

EVANGELIUM PASSIONIS ET MORTIS DOMINI SECUNDUM MATTHÆUM

Matthew 26, 36-75; 27, 1-60

The Gospel procession having taken place, the clerics assemble themselves on the Gospel side, facing liturgical north. The Passion Narrative is chanted, with *four* parts contributing: The Chronicler (symbolized by a letter 'C'), Christ (symbolized by a '✠'), a singular Synagogue part (symbolized by a 'S'), and a plural Synagogue part, known as the 'Turba', literally meaning 'crowd' (symbolized by a 'T'). The Chronicler begins the chanting of the Passion Narrative.

P ássi- o Dómi-ni nostri Ie-su Chris-ti se-cúndum Matthæ-um. In il-lo témpo-re: Ve-nit Ie-sus cum
dis-cí-pu-lis su- is in vil-lam, quæ dí-ci-tur Gethséma-ni et di-xit dis-cí-pu-lis su- is: ✠ Se- dé-te hic,
do-nec va-dam il-luc et o-rem **C**. Et assúmp-to Petro et du- ó-bus fí-li- is Ze-be-dæ-i, c-pit contri-stá-ri
et mæstus esse. Tunc a- it il-lis: ✠ Tri-stis est á-nima me- a usque ad mortem: sus-ti-né-te hic
et vi-gi-lá-te me-cum. **C**. Et progréssus pu-síl-lum, pró-ci-dit in fá-ci- em su- am o-rans, et di-cens: ✠
Pa- ter mi, si possí-bi- le est, trán-se- at a me ca-lix is-te. Ve-rúm-tamen non si-cut e-go vo-lo,
sed si-cut tu. **C**. Et ve-nit ad dis-cí-pu-los su- os, et invé-nit e- os dormi- éntes: et di-cit Petro:

✠ Sic non po-tu- í-stis u-na ho-ra vi-gi-lá-re me-cum? Vi-gi-lá-te, et o-rá-te ut non intré-tis in

tenta-ti- ó-nem. Spí-ri-tus qui-dem promptus est, ca-ro au-tem in- fíma. C.