

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.
 Per Christum Dominum nostrum.
 Amen.

*We who have been satisfied by receiving
 this sacred gift humbly pray Thee, O Lord,
 that as, by Thy Son's death, Thou hast
 made us hope for what we believe in, so
 also, by His resurrection Thou wouldst
 bring us to arrive at the destination to-
 wards which we are moving. Through
 Christ our Lord. Amen.*

*After the Postcommunion Prayer, throughout the season of Lent, the Celebrant blesses
 the people with another prayer, after the Deacon invites us to:*

Humiliate capita vestra Deo

Bow your heads to God

PRAYER OVER THE PEOPLE

Respice, quaesumus, Domine, super hanc
 familiam tuam, pro qua Dominus noster
 Jesus Christus non dubitavit manibus tradi
 nocentium, et crucis subire tormentum.
 Qui vivis et regnat in saecula saeculorum
 Amen.

*Look down, we beg Thee, O Lord, upon this
 Thy family, for whom our Lord Jesus Christ
 did not hesitate to be betrayed into the
 hands of wicked men, and endure the tor-
 ment of the Cross. Who lives and reigns for
 ever and ever. Amen*

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.**

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

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

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

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

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

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

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

(18th Cent. Tr. E Caswall Cong. Orat.

**You are reminded that Vespers and Benediction
 will be sung here at 7.30 p.m. tonight.
 PLEASE DO NOT REMOVE THIS BOOKLET**

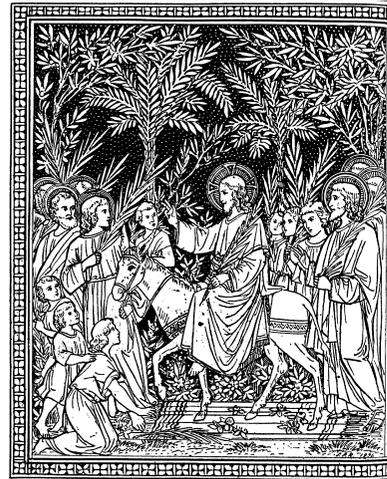
*All gather in the Cloister for the Blessing of the Palms:
 The following antiphon is sung by the Choir as the Sacred Ministers arrive:*

**"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 Mark: The
 procession follows the Gospel.*



D. Dominus Vobiscum **All: Et cum spiritu tuo**

D. Lectio Sancti Evangelii secundum Marcum

All: Gloria Tibi, Domine

*At that time, when they drew near to Jerusalem, to
 Beth'phage and Bethany, at the Mount of Olives,
 he sent two of his disciples, and said to them, "Go
 into the village opposite you, and immediately as
 you enter it you will find a colt tied, on which no
 one has ever sat; untie it and bring it. If any one
 says to you, `Why are you doing this?' say, `The
 Lord has need of it and will send it back here
 immediately.'" And they went away, and found a
 colt tied at the door out in the open street; and they
 untied it. And those who stood there said to them,
 "What are you doing, untying the colt?" And they
 told them what Jesus had said; and they let them go. And they brought the colt to Jesus,
 and threw their garments on it; and he sat upon it. And many spread their garments on
 the road, and others spread leafy branches which they had cut from the fields. And
 those who went before and those who followed cried out, "Hosanna! Blessed is he who
 comes in the name of the Lord! Blessed is the kingdom of our father David that is
 coming! Hosanna in the highest!"*

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

The Deacon sings: Procedamus in pace

We reply:

In nomine Christi. Amen

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

*During the procession of palms, the choir sings the following antiphons:
 Firstly to plainchant*

**"Pueri Hebraeorum portantes ramos oli-
 varum, obviaverunt Domino, clamantes et
 dicentes: Hosanna in excelsis."**

*"The children of the Hebrews, carrying
 olive branches welcomed Christ the Lord.
 Crying aloud: "Hosanna in the highest".*

Secondly, to a setting by Perez

“Gloria, laus et honor, tibi sit Rex Christe Redemptor. Cui puerile decus prompsit Hosanna pium” *Glory, praise and honour to Thee, O Christ, King and Redeemer: to whom the children joyfully poured their glad Hosannas!*

As the Procession enters the Church, 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:

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*

After the procession Mass commences with the incensation of the Altar as usual. The Celebrant then greets the people:

to which we reply as usual,

The Celebrant then sings the Collect of the Mass:

Dominus vobiscum
Et cum spiritu tuo

COLLECT

B Omnipotens sempiternus 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.

The liturgy of the word

The First reading is taken from the Prophet Isaiah:

C 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, nei-

Sanctus – Plainsong Mass XVII

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:

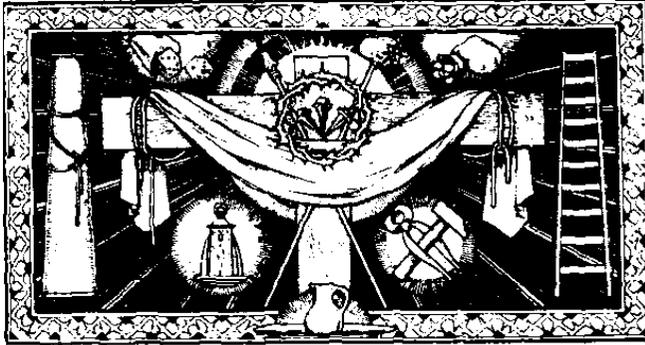
COMMUNION ANTIPHON

K 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 the motet "Adoramus te, Christe" by Giovanni Maria Nanino (1543-1607)

"We adore Thee, O Christ, and we bless Thee; because by Thy holy cross, Thou hast redeemed the world."

Sabbath, Joseph of Arimathe'a, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Mag'dalene and Mary the mother of Joses saw where he was laid.



There is no homily, but Mass continues with: **CREDO I** – see Mass Book page 25 or 26

During the Offertory the Choir sings the Motet: "**Improperium expectavit cor meum,**" by **Orlando di Lasso (1532—1594)**

"My heart expected reproach and misery; and I looked for one that might grieve with me, but there was none; I sought for one who might comfort me, and I found none. And they gave me gall for my food, and in my thirst they gave me 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 detersit, et justificationem nobis resurrectio 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.

ther 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. 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 God 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) *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.*

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.

E The Second Reading is taken from St. Paul's Epistle 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.

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.

F 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, who sing a setting by Tomás Luis de Victoria

G The Passion of our Lord Jesus Christ according to Mark.

At that time: It was now two days before the Passover and the feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth, and kill him; for they said,

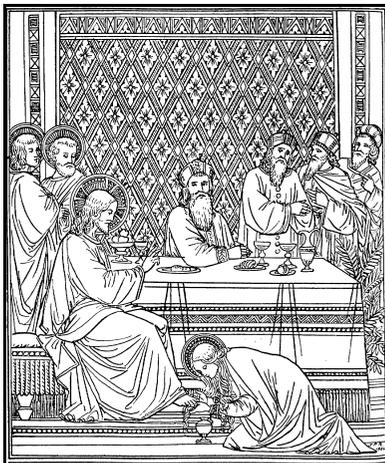
"Not during the feast, lest there be a tumult of the people."

And while he was at Bethany in the house of Simon the leper, as he sat at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. But there were some who said to themselves indignantly,

"Why was the ointment thus wasted? For this ointment might have been sold for more than three hundred denarii, and given to the poor."

And they reproached her. But Jesus said,

"Let her alone; why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me. She has done what she could; she has anointed my body beforehand for burying. And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her."



Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. And when they heard it they were glad, and promised to give him money. And he sought an opportunity to betray him. And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him,

"Where will you have us go and prepare for you to eat the Passover?"

And he sent two of his disciples, and said to them,

"Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the householder, 'The Teacher says, Where is my guest room, where I am to eat the Passover with my disciples?' And he will show you a large upper room furnished and ready; there prepare for us."

And the disciples set out and went to the city, and found it as he had told them; and they prepared the Passover. And when it was evening he came with the twelve. And as they were at table eating, Jesus said,

"Truly, I say to you, one of you will betray me, one who is eating with

out to crucify him. And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour, when they crucified him. And the inscription of the charge against him read, "The King of the Jews." And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads, and saying,

"Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!"

So also the chief priests mocked him to one another with the scribes, saying,

"He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe."

Those who were crucified with him also reviled him. And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice,

"E'lo-i, E'lo-i, la'ma sabachtha'ni?"

which means,

"My God, my God, why hast thou forsaken me?"

And some of the bystanders hearing it said,

"Behold, he is calling Eli'jah."

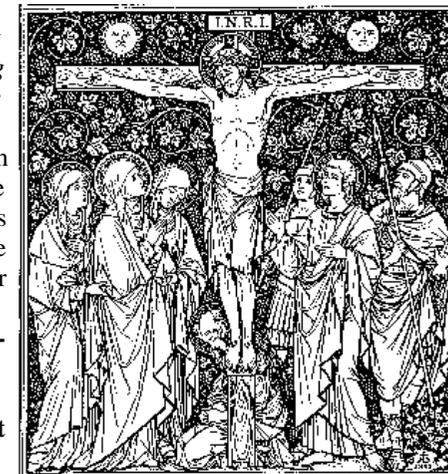
And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying,

"Wait, let us see whether Eli'jah will come to take him down."

And Jesus uttered a loud cry, and breathed his last. And the curtain of the temple was torn in two, from top to bottom. And when the centurion, who stood facing him, saw that he thus breathed his last, he said,

"Truly this man was the Son of God!"

There were also women looking on from afar, among whom were Mary Mag'dalene, and Mary the mother of James the younger and of Joses, and Salo'me, who, when he was in Galilee, followed him, and ministered to him; and also many other women who came up with him to Jerusalem. And when evening had come, since it was the day of Preparation, that is, the day before the



And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept. And as soon as it was morning the chief priests, with the elders and scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate. And Pilate asked him,

"Are you the King of the Jews?"

And he answered him,

"You have said so."

And the chief priests accused him of many things. And Pilate again asked him,

"Have you no answer to make? See how many charges they bring against you."

But Jesus made no further answer, so that Pilate wondered. Now at the feast he used to release for them one prisoner for whom they asked. And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barab'bas. And the crowd came up and began to ask Pilate to do as he was wont to do for them. And he answered them,

"Do you want me to release for you the King of the Jews?"

For he perceived that it was out of envy that the chief priests had delivered him up. But the chief priests stirred up the crowd to have him release for them Barab'bas instead. And Pilate again said to them,

"Then what shall I do with the man whom you call the King of the Jews?"

And they cried out again,

"Crucify him."

And Pilate said to them,

"Why, what evil has he done?"

But they shouted all the more,

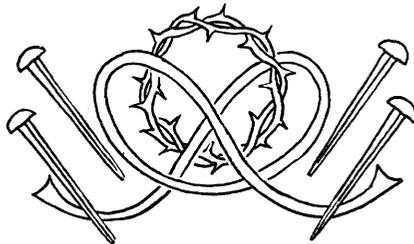
"Crucify him."

So Pilate, wishing to satisfy the crowd, released for them Barab'bas; and having scourged Jesus, he delivered him to be crucified. And the soldiers led him away inside the palace (that is, the praetorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him.

And they began to salute him,

"Hail, King of the Jews!"

And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him



me."

They began to be sorrowful, and to say to him one after another, *"Lord, is it I?"*

He said to them,

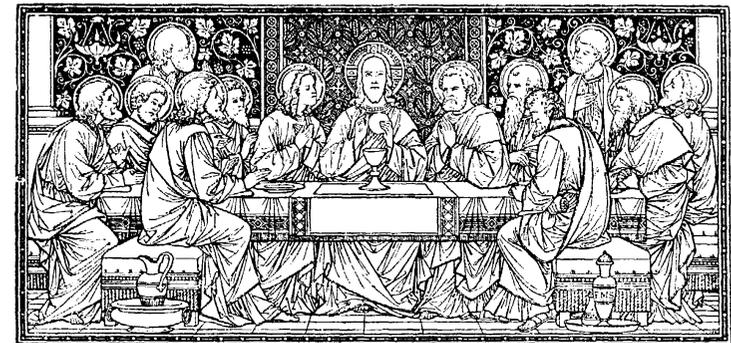
"It is one of the twelve, one who is dipping bread into the dish with me. For the Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born."

And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said,

"Take; this is my body."

And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them,

"This is my blood of the covenant, which is poured out for many. Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."



And when they had sung a hymn, they went out to the Mount of Olives. And Jesus said to them,

"You will all fall away; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee."

Peter said to him,

"Even though they all fall away, I will not."

And Jesus said to him,

"Truly, I say to you, this very night, before the cock crows twice, you will deny me three times."

But he said vehemently,

"If I must die with you, I will not deny you."

And they all said the same. And they went to a place which was called Gethsem'ane; and he said to his disciples,

"Sit here, while I pray."

And he took with him Peter and James and John, and began to be greatly

distressed and troubled. And he said to them,

"My soul is very sorrowful, even to death; remain here, and watch."

And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said,

"Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt."



And he came and found them sleeping, and he said to Peter,

"Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."

And again he went away and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. And he came the third time, and said to them,

"Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand."

And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign, saying,

"The one I shall kiss is the man; seize him and lead him away under guard."

And when he came, he went up to him at once, and said,

"Hail, Master!"

And he kissed him. And they laid hands on him and seized him. But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. And Jesus said to them,

"Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But let the scriptures be fulfilled."

And they all forsook him, and fled. And a young man followed him, with nothing but a linen cloth about his body; and they seized him, but he left the linen

cloth and ran away naked. And they led Jesus to the high priest; and all the chief priests and the elders and the scribes were assembled. And Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, and warming himself at the fire. Now the chief priests and the whole council sought testimony against Jesus to put him to death; but they found none. For many bore false witness against him, and their witness did not agree. And some stood up and bore false witness against him, saying,

"We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'"

Yet not even so did their testimony agree. And the high priest stood up in the midst, and asked Jesus,

"Have you no answer to make? What is it that these men testify against you?"

But he was silent and made no answer. Again the high priest asked him,

"Are you the Christ, the Son of the Blessed?"

And Jesus said,

"I am; and you will see the Son of man seated at the right hand of Power, and coming with the clouds of heaven."

And the high priest tore his garments, and said,

"Why do we still need witnesses? You have heard his blasphemy. What is your decision?"

And they all condemned him as deserving death. And some began to spit on him, and to cover his face, and to strike him, saying to him,

"Prophesy!"

And the guards received him with blows. And as Peter was below in the courtyard, one of the maids of the high priest came; and seeing Peter warming himself, she looked at him, and said,

"You also were with the Nazarene, Jesus."

But he denied it, saying,

"I neither know nor understand what you mean."

And he went out into the gateway. And the maid saw him, and began again to say to the bystanders,

"This man is one of them."

But again he denied it. And after a little while again the bystanders said to Peter,

"Certainly you are one of them; for you are a Galilean."

But he began to invoke a curse on himself and to swear,

"I do not know this man of whom you speak."

