his justice. Unto a nation yet to be born, and whom the Lord has prepared.

The Second Reading

FROM THE LETTER OF ST PAUL TO THE PHILIPPIANS

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.

P: Verbum Domini **C:** Deo Gratias

The Gradual

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. **V.** Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Christ was humbler yet, even to accepting death, death on a cross.

V. But God raised him high and gave him the name which is above all names

The Passion of Our Lord Jesus Christ according to Matthew

C: Glory to you, Lord

Words in **bold type** may be said by the whole congregation

One of the Twelve, the man called Judas Iscariot, went to the chief priests and said, 'What are you prepared to give me if I hand him over to you?' They paid him thirty silver pieces, and from that moment he looked for an opportunity to betray him.

Now on the first day of Unleavened Bread the disciples came to Jesus to say, '**Where do you want us to make the preparations for you to eat the Passover?**' He replied 'Go to so-and-so in the city and say to him. "The Master says: My time is near. It is at your house that I am keeping Passover with my disciples."' The disciples did what Jesus told them and prepared the Passover.

When evening came he was at table with the twelve disciples. And while they were eating he said, 'I tell you solemnly, one of you is about to betray me.' They were greatly distressed and started asking him in turn, 'Not I, Lord, surely?' He answered, 'Someone who has dipped his hand into the dish with me will betray me. The Son of Man is going to his fate, as the scriptures say he will, but alas for that man if he had never been born!' Judas, who was to betray him, asked in his turn, 'Not I, Rabbi, surely?' Jesus answered, 'They are your own words.'

Now as they were eating, Jesus took some bread, and when he had said the blessing he broke it and gave it to the disciples and said, 'Take it and eat; this is my body.' Then he took a cup, and when he had returned thanks he gave it to them saying, 'Drink all of you from this, for this is my blood, the blood of the covenant, which is to be poured out for many for the forgiveness of sins. From now on, I tell you, I shall not drink wine until the day I drink the new wine with you in the kingdom of my Father.'

After psalms had been sung they left for the Mount of Olives. Then Jesus said to them, 'You will all lose faith in me this night, for the scripture says: I shall strike the shepherd and the flock will be scattered. But after my resurrection I shall go before you to Galilee.' At this, Peter said, 'Though all shall lose faith in you, I will never lose faith.' Jesus answered him, 'I tell you solemnly, this very night, before the cock

crows, you will have disowned me three times.' Peter said to him, 'Even if I have to die with you, I shall never disown you.' And all the disciples said the same.

Then Jesus came with them to a small estate called Gethsemane; and he said to his disciples, 'Stay here while I go over there to pray.' He took Peter and the two sons of Zebedee with him. And the sadness came over him, and great distress. Then he said to them, 'My soul is sorrowful to the point of death. Wait here and keep awake with me.' And going on a little further he fell on his face and prayed. 'My Father, if it is possible, let this cup pass me by. Nevertheless, let it be as you, not I, would have it.' He came back to the disciples and found them sleeping, and he said to Peter, 'So you had not the strength to keep awake with me one hour? You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.' Again, a second time, he went away and prayed: 'My Father, if this cup cannot pass by without my drinking it, your will be done!' And he came back again and found them sleeping, their eyes were so heavy. Leaving them there, he went away again and prayed for the third time, repeating the same words. Then he came back to the disciples and said to them, 'You can sleep on now and take your rest. Now the hour has come when the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is already close at hand.'

He was still speaking when Judas, one of the Twelve, appeared, and with him a large number of men armed with swords and clubs, sent by the chief priests and elders of the people. Now the traitor had arranged a sign with them. He had said, 'The one I kiss, he is the man. Take him in charge.' So he went straight up to Jesus and said, 'Greetings, rabbi,' and kissed him.



priest's servant, and cut off his ear. Jesus then said, 'Put your sword back, for all

who draw the sword die by the sword. Or do you think that I cannot appeal to my Father who would promptly send more than twelve legions of angels to my defence? But then, how would the scriptures be fulfilled that say this is the way it must be?' It was at this time that Jesus said to the crowds, 'Am I a brigand, that you had to set out to capture me with swords and clubs? I sat teaching in the Temple day after day and you never laid hands on me.' Now all this happened to fulfil the prophecies in scripture. Then all the disciples deserted him and ran away.

The men who had arrested Jesus led him off to Caiaphas the high priest, where the scribes and elders were assembled. Peter followed him at a distance, and when he reached the high priest's palace, he went in and sat down with the attendants to see what the end would be.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus, however false, on which they might pass the death-sentence. But they could not find any, though several lying witnesses came forward. Eventually two stepped forward and made a statement, 'This man said, "I have power to destroy the Temple of God and in three days build it up."' The high priest then stood up and said to him, 'Have you no answer to that? What is the evidence these men are bringing against you?' But Jesus was silent. And the high priest said to him, 'I put you on oath by the living God to tell us if you are the Christ, the Son of God.'

Jesus answered, 'The words are your own. Moreover, I tell you that from this time onwards you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.' At this, the high priest tore his clothes and said, 'There! You have just heard the blasphemy. What is your opinion?' They answered, 'He deserves to die.' Then they spat in his face and hit him with their fists; others said as they struck him, 'Play the prophet, Christ! Who hit you then?'

Meanwhile Peter was sitting outside in the courtyard, and a servant-girl came up to him and said, 'You too were with Jesus the Galilean.' But he denied it in front of them all, saying 'I do not know what you are talking about.' When he went out to the gateway another servant-girl saw him and said to the people there, 'This man was with Jesus the Nazarene.' And again, with an oath, he denied it, 'I do not know the man.' A little later the bystanders came up to and said to Peter, 'You are one of them for sure! Why, your accent gives you away.' Then he started calling down curses on himself and swearing, 'I do not know the man.' At that moment the cock crew, and Peter remembered what Jesus had said, 'Before the cock crows you will have disowned me three times.' And he went outside and wept bitterly.

**The Communion now follows
while the Choir sings**

The Communion Prayer

Pater, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua.
Father, if this cup may not pass, but I must drink it, then your will be done.

The choir then sings the "Christus Factus Est" motet by Anerio which words are taken from today's Gradual and 2nd readings
[Christ was humbler yet, even to accepting death]

The Postcommunion Prayer

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, you have satisfied our hunger with this eucharistic food. The death of your Son give us hope and strengthens our faith. May His resurrection give us perseverance and lead us to salvation

P: per Christum Dominum nostrum.

C: Amen

P: Dominus vobiscum.

C: Et cum spiritu tuo

Solemn Blessing

(Bow your heads)

P: Deus Pater misericordiarum, qui Unigeniti sui passione tribuit vobis caritatis exemplum, praestet ut, per servitium Dei et hominum, percipiatis suae benedictionis ineffabile donum

The Father of Mercies has given us an example of unselfish love in the sufferings of His only Son. Through your service of God and neighbour may you receive His countless blessings

C: Amen.

P: Ut ab eo sempiternae vitae munus obtineatis, per cuius temporalem mortem, aeternam vos evadere creditis
You believe that by His dying Christ destroyed death for ever. May He give you everlasting life

C: Amen.

P: Quatenus, cuius humilitatis sequimini documenta, eius resurrectionis possideatis consortia
He humbled Himself for our sakes. May you follow His example and share in His resurrection

C: Amen.

P: Benedicat vos omnipotens Deus, Pater ☩ et Filius ☩, et Spiritus ☩ Sanctus

C: Amen.

P: Ite, missa est.

C: Deo gratias

Recessional Marian Antiphon



AVE, REGINA CAELORUM, Ave, Domina angelorum, Salve, radix, salve, porta, Ex qua mundo lux est orta. Gaude, Virgo gloriosa, super omnes speciosa; vale, o valde decora, et pro nobis Christum exora.

Hail, Queen of heaven; Hail, Mistress of the Angels; Hail, root of Jesus; Hail, the gate through which the Light rose over the earth. Rejoice, Virgin most renowned and of unsurpassed beauty

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A-ve, Regina caelorum, * Ave, Domina angelorum: Sálve, rádix, sálve, pórtá, Ex qua mún-do lux est órta: Gáude, Vírgo glo-ri- ósa, Su-per ómnes speci-ó-sa: Vá-le, o valde decó-ra, Et pro nó-bis Christum exó-ra.

ascensionis: offerimus praeclarae maiestati tuae de tuis donis ac datis hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitae aeternae et Calicem salutis perpetuae. Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium Patriarchae nostri Abrahamae, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus: Siube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae maiestati tuae; ut, quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, ✠ omni benedictione caelesti et gratia repleamur.

Memento etiam Domine, famulorum famularumque tuarum N. et N., qui nos praecesserunt cum signo fidei et dormiunt in somno pacis.

[Pause to pray silently for the dead whom we wish to especially remember]

Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas, deprecamur.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Ioanne, Stephano, Matthia, Barnaba et omnibus sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum, per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria per omnia saecula saeculorum. **C: Amen.**



P: Praeceptis salutaribus moniti et divina institutione formati, audemus dicere:

C: PATER NOSTER, qui es in coelis: sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo.

P: Libera nos, quaesumus, Domine, ab omnibus malis, da propitius pacem in diebus nostris, ut opē misericordiae tuae adiuti, et a peccato simus semper liberi et ab omni perturbatione securi: exspectantes beatam spem et adventum Salvatoris nostri Iesu Christi.

C: Quia tuum est regnum, et potestas, et gloria in saecula.

P: Domine Iesu Christe, qui dixisti Apostolis tuis; Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata nostra, sed fidem Ecclesiae tuae; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas in saecula saeculorum.

C: Amen.

P: Pax Domini sit semper vobiscum.

C: Et cum spiritu tuo.

P: Offerte vobis pacem.

C: Pax tecum

The choir sings the 'Agnus Dei' then kneel for:

P: Ecce Agnus Dei, ecce qui tollit peccata mundi. Beatis qui ad cenam Agni vocati sunt.

C: Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mea.

When morning came, all the chief priests and the elders of the people met in council to bring about the death of Jesus. They had him bound, and led away to hand him over to Pilate, the governor.

When he found that Jesus had been condemned, Judas his betrayer was filled with remorse and took the thirty pieces back to the chief priests and elders, saying, 'I have sinned. I have betrayed innocent blood.' They replied, 'What is that to us? That is your concern.' And flinging down the silver pieces in the sanctuary he made off, and went and hanged himself. The chief priests picked up the silver pieces and said, 'It is against the Law to put this into the treasury; it is blood money.' So they discussed the matter and bought the potter's field with it as a graveyard for foreigners, and this is why the field is called the Field of Blood today. The words of the prophet Jeremiah were then fulfilled: And they took the thirty silver pieces, the sum at which the precious One was priced by children of Israel, and they gave them for the potter's field, just as the Lord directed me.

Jesus, then, was brought before the governor, and the governor put to him this question, 'Are you the king of the Jews?'

Jesus replied, 'It is you who say it.' But when he was accused by the chief priests and the elders he refused to answer at all. Pilate then said to him, 'Do you not hear how many charges they have brought against you?' But to the governor's complete amazement, he offered no reply to any of the charges.

At festival time it was the governor's practice to release a prisoner for the people, anyone they chose. Now there was at this time a notorious prisoner whose name was Barabbas. So when the crowd gathered Pilate said to them, 'Which do you want me to release for you: Barabbas or Jesus who is called the Christ?' For Pilate knew it was out of jealousy that they had handed him over.

Now as he was seated in the chair of judgement, his wife sent him a message, 'Have nothing to do with that man; I have been upset all day by a dream I had about him.'

The chief priests and the elders, however, had persuaded the crowd to demand the release of Barabbas and the execution of Jesus. So when the governor spoke and asked them, 'Which of the two do you want me to release for you?' they said 'Barabbas.' Pilate said to them, 'What am

I to do with Jesus who is called Christ.' They all said, 'Let him be crucified!' Pilate asked: 'Why? What harm has he done?' But they shouted all the louder, 'Let him be crucified!' Then Pilate saw that he was making no impression, that in fact a riot was imminent. So he took some water, washed his hands in front of the crowd and said, 'I am innocent of this man's blood. It is your concern.' And the people, to a man, shouted back, 'His blood be on us and on our children!' Then he released Barabbas for them. He ordered Jesus to be first scourged and then handed over to be crucified.

The governor's soldiers took Jesus with them into the Praetorium and collected the whole cohort around him. Then they stripped him and made him wear a scarlet cloak, and having twisted some thorns into a crown out they this on his head and placed a reed in his right hand saying, 'Hail, king of the Jews!' And they spat on him and took the reed and struck him on the head with it. And when they had finished making fun of him, they dressed him in his own clothes and led him away to crucify him.

On their way out, they came across a man from Cyrene, Simon by name, and enlisted him to carry his cross. When they reached a place called Golgotha, that is, the place of the skull, they gave him wine to drink mixed with gall, which he tasted but refused to drink. When they had finished crucifying him they shared out his clothes by casting lots, and then sat down and stayed there keeping guard over him.



Above his head was placed the charge against him: it read: 'This is Jesus, the king of the Jews.' At the same time two robbers were crucified with him, one on the right and one on the left.

The passers-by jeered at him; they shook their heads and said, 'So you would destroy the Temple and rebuild it in three days! Then save yourself! If you are God's son, come down from the cross!' The chief priests with the scribes and elders mocked him in the same way, saying, 'He saved others; he cannot save himself. He is the king of Israel; let him come down from the cross now, and we will believe in him. He puts his trust in God; now let God rescue him if he wants him. For he did say, "I am the son of God".' Even the robbers who were crucified with him taunted him in the same way.

From the sixth hour there was darkness

over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice, 'Eli, Eli, lama sabachthani?' that is, 'My God, my God, why have you deserted me?' When some of those who stood there heard this, they said, 'The man is calling Elijah,' and one of them quickly ran to get a sponge which he dipped in vinegar and, putting it on a reed, gave it him to drink. The rest of them said, 'Wait! See if Elijah will come to save him.' But Jesus, again crying out in a loud voice yielded up his spirit.

(All kneel and pause a moment)

At that, the veil of the Temple was torn in two from top to bottom; the earth quaked; the rocks were split; the tombs opened and the bodies of many holy men rose from he dead, and these, after his resurrection, came out of the tombs, entered the Holy City and appeared to a number of people. Meanwhile the centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said, 'In truth this was a son of God.'

And many women were there, watching from a distance, the same women who had followed Jesus from Galilee and looked after him. Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

When it was evening, there came a rich man of Arimethea, called Joseph, who had become a disciple of Jesus. This man went to Pilate and asked him for the body of Jesus. Pilate thereupon ordered it to be handed over. So Joseph took the body, wrapped it in a clean shroud and put it in his own new tomb which he had hewn out of rock. He then rolled a large stone across the entrance of the tomb and went away. Now Mary of Magdala and the other Mary were there, sitting opposite the sepulchre.

Next day, that is, when Preparation Day was over, the chief priests and the Pharisees went in a body to Pilate and said to him, 'Your excellency, we recall that this impostor said, while he was still alive, "After three days I shall rise again." Therefore give the order to have the sepulchre kept secure until the third day, for fear his disciple come and steal him away and tell the people, "He has risen from the dead." This last piece of fraud would be worse than what went before.' Pilate said to them, 'You may have your guards. Go and make all as secure as you know.' So they went and made the sepulchre secure, putting seals on the stone and mounting a guard.

P: Verbum Domini
C: Laus tibi Christe

The Sermon

P: CREDO IN UNUM DEUM

Patrem omnipotentem, factorem coeli et terrae, visibilium omnium, et invisibilium.

Et in unum dominum, Iesum Christum, Filium Dei unigenitum

Et ex patre natum ante omnia saecula.

Deum de Deo, lumen de lumine, Deum verum de Deo vero.

Genitum non factum, con-substantialem Patri: per quem omnia facta sunt.

Qui propter nos homines, et propter nostram salutem descendit de coelis.

Et incarnatus est de Spiritu Sancto ex Maria Virgine:

(bow) ET HOMO FACTUS EST.

Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est.

Et resurrexit tertia die, secundum Scripturas.

Et ascendit in caelum: sedet ad dexteram Patris.

Et iterum venturus est cum gloria, iudicare vivos et mortuos: cuius regni non erit finis.

Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit.

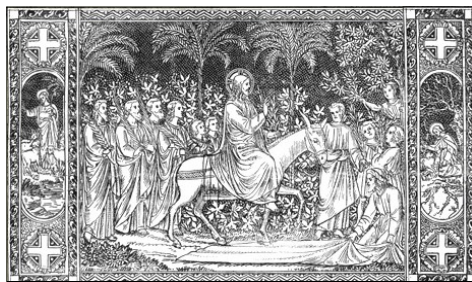
Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas

Et unam, sanctam, catholicam, et apostolicam Ecclesiam.

Confiteor unum baptisma in remissionem peccatorum.

Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Bidding Prayers



The Choir then sings Tomas de Vittoria's setting of the "Pueri Hebraeorum"

[The children of the Hebrews spread their garments in the way and cried out: Hosanna ...]

while the Priest prepares the Gifts and incenses the Altar (then)

P: Orate Fratres ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

C: Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque

nostram totiusque Ecclesiae suae sanctae

The Prayer over the Gifts

Per Unigeniti tui passionem placatio tua nobis, Domine, sit propinqua, quam, etsi nostris operibus non meremur; interveniente sacrificio singulari, tua percipiamus miseratione praeventi.

Lord, may the suffering and death of Jesus, your only Son, make us pleasing to you. Alone we can do nothing, but may this perfect sacrifice win us your mercy and love

P: Per Christum Dominum nostrum

C: Amen

P: Dominus vobiscum

C: Et cum spiritu tuo

P: Sursum Corda

C: Habemus ad Dominum

P: Gratias agamus Domino Deo nostro

C: Dignum et iustum est

The Preface of Passion Sunday

Vere dignum et iustum 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 detersit, at iustificationem nobis resurrectione comparavit. Quem caeli et terra, quem Angeli et Archangeli confitentur et proclamant, incessabili voce dicentes:

The choir sings:

Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth.
Pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.

Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Canon of the Mass II

(the priest may choose an alternative)

Te igitur, clementissime Pater, per Iesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas d haec dona, d haec munera, haec sancta sacrificia illibata, in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro Benedicto et Antistite nostro Vincent et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus. Memento, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est et nota

devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Iesu Christi: sed et beati Ioseph, eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio.

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: desique nostros in tua pace disponas, atque ab aeterna damnatione nos eripi et in electorum tuorum iubeas grege numerari.

Quam oblationem ✠✠ tu Deus, in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui, Domini nostri Iesu Christi.

Qui, pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad te Deum Patrem omnipotentem, tibi gratias agens benedixit, fregit, deditque discipulis suis, dicens:

ACCIPITE ET MANDUCATE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADETUR

Simili modo, postquam cenatum est, accipiens et hunc praeclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis dicens:

ACCIPITE ET BIBITE EX EO OMNES: HIC EST ENIM CALIX SANGUINIS MEI NOVI ET AETERNI TESTAMENTI, QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. HOC FACITE IN MEAM COMMEMORATIONEM.

P: Mysterium Fidei.

Mortem tu-am annunti-amus, Dó-mi-ne, et tu-am re-sur-recti-ónem confi-témur, do- nec vé-ni- as.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi, Filii tui, Domini nostri, tam beatae passionis, necnon et ab inferis resurrectionis, sed et in caelos gloriosae