

PALM SUNDAY

THE ORDER OF MASS

INTRODUCTORY RITES

OPENING HYMN

All Glory, Laud, and Honor

Refrain



All glo - ry, laud, and hon - or To you, Re-deem-er, King!



To whom the lips of chil - dren Made sweet ho - san - nas ring.

Verses



1. You are the King of Is - ra - el And Da - vid's roy - al Son,
2. The com - pa - ny of an - gels Are prais - ing you on high;
3. The peo - ple of the He - brews With palms be - fore you went;
4. To you, be - fore your pas - sion, They sang their hymns of praise.
5. Their prais - es you ac - cept - ed; Ac - cept the prayers we bring,

D.C.



Now in the Lord's Name com - ing, Our King and Bless - ed One.
 And we, with all cre - a - tion, In cho - rus make re - ply.
 Our praise and prayers and an - thems Be - fore you we pre - sent.
 To you, now high ex - alt - ed, Our mel - o - dy we raise.
 Great source of love and good - ness, Our Sav - ior and our King.

GREETING

■ In the name of the Father, and of the Son, and of the Holy Spirit.

■ Amen.

■ The Lord be with you.

■ And with your spirit.

PENITENTIAL ACT

■ Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

Then all recite together the formula of general confession:

■ I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The absolution by the Priest follows:

■ May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

■ Amen.

KYRIE

The Kyrie, eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.

PENITENTIAL ACT

Priest, deacon, or cantor, then all:



(Invocation) Ký - ri - e, e - lé - i - son.

Priest, deacon, or cantor, then all:



(Invocation) Chri - ste, e - lé - i - son.

Priest, deacon, or cantor, then all:



(Invocation) Ký - ri - e, e - lé - i - son.

Priest: May almighty God...everlasting life.

Assembly:



A - men.

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Music: *Holy Name of Jesus Mass*, Norah Duncan IV, © 2015, GIA Publications, Inc.

COLLECT

■ Almighty ever-living God,
who as an example of humility for the human race to follow
caused our Savior to take flesh and submit to the Cross,
graciously grant that we may heed his lesson of patient suffering
and so merit a share in his Resurrection.
Who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever

■ Amen.

FIRST READING

Isaiah 50:4-7

The Lord GOD has given me
a well-trained tongue,
that I might know how to speak to the weary
a word that will rouse them.

Morning after morning
he opens my ear that I may hear;
and I have not rebelled,
have not turned back.

I gave my back to those who beat me,
my cheeks to those who plucked my beard;
my face I did not shield
from buffets and spitting.

The Lord GOD is my help,
therefore I am not disgraced;
I have set my face like flint,
knowing that I shall not be put to shame.

■ The word of the Lord.

■ Thanks be to God.

RESPONSORIAL PSALM

Psalm 22:8-9, 17-18, 19-20, 23-24

R. (2a) My God, my God, why have you abandoned me?

All who see me scoff at me;
they mock me with parted lips, they wag their heads:
“He relied on the LORD; let him deliver him,
let him rescue him, if he loves him.” R.

R. (2a) My God, my God, why have you abandoned me?

Indeed, many dogs surround me,
a pack of evildoers closes in upon me;
They have pierced my hands and my feet;
I can count all my bones. R.

R. (2a) My God, my God, why have you abandoned me?

They divide my garments among them,
and for my vesture they cast lots.
But you, O LORD, be not far from me;
O my help, hasten to aid me. R.

R. (2a) My God, my God, why have you abandoned me?

I will proclaim your name to my brethren;
in the midst of the assembly I will praise you:
“You who fear the LORD, praise him;
all you descendants of Jacob, give glory to him;
revere him, all you descendants of Israel!” R.

R. (2a) My God, my God, why have you abandoned me?

SECOND READING

Philippians 2: 6-11

Christ Jesus, though he was in the form of God,
did not regard equality with God
something to be grasped.
Rather, he emptied himself,
taking the form of a slave,
coming in human likeness;
and found human in appearance,
he humbled himself,
becoming obedient to the point of death,
even death on a cross.
Because of this, God greatly exalted him
and bestowed on him the name
which is above every name,
that at the name of Jesus
every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess that
Jesus Christ is Lord,
to the glory of God the Father.

■ The word of the Lord.

■ Thanks be to God.



R. Praise to you, Lord Je - sus Christ, King of end - less glo - ry!

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Christ became obedient to the point of death,
even death on a cross.

Because of this, God greatly exalted him
and bestowed on him the name which is above every name. **R.** *(Philippians 2:8-9)*

- The Lord be with you.
- And with your spirit.
- A reading from the holy Gospel according to Mark.
- Glory to you, O Lord.

One of the Twelve, who was called Judas Iscariot,
went to the chief priests and said,
"What are you willing to give me
if I hand him over to you?"
They paid him thirty pieces of silver,
and from that time on he looked for an opportunity
to hand him over.

On the first day of the Feast of Unleavened Bread,
the disciples approached Jesus and said,
"Where do you want us to prepare
for you to eat the Passover?"
He said,
"Go into the city to a certain man and tell him,
'The teacher says, "My appointed time draws near;
in your house I shall celebrate the Passover with my disciples.'"
The disciples then did as Jesus had ordered,
and prepared the Passover.

When it was evening,
he reclined at table with the Twelve.
And while they were eating, he said,
"Amen, I say to you, one of you will betray me."
Deeply distressed at this,
they began to say to him one after another,
"Surely it is not I, Lord?"
He said in reply,
"He who has dipped his hand into the dish with me
is the one who will betray me.
The Son of Man indeed goes, as it is written of him,
but woe to that man by whom the Son of Man is betrayed.
It would be better for that man if he had never been born."
Then Judas, his betrayer, said in reply,
"Surely it is not I, Rabbi?"
He answered, "You have said so."

While they were eating,
Jesus took bread, said the blessing,

broke it, and giving it to his disciples said,
"Take and eat; this is my body."
Then he took a cup, gave thanks, and gave it to them, saying,
"Drink from it, all of you,
for this is my blood of the covenant,
which will be shed on behalf of many
for the forgiveness of sins.
I tell you, from now on I shall not drink this fruit of the vine
until the day when I drink it with you new
in the kingdom of my Father."
Then, after singing a hymn,
they went out to the Mount of Olives.

Then Jesus said to them,
"This night all of you will have your faith in me shaken,
for it is written:

*I will strike the shepherd,
and the sheep of the flock will be dispersed;*
but after I have been raised up,
I shall go before you to Galilee."

Peter said to him in reply,
"Though all may have their faith in you shaken,
mine will never be."

Jesus said to him,
"Amen, I say to you,
this very night before the cock crows,
you will deny me three times."

Peter said to him,
"Even though I should have to die with you,
I will not deny you."

And all the disciples spoke likewise.

Then Jesus came with them to a place called Gethsemane,
and he said to his disciples,

"Sit here while I go over there and pray."

He took along Peter and the two sons of Zebedee,
and began to feel sorrow and distress.

Then he said to them,

"My soul is sorrowful even to death.

Remain here and keep watch with me."

He advanced a little and fell prostrate in prayer, saying,

"My Father, if it is possible,

let this cup pass from me;

yet, not as I will, but as you will."

When he returned to his disciples he found them asleep.

He said to Peter,

"So you could not keep watch with me for one hour?

Watch and pray that you may not undergo the test.

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

Withdrawing a second time, he prayed again,

"My Father, if it is not possible that this cup pass without my drinking it, your will be done!"
Then he returned once more and found them asleep, for they could not keep their eyes open.
He left them and withdrew again and prayed a third time, saying the same thing again.
Then he returned to his disciples and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. Get up, let us go. Look, my betrayer is at hand."

While he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people.
His betrayer had arranged a sign with them, saying, "The man I shall kiss is the one; arrest him."
Immediately he went over to Jesus and said, "Hail, Rabbi!" and he kissed him.
Jesus answered him, "Friend, do what you have come for."
Then stepping forward they laid hands on Jesus and arrested him.
And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest's servant, cutting off his ear.
Then Jesus said to him, "Put your sword back into its sheath, for all who take the sword will perish by the sword. Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? But then how would the Scriptures be fulfilled which say that it must come to pass in this way?"
At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come to pass that the writings of the prophets may be fulfilled."
Then all the disciples left him and fled.

Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Peter was following him at a distance as far as the high priest's courtyard,

and going inside he sat down with the servants
to see the outcome.
The chief priests and the entire Sanhedrin
kept trying to obtain false testimony against Jesus
in order to put him to death,
but they found none,
though many false witnesses came forward.
Finally two came forward who stated,
"This man said, 'I can destroy the temple of God
and within three days rebuild it.'"
The high priest rose and addressed him,
"Have you no answer?
What are these men testifying against you?"
But Jesus was silent.
Then the high priest said to him,
"I order you to tell us under oath before the living God
whether you are the Christ, the Son of God."
Jesus said to him in reply,
"You have said so.
But I tell you:
From now on you will see 'the Son of Man
seated at the right hand of the Power'
and 'coming on the clouds of heaven.'"
Then the high priest tore his robes and said,
"He has blasphemed!
What further need have we of witnesses?
You have now heard the blasphemy;
what is your opinion?"
They said in reply,
"He deserves to die!"
Then they spat in his face and struck him,
while some slapped him, saying,
"Prophecy for us, Christ: who is it that struck you?"

Now Peter was sitting outside in the courtyard.
One of the maids came over to him and said,
"You too were with Jesus the Galilean."
But he denied it in front of everyone, saying,
"I do not know what you are talking about!"
As he went out to the gate, another girl saw him
and said to those who were there,
"This man was with Jesus the Nazorean."
Again he denied it with an oath,
"I do not know the man!"
A little later the bystanders came over and said to Peter,
"Surely you too are one of them;
even your speech gives you away."
At that he began to curse and to swear,
"I do not know the man."
And immediately a cock crowed.

Then Peter remembered the word that Jesus had spoken:
"Before the cock crows you will deny me three times."
He went out and began to weep bitterly.

When it was morning,
all the chief priests and the elders of the people
took counsel against Jesus to put him to death.
They bound him, led him away,
and handed him over to Pilate, the governor.

Then Judas, his betrayer, seeing that Jesus had been condemned,
deeply regretted what he had done.
He returned the thirty pieces of silver
to the chief priests and elders, saying,
"I have sinned in betraying innocent blood."
They said,
"What is that to us?
Look to it yourself."
Flinging the money into the temple,
he departed and went off and hanged himself.
The chief priests gathered up the money, but said,
"It is not lawful to deposit this in the temple treasury,
for it is the price of blood."
After consultation, they used it to buy the potter's field
as a burial place for foreigners.
That is why that field even today is called the Field of Blood.
Then was fulfilled what had been said through Jeremiah
the prophet,
*And they took the thirty pieces of silver,
the value of a man with a price on his head,
a price set by some of the Israelites,
and they paid it out for the potter's field
just as the Lord had commanded me.*

Now Jesus stood before the governor, and he questioned him,
"Are you the king of the Jews?"
Jesus said, "You say so."
And when he was accused by the chief priests and elders,
he made no answer.
Then Pilate said to him,
"Do you not hear how many things they are testifying against you?"
But he did not answer him one word,
so that the governor was greatly amazed.

Now on the occasion of the feast
the governor was accustomed to release to the crowd
one prisoner whom they wished.
And at that time they had a notorious prisoner called Barabbas.
So when they had assembled, Pilate said to them,
"Which one do you want me to release to you,

Barabbas, or Jesus called Christ?"
For he knew that it was out of envy
that they had handed him over.
While he was still seated on the bench,
his wife sent him a message,
"Have nothing to do with that righteous man.
I suffered much in a dream today because of him."
The chief priests and the elders persuaded the crowds
to ask for Barabbas but to destroy Jesus.
The governor said to them in reply,
"Which of the two do you want me to release to you?"
They answered, "Barabbas!"
Pilate said to them,
"Then what shall I do with Jesus called Christ?"
They all said,
"Let him be crucified!"
But he said,
"Why? What evil has he done?"
They only shouted the louder,
"Let him be crucified!"
When Pilate saw that he was not succeeding at all,
but that a riot was breaking out instead,
he took water and washed his hands in the sight of the crowd,
saying, "I am innocent of this man's blood.
Look to it yourselves."
And the whole people said in reply,
"His blood be upon us and upon our children."
Then he released Barabbas to them,
but after he had Jesus scourged,
he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the praetorium
and gathered the whole cohort around him.
They stripped off his clothes
and threw a scarlet military cloak about him.
Weaving a crown out of thorns, they placed it on his head,
and a reed in his right hand.
And kneeling before him, they mocked him, saying,
"Hail, King of the Jews!"
They spat upon him and took the reed
and kept striking him on the head.
And when they had mocked him,
they stripped him of the cloak,
dressed him in his own clothes,
and led him off to crucify him.

As they were going out, they met a Cyrenian named Simon;
this man they pressed into service
to carry his cross.

And when they came to a place called Golgotha
—which means Place of the Skull —,
they gave Jesus wine to drink mixed with gall.
But when he had tasted it, he refused to drink.
After they had crucified him,
they divided his garments by casting lots;
then they sat down and kept watch over him there.
And they placed over his head the written charge against him:
This is Jesus, the King of the Jews.
Two revolutionaries were crucified with him,
one on his right and the other on his left.
Those passing by reviled him, shaking their heads and saying,
"You who would destroy the temple and rebuild it in three days,
save yourself, if you are the Son of God,
and come down from the cross!"
Likewise the chief priests with the scribes and elders mocked him and said,
"He saved others; he cannot save himself.
So he is the king of Israel!
Let him come down from the cross now,
and we will believe in him.
He trusted in God;
let him deliver him now if he wants him.
For he said, 'I am the Son of God.'"
The revolutionaries who were crucified with him
also kept abusing him in the same way.

From noon onward, darkness came over the whole land
until three in the afternoon.
And about three o'clock Jesus cried out in a loud voice,
"Eli, Eli, lema sabachthani?"
which means, "My God, my God, why have you forsaken me?"
Some of the bystanders who heard it said,
"This one is calling for Elijah."
Immediately one of them ran to get a sponge;
he soaked it in wine, and putting it on a reed,
gave it to him to drink.
But the rest said,
"Wait, let us see if Elijah comes to save him."
But Jesus cried out again in a loud voice,
and gave up his spirit.

Here all kneel and pause for a short time.

And behold, the veil of the sanctuary
was torn in two from top to bottom.
The earth quaked, rocks were split, tombs were opened,
and the bodies of many saints who had fallen asleep were raised.
And coming forth from their tombs after his resurrection,
they entered the holy city and appeared to many.
The centurion and the men with him who were keeping watch over Jesus

feared greatly when they saw the earthquake
and all that was happening, and they said,
"Truly, this was the Son of God!"

There were many women there, looking on from a distance,
who had followed Jesus from Galilee, ministering to him.
Among them were Mary Magdalene and Mary the mother of James and Joseph,
and the mother of the sons of Zebedee.

When it was evening,
there came a rich man from Arimathea named Joseph,
who was himself a disciple of Jesus.
He went to Pilate and asked for the body of Jesus;
then Pilate ordered it to be handed over.
Taking the body, Joseph wrapped it in clean linen
and laid it in his new tomb that he had hewn in the rock.
Then he rolled a huge stone across the entrance to the tomb
and departed.
But Mary Magdalene and the other Mary
remained sitting there, facing the tomb.

The next day, the one following the day of preparation,
the chief priests and the Pharisees
gathered before Pilate and said,
"Sir, we remember that this impostor while still alive said,
'After three days I will be raised up.'
Give orders, then, that the grave be secured until the third day,
lest his disciples come and steal him and say to the people,
'He has been raised from the dead.'
This last imposture would be worse than the first."
Pilate said to them,
"The guard is yours;
go, secure it as best you can."
So they went and secured the tomb
by fixing a seal to the stone and setting the guard.

■ The Gospel of the Lord.

■ Praise to you, Lord Jesus Christ.

HOMILY

PROFESSION OF FAITH

■ I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

*At the words that follow,
up to and including and became man, all bow.*

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

PRAYER OF THE FAITHFUL

- ...**W**e pray to the Lord.
- ...**L**ord, hear our prayer.

LITURGY OF THE EUCHARIST

OFFERTORY HYMN

“Say the Name Medley”

“What Wondrous Love” (10 AM)

PRESENTATION AND PREPARATION OF THE GIFTS

■ Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

■ Blessed be God for ever.

■ Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

■ Blessed be God for ever.

■ Pray, brothers and sisters,
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

■ May the Lord accept the sacrifice at your hands
for the praise and glory of his name, for our good
and the good of all his holy Church.

PRAYER OVER THE OFFERINGS

■ Through the Passion of your Only Begotten Son, O Lord,
may our reconciliation with you be near at hand,
so that, though we do not merit it by our own deeds,
yet by this sacrifice made once for all,
we may feel already the effects of your mercy.
Through Christ our Lord.

■ Amen.

THE EUCHARISTIC PRAYER

■ The Lord be with you.

■ And with your spirit.

■ Lift up your hearts.

■ We lift them up to the Lord.

■ Let us give thanks to the Lord our God.

■ It is right and just.

■ It is truly right and just, our duty and our salvation...
And so, with all the Angels,
we praise you, as in joyful celebration we, too, acclaim:

HOLY, HOLY, HOLY

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is
he who comes in the name of the Lord. Ho - san - na in the high - est.

The image shows three staves of musical notation in treble clef. The first staff contains the melody for the first line of text. The second staff contains the melody for the second line of text. The third staff contains the melody for the third line of text. The notes are simple, mostly quarter and eighth notes, with some slurs and ties.

Text: *The Roman Missal*
Music: *The Roman Missal*
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■ ... **T**HE mystery of faith.

MEMORIAL ACCLAMATION B

When we eat this Bread and drink this Cup, we pro - claim
your Death, O Lord, un - til you come a - gain.

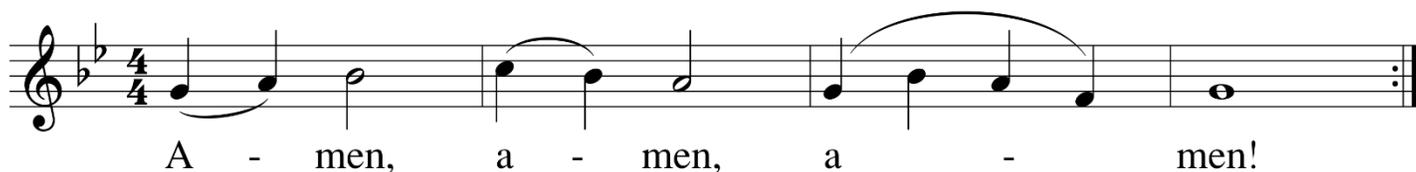
The image shows two staves of musical notation in treble clef. The first staff contains the melody for the first line of text. The second staff contains the melody for the second line of text. The notes are simple, mostly quarter and eighth notes, with some slurs and ties.

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The Eucharistic Prayer culminates and concludes when the Priest sings or says:

■ Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

AMEN

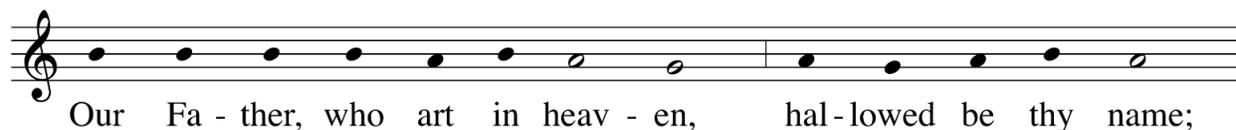


A - men, a - men, a - men!

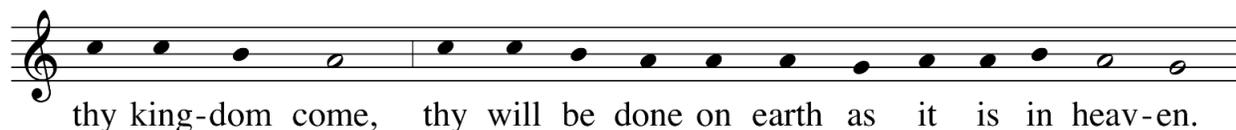
Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, GIA Publications, Inc.

The Priest invites all to join in the Lord's Prayer:

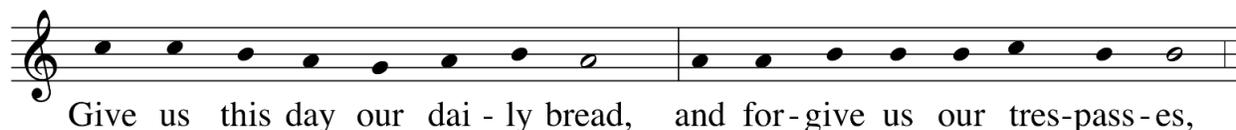
■ At the Savior's command and formed by divine teaching, we dare to say:



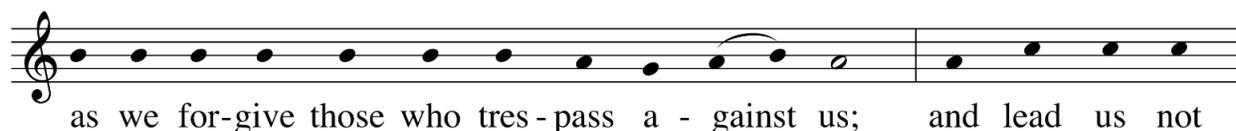
Our Fa - ther, who art in heav - en, hal - lowed be thy name;



thy king - dom come, thy will be done on earth as it is in heav - en.



Give us this day our dai - ly bread, and for - give us our tres - pass - es,

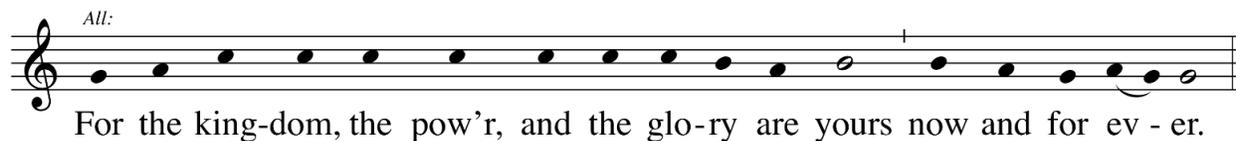


as we for - give those who tres - pass a - gainst us; and lead us not



in - to temp - ta - tion, but de - liv - er us from e - vil.

Priest: Deliver us, Lord...and the coming of our Savior, Jesus Christ.



All:
For the king - dom, the pow'r, and the glo - ry are yours now and for ev - er.

■ Lord Jesus Christ,
 who said to your Apostles:
 Peace I leave you, my peace I give you,
 look not on our sins,
 but on the faith of your Church,
 and graciously grant her peace and unity in accordance with your will.
 Who live and reign for ever and ever.

■ Amen.

■ The peace of the Lord be with you always

■ And with your spirit.

Then, if appropriate, the Deacon, or the Priest, adds:

■ Let us offer each other the sign of peace.

The people exchange a sign of peace, according to local custom.

LAMB OF GOD

The musical score is written on a single treble clef staff with a key signature of one flat (Bb). It consists of three lines of music. The first line is for the Cantor, starting in 3/4 time and ending in 4/4. The second line is for the Assembly, starting in 4/4 time and ending in 4/4. The third line is for the Assembly, starting in 4/4 time and ending in 4/4. The lyrics are: "Lamb of God, you take a-way the sins of the world, have mer - cy on us. world, grant us peace."

Cantor: Lamb of God, you take a-way the sins of the

Assembly: world, have mer - cy on us.

To repeat

Last time

world, grant us peace.

Music: *Mass of Creation*, Martyr Haugen, © 1984, 1985, GIA Publications, Inc.

The faithful kneel after the "Agnus Dei" unless the Diocesan Bishop determines otherwise.

COMMUNION

■ Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

■ Lord, I am not worthy
that you should enter under my roof, but only say the word
and my soul shall be healed.

COMMUNION SONGS

“Take and Eat”

“The Lion and The Lamb”

PRAYER AFTER COMMUNION

■ Nourished with these sacred gifts,
we humbly beseech you, O Lord,
that, just as through the death of your Son
you have brought us to hope for what we believe,
so by his Resurrection
you may lead us to where you call.
Through Christ our Lord.

■ Amen.

■ The Lord be with you.

■ And with your spirit.

■ May almighty God bless you,
the Father, and the Son, and the Holy Spirit.

■ Amen.

Jesus, Remember Me

Ostinato Refrain

Je - sus, re - mem - ber me when you come in - to your King - dom.
 Spanish: Je - sús, re - cuér - da - me cuan - do en - tres en tu Rei - no.
 Polish: Je - zu, w kró - les - twie Twym wspom - nij na swo - je - go słu - gę.

Je - sus, re - mem - ber me when you come in - to your King - dom.
 Je - sús, re - cuér - da - me, cuan - do en - tres en tu Rei - no.
 Je - zu, w kró - les - twie Twym wspom - nij na swo - je - go słu - gę.

Text: Luke 23:42; Taizé Community, 1981
 Tune: Jacques Berthier, 1923–1994
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