

EPISTLE: PHILIPPIANS 2. 5-11

Fratres: Hoc enim sentite in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo: sed semetipsum exinanivit formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum: et donavit ille nomen, quod est super omne nomen: (*Here all genuflect*) ut in nomine Jesu omne genu flectatur cælestium, terrestrium et infernorum: et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

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

GRADUAL: PS. 72. 24. 1-3

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 peccatorum videns.

Thou hast 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 those of an upright heart! but my feet were almost moved, my steps had well-nigh slipped: because I was jealous of sinners, seeing the prosperity of sinners.

TRACT: PS. 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 nos-

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 Flight from Egypt is related. God's people, encamped under the shadow of the palm trees, near the twelve fountains where Moses promised them the manna, is a type of the Christian people, who, breaking off branches from the trees, bear witness that God's Son Jesus comes to deliver souls from sin, leading them to the baptismal font and nourishing them with the Manna of the Eucharist. Formerly, these sacraments were administered on Easter night.

The Church of Rome adopted this practice about the ninth century and added to it the rite of blessing those palms. After the blessing of Palms, which took place at Rome at St. Mary Major's, the procession set out for the station church of St. John Lateran. In this basilica, dedicated to St. Saviour, was celebrated the Palm Sunday Mass in which the account of our Lord's Passion is the predominating theme (*Gospel*). Christ's triumph was preceded by His humiliation "even to the death of the Cross" (*Epistle*). St. Paul lays particular emphasis on our Lord's voluntary humiliation which was the condition of His exaltation and our redemption. While His great reminder of what we owe to His sufferings, it should also teach us that only if we are "instructed by His patience" and the other lessons of the Passion may we "share in His resurrection" (*Collect*).

The general effect of the ceremony, with its Collect, Lesson, Gospel and Preface is not unlike that of the first part of a Mass. The blessing itself has a symbolic meaning which could not be better expressed than in the words of the *Preface* and prayers. The procession of Christians who, with palms in their hands, yearly throughout the world acclaim Christ's royal state, is made up of all the catechumens, public penitents and faithful whom the sacraments of Baptism, Eucharist and Penance will, at Easter, unite to this glorious Victor: "And we also, with fullness of faith, retaining this as done and signified, humbly beseech Thee, O Lord, holy Father, almighty eternal God, through the same Jesus Christ, our Lord, that in Him and through Him, whose members Thou hast pleased to make us, we may become victorious over the empire of death, and deserve to share in His glorious resurrection" (*3rd Prayer after*