

The Masses of Holy Week
*according to the Roman Rite
before the reforms of Pius XII*

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Fribourg, 2018

PALM SUNDAY

The first day of this week is called Palm Sunday, to honor the triumphant entry of Jesus Christ into Jerusalem, when many of the Jews cut off branches from the trees, and strewed them in the way through which he was to pass. It is in memory of this triumph that the palms are blessed, distributed to the faithful, and carried by them in solemn procession. They hold them also in their hands while the history of the Passion is read out of St. Matthew's Gospel, to signify that they are to partake of the triumph of Jesus Christ by the virtue of his death and passion.

We may also observe, that Christ enters Jerusalem on the tenth day of the moon; when the Jews brought to their house (Exod. 12) the lambs that were to be killed and eaten on the Passover, in memory of their deliverance from the slavery of Egypt, and of their entrance into the Promised Land, by their miraculous passage over the Red Sea. Hence, in the procession of this day, the opening of the door of the church by knocking with the foot of the Cross, signifies not only the triumphant entry into Jerusalem, but also that the gates of the heavenly Jerusalem were opened for us by Christ, the true Paschal Lamb, dying on the Cross, to redeem us from the slavery of sin.

The Blessing of the Palms

¶ *In the blessing of the palms, the branches of the palm tree, olive tree, and other trees are intended to represent our Savior's victory over the prince of death, and the riches of his mercies; the palm branches being emblems of victory, and the olive branches of mercy.*

After the sprinkling of holy water, the palms are blessed as follows. The choir sings:

Hosánna filio David: benedíc-	Hosanna to the Son of David!
tus, qui venit in nómine Dómini.	Blessed is He that cometh in the
O Rex Israël: Hosánna in excélsis.	Name of the Lord. O King of Is-

ψ. Dóminus vobíscum.
 R̄. Et cum spírítu tuo.
 Orémus.

rael: Hosanna in the highest!
 ψ. The Lord be with you.
 R̄. And with thy spirit.
 Let us pray.

PRAYER

DEUS, quem diligere et amáre, justítia est, ineffábilis grátia tuæ in nobis dona múltiplica; et qui fecísti nos in morte Fílii tui speráre quæ crédimus; fac nos eódem resurgénte perveníre quo téndimus: Qui tecum.

O God, whom to love above all is righteousness, multiply in us the gifts of Thine ineffable grace: and since Thou hast given us in the death of Thy Son to hope for those things which we believe, grant us by the Resurrection of the same to attain the end to which we aspire. Who with Thee.

Lesson from the Book of Exodus.

Ex. 15, 27; 16, 1-7

IN those days the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the fleshpots and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you; let the people go forth and gather what is sufficient for every day; that I may prove them whether they will walk in My law or not. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning you shall see the glory of the Lord.

R̄. Collegérunt pontífices et

R̄. The chief priests and the

pharisæi concílium, et dixerunt: Quid fácimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum: * Et vénient Románi, et tollent nostrum locum et gentem.

ÿ. Unus autem ex illis, Cáiphás nómine, cum esset pón-tifex anni illíus, prophetávit dicens: Expedi-t vobis, ut unus moriátur homo pro pópulo, et non tota gens péreat. Ab illo ergo die cogitáverunt interficere eum, dicéntes. * Et vénient Románi.

Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him; * And the Romans will come, and take away our place and nation. ÿ. But one of them, called Caiphás, being the high priest that year, prophesied, saying: It is expedient for you that one man should die for the people, and that the whole nation perish not. From that day, therefore, they devised to put Him to death, saying: * And the Romans will come.

Another chant

℞. In monte Olivéti orávit ad Patrem: Pater, si fieri potest, tránseat a me calix iste. * Spíritus quidem promptus est, caro autem infirma: fiat volúntas tua. ÿ. Vigiláte et oráte, ut non intrétis in tentatió-nem. * Spíritus quidem.

℞. On mount Olivet He prayer to His Father: Father, if it may be, let this chalice pass from Me. * The spirit is indeed willing, but the flesh weak; Thy will be done. ÿ. Watch and pray, that ye enter not into temptation. * The spirit.

✠ Continuation of the holy Gospel according to St. Matthew.

Matth. 21, 1-9

AT that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did

as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way, and the multitudes that went before and that followed cried, saying: Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord.

The priest says:

ψ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

AUGE fidem in te sperántium, Deus, et súpplicum preces cleménter exáudi: véniat super nos múltiplex misericórdia tua: bene†dicántur et hi pálmites palmárum seu olivárum: et sicut in figúra Ecclésiæ multiplicásti Noë egrediéntem de arca, et Móysen exeúntem de Ægýpto cum filiis Israël: ita nos portántes palmas, et ramos olivárum, bonis áctibus occurrámus óbviám Christo: et per ipsum in gáudium introëámus ætérnum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus.

PER omnia sáecula sæculórum.

℞. Amen.

ψ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

ψ. Sursum corda.

℞. Habémus ad Dóminum.

ψ. Grátias agámus Dómino Deo nostro.

ψ. The Lord be with you.

℞. And with thy spirit.

Let us pray.

INCREASE, O God, the faith of them that hope in Thee, and in Thy mercy hear the prayers of Thy suppliant people; let Thy multiplied mercy descend upon us, and may these branches of palm (olive) trees be blessed; and as in a figure of Thy Church Thou didst multiply Noah going forth from the ark, and Moses going out of Egypt with the children of Israel, so may we go forth to meet Christ with good works, bearing palms and olive branches; and enter through Him into everlasting joy: Who with Thee and the Holy Ghost liveth and reigneth.

WORLD without end.

℞. Amen.

ψ. The Lord be with you.

℞. And with thy spirit.

ψ. Lift up your hearts.

℞. We have lifted them up to the Lord.

ψ. Let us give thanks to the Lord our God.

R̄. Dignum et justum est.

VERE dignum et justum est, æquum et salutâre, nos tibi semper, et ubique grâtiâs âgere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui gloriâris in consílio sanctórum tuórum, Tibi enim sérviant creatúre tuæ: qui a te solum auctórem et Deum cognóscunt, et omnis factúra tua te colláudat, et benedícunt te sancti tui. Quia illud magnum Unigéniti tui nomen coram régibus et potestátibus hujus sâculi líbera voce confiténtur. Cui assístunt Angeli et Archángeli, Throni et Dominatiónes: cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cóncinunt, sine fine dicéntes.

Sanctus, Sanctus, Sanctus.

ÿ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

PETIMUS, Dómine sancte, Pater omnípotens, ætérne Deus: ut hanc creatúram olívæ, quam ex ligni matéria prodíre jussísti, quamque colúmba rédiens ad arcam próprio pértulit ore, bene✠dicere, et sancti ✠ficâre dignéris: ut, quicúmque ex ea recéperint, accípiant sibi protectiÓNem ánimæ et córporis:

R̄. It is meet and just.

IT is truly meet and just, right and availing unto salvation, that we should always and in all places give thanks unto Thee, O Lord, Father almighty, everlasting God. Who dost glory in the assembly of Thy Saints. For Thy creatures serve Thee, because they acknowledge Thee as their only Creator and God; and Thy whole creation praiseth Thee, and Thy Saints bless Thee. For with free voice they confess that great Name of Thine only-begotten Son before the kings and powers of this world. Around whom the Angels and Archangels, the Thrones and Dominions stand; and with all the host of the heavenly army, sing the hymn of Thy glory, saying without ceasing:

Holy, Holy, Holy.

ÿ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

WE beseech Thee, O holy Lord, almighty Father, everlasting God, that Thou wouldst vouchsafe to bless and hallow this creature of the olive tree, which Thou didst cause to shoot out of the substance of the wood, and which the dove when returning to the ark brought in its mouth: that whosoever shall

fiátque, Dómine, nostræ salútis remédiū tuæ grátiae sacraméntum. Per Dóminum nostrum.

Orémus.

DEUS, qui dispérsa cóngregas, et congrogáta consérvas: qui pópulis, óbviā Jesu ramos portántibus benedixísti: béne †dic étiam hos ramos palmæ et olívæ, quos tui fámuli ad honórem nóminis tui fidéliter suscípiunt; ut, in quemcúmque locum introdúcti fúerint, tuam benedictiónem habitatóres loci illíus consequántur: et omni adversitáte effugáta, délixtera tua prótegat quos rédemit Jesus Christus Fílius tuus, Dóminus noster: Qui tecum.

Orémus.

DEUS, qui miro dispositiónis órđine, ex rebus étiam insensibílibus, dispensatióem nostræ salútis osténdere voluísti: da, quæsumus, ut devóta tuórum corda fidélium salúbriter intélligant, quid mýstice désignet in facto, quod hódie cælésti lúmine afflata, Redemptóri óbviā procédens, palmárum atque olivárum ramos vestígiis ejus turba

receive it may find protection of soul and body; and that it may be to us, O Lord, a saving remedy and the sacred sign of Thy grace. Through Jesus Christ.

Let us pray.

O God, who dost gather what is dispersed abroad, and preserve what is gathered together; who didst bless the people who went forth to meet Jesus, bearing branches of palms; bless likewise these branches of palm and olive, which Thy servants receive faithfully in honor of Thy Name; that into whatsoever place they shall be brought, those who dwell in that place may obtain Thy blessing, and all adversities being removed, Thy right hand may protect those who have been redeemed by our Lord Jesus Christ, Thy Son: Who livest.

Let us pray.

O God, who, by the wonderful order of Thy disposition, hast been pleased to manifest the dispensation of our salvation even from things insensible: grant, we beseech Thee, that the devout hearts of Thy faithful may understand to their benefit what is mystically signified by the fact that on this day the multitude, taught by a heavenly illumination, went forth to meet

substrávit. Palmárum ígitur rami de mortis príncipe triúmphos expéctant; súrculi vero olívarum spirituálem unctiónem advenísse quodámmodo clamant. Intelléxit enim jam tunc illa hóminum beáta multitúdo præfigurári: quia Redémptor noster humánis cóndolens misériis, pro totíus mundi vita cum mortis príncipe esset pugnatúrus, ac moriéndó triumphatúrus. Et ídeo tália óbsequens administrávit, quæ in illo, et triúmphos victóriæ, et misericórdiæ pinguédinem declarárent. Quod nos quoque plena fide, et factum et significátum retinéntes, te, Dómine sancte, Pater omnípotens, ætérne Deus, per eúndem Dóminum nostrum Jesum Christum suppliciter exorámus: ut in ipso, atque per ipsum, cuius nos membra fieri voluísti, de mortis império victóriam reportántes, ipsíus gloriósæ resurrectiónis partícipes esse mereámur: Qui tecum.

Orémus.

DEUS, qui, per olívæ ramum, pacem terris colúmbam nuntiáre jussísti:

their Redeemer, and strewed branches of palms and olive at His feet. The branches of palms, therefore, represent His triumphs over the prince of death; and the branches of olive proclaim, in a manner, the coming of a spiritual unction. For that pious multitude understood that these things were then prefigured; that our Redeemer, compassionating human miseries, was about to fight with the prince of death for the life of the whole world, and, by dying, to triumph. For which cause they dutifully ministered such things as signified in Him the triumphs of victory and the richness of mercy. And we also, with full faith, retaining this as done and signified, humbly beseech Thee, O holy Lord, Father almighty, everlasting God, through the same Jesus Christ our Lord, that in Him and through Him, whose members Thou hast been pleased to make us, we may become victorious over the empire of death, and may deserve to be partakers of His glorious Resurrection: Who livest and reignest.

Let us pray.

O God, who by an olive branch didst command the dove to proclaim peace to

præsta, quæsumus; ut hos olivæ ceterarúmque árborum ramos cælésti bene†dictione sanctífices: ut cuncto pópulo tuo proficiant ad salútem. Per Christum Dóminum nostrum.

Orémus.

BENE†DIC, quæsumus, Dómine, hos palmárum, seu olivárum ramos: et præsta; ut, quod pópulus tuus in tui veneratióne hodiérna die corporáliter agit, hoc spirituáliter summa devotióne perficiat, de hoste victóriam reportádo, et opus misericórdiæ summóperè diligéndo. Per Dóminum.

The priest sprinkles the palms with holy water, incenses them, and says:

ψ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

DEUS, qui Fílium tuum Jesum Christum Dóminum nostrum, pro salute nostra in hunc mundum misísti, ut se humiliáret ad nos et nos revocáret ad te: cui étiam, dum Jerúsalem veníret, ut adimpléret Scriptúras, credéntium populórum turba, fidelíssima devotióne, vestiménta sua cum ramis palmárum in via sternébant: præsta, quæsumus; ut illi fidei viam præparémus, de qua, remoto lápide offensiónis et petra scándali, fróndeant apud te ópera nostra justítiæ ramis:

the earth: hallow, we beseech Thee, by Thy heavenly blessing these branches of the olive and other trees; that they may profit all Thy people unto salvation. Through Christ our Lord.

Let us pray.

BLESS, we beseech Thee, O Lord, these branches of palm: and grant that what Thy people today bodily perform for Thy honor, they may perfect spiritually with the utmost devotion, by gaining the victory over the enemy, and ardently loving every work of mercy. Through Jesus Christ.

ψ. The Lord be with you.

℞. And with thy spirit.

Let us pray.

O God, who for our salvation didst send into this world Thy Son Jesus Christ our Lord, that He might humble Himself unto our state, and call us back to Thee; for whom also, as He entered into Jerusalem to fulfill the Scriptures, a multitude of faithful people, with zealous devotion, strewed their garments, with palm branches, in the way: grant, we beseech Thee, that we may prepare for Him the way of faith, from which the stone of offense and rock of scandal being

ut ejus vestigia sequi mereámur:
Qui tecum.

removed, our works may flourish before Thee with branches of justice, that so we may be found worthy to follow His footsteps: Who livest and reignest.

The palms having been blessed, they are distributed by the priest to the clergy, and to the laity. During the distribution, the following antiphons are sung:

ANTIPHON

Pueri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: Hosánna in excélsis.

The Hebrew children, bearing olive branches, went forth to meet the Lord, crying out, and saying, Hosanna in the highest.

ANTIPHON

Pueri Hebræórum vestiménta prosternébant in via et clamábant, dicéntes: Hosánna filio David: benedíctus, qui venit in nómine Dómini.

The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of God: blessed is He that cometh in the Name of the Lord.

Then the priest says:

ψ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

OMNIPOTENS sempitérne Deus, qui Dóminum nostrum Jesum Christum super pullum ásinæ sedére fecísti, et turbas populórum vestiménta, vel ramos árborum in via stérnere, et Hosánna decantáre in laudem ipsíus docuísti: da, quæsumus; ut illórum innocéntiam imitári póssimus, et eórum méritum cónsequi mereámur. Per eúndem.
℞. Amen.

ψ. The Lord be with you.

℞. And with thy spirit.

Let us pray.

ALMIGHTY and everlasting God, who didst ordain that our Lord Jesus Christ should sit upon the foal of an ass, and didst teach the multitude to spread their garments or branches of trees in the way and to sing Hosanna to His praise: grant, we beseech Thee, that we may be able to imitate their innocence and deserve to partake of their merit. Through the same.
℞. Amen.

The Procession

Next follows the procession. First the priest puts incense in the thurible, and the deacon, turning towards the people, says:

Procedámus in pace.

Let us go in peace.

℞. In nómine Christi. Amen.

℞. In the name of Christ. Amen.

The thurifer walks first, then the subdeacon with the cross, between two acolytes with their candles; next the clergy in order, and last of all the priest with the deacon at his left, all bearing palms in their hands. During the procession, the following antiphons are sung:

ANTIPHON

Cum appropinquáret Dóminus Jerosólymam, misit duos ex discíplis suis, dicens: Ite in castéllum, quod contra vos est: et inveniétis pullum ásinæ alligátum, super quem nullus hóminum sedit: sólvite et addúcite mihi. Si quis vos interrogáverit, dícite: Opus Dómino est. Solvéntes adduxérunt ad Jesum: et imposuérunt illi vestiménta sua, et sedit super eum: alii expandébant vestiménta sua in via: alii ramos de arbóribus sternébant: et qui sequebántur, clamábant: Hosánna, benedíctus, qui venit in nómine Dómini: benedíctum regnum patris nostri David: Hosánna in excélsis: miserére nobis, fili David.

When our Lord drew nigh to Jerusalem, He sent two of His disciples, saying: Go ye into the village over against you; and you shall find an ass's colt tied, on which no man hath sat: loose it, and bring it to Me. If any man shall question you, say: The Lord hath need of it. They loosed it and brought it to Jesus, and laid their garments upon it, and He seated Himself on it; some spread their garments in the way; others strewed branches from the trees; and those who followed cried out: Hosanna! Blessed is He that cometh in the Name of the Lord; blessed be the reign of our father David! Hosanna in the highest! O Son of David, have mercy on us!

ANOTHER ANTIPHON

Cum audísset pópulus, quia Jesus venit Jerosólymam, acceperunt ramos palmárum: et ex-

When the people heard that Jesus was coming to Jerusalem, they took palm branches, and

ierunt ei obviam, et clamabant pueri, dicentes: Hic est, qui venturus est in salutem populi. Hic est salus nostra et redemptio Israël. Quantus est iste, cui Throni et Dominationes occurrunt! Noli timere, filia Sion: ecce, Rex tuus venit tibi, sedens super pullum asinae, sicut scriptum est, Salve, Rex, fabricator mundi, qui venisti redimere nos.

went forth to meet Him; and the children cried out, saying: This is He that is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is He whom the Thrones and Dominions go forth to meet! Fear not, O daughter of Sion; behold thy King cometh to thee sitting on an ass's colt, as it is written. Hail, O King, Creator of the world, who art come to redeem us!

ANOTHER ANTIPHON

Ante sex dies solémnis Paschæ, quando venit Dóminus in civitatem Jerúsalem, occurrerunt ei pueri: et in manibus portabant ramos palmárum, et clamabant voce magna, dicentes: Hosánna in excélsis: benedíctus, qui venísti in multítudine misericórdiæ tuæ: Hosánna in excélsis.

Six days before the solemn feast of the Passover, when our Lord came into the city of Jerusalem, the children met Him: and in their hands they carried palm branches, and they cried out with a loud voice, saying: Hosanna in the highest! Blessed art Thou who art come in the multitude of Thy mercy. Hosanna in the highest!

ANOTHER ANTIPHON

Occurrunt turbæ cum flóribus et palmis Redemptóri obviam: et victóri triumphánti digna dant obséquia: Fílium Dei ore gentes prædicant: et in laudem Christi voces tonant per núbila: Hosánna in excélsis.

The multitude goeth forth to meet our Redeemer with flowers and palms, and payeth the homage due to a triumphant Conqueror: the Gentiles proclaim the Son of God; and their voices thunder through the skies in praise of Christ: Hosanna in the highest!

ANOTHER ANTIPHON

Cum Angelis et púeris fidéles
inveniántur, triumphatóri mortis
damántes: Hosánna in excélsis.

Let the faithful join with the
Angels and children, singing to
the Conqueror of death: Hosanna
in the highest!

ANOTHER ANTIPHON

Turba multa, quæ convénerat
ad diem festum, clamábat
Dómino: Benedíctus, qui venit
in nómine Dómini: Hosánna in
excélsis.

A great multitude that was met
together at the festival cried out
to the Lord: Blessed is He that
cometh in the Name of the Lord:
Hosanna in the Highest!

At the return of the procession, two or four singers go into the church and, shutting the door, sing the first two verses Glória, laus which are repeated by the priest and the others outside the church.

Glória, laus et honor tibi sit,
Rex Christe, Redémptor: Cui
puerile decus prompsit Hosánna
pium.

Glory, praise and honor
to Thee, O King Christ, the
Redeemer: to whom children
poured their glad and sweet
hosanna's song.

Israël es tu Rex, Dávidis et
ínclita proles: Nómine qui in
Dómini, Rex benedícte, venis.

Hail, King of Israel! David's
Son of royal fame! Who comest in
the Name of the Lord, O Blessed
King.

Glória, laus.

Coetus in excélsis te laudat
cáelicus omnis, Et mortális homo,
et cuncta creáta simul.

The Angel host laud Thee on
high, On earth mankind, with all
created things.

Glória, laus.

Plebs Hebréa tibi cum palmis
óbvia venit: Cum prece, voto,
hymnis, ádsumus ecce tibi.

With palms the Jews went
forth to meet Thee. We greet
Thee now with prayers and
hymns.

Glória, laus.

Hí tibi passúro solvébant
múnia laudis: Nos tibi regnánti
pángimus ecce melos.

On Thy way to die, they
crowned Thee with praise; We
raise our song to Thee, now King

Glória, laus.

Hi placuere tibi, placeat
devotio nostra: Rex bone, Rex
clemens, cui bona cuncta placent.

on high.

Their poor homage pleased
Thee, O gracious King! O
clement King, accept too ours,
the best that we can bring.

*After this, the subdeacon knocks at the door with the foot
of the cross, which is opened, and the procession goes into the
church singing:*

℞. Ingrediēte Dómino in
sanctam civitátem, Hebræórum
púeri resurrectiōnem vitæ
pronuntiántes, * Cum ramis
palmárum: Hosánna, clamábant,
in excélsis. ⁊. Cum audisset
pópulus, quod Jesus veníret
Jerosólymam, exiérunt óbviám
ei. * Cum ramis palmárum.

℞. As our Lord entered the
holy city, the Hebrew children,
declaring the resurrection of life,
* With palm branches, cried out:
Hosanna in the highest. ⁊. When
the people heard that Jesus was
coming to Jerusalem, they went
forth to meet Him: * With palm
branches.

The Mass

Station at St. John Lateran

INTROIT *Ps. 21, 20 and 22*

DOMINE, ne longe fácias
auxílium tuum a me, ad
defensiōnem meam áspice: líbera
me de ore leonis, et a córnibus
unicórnium humilitátem
meam. *Ps. ibid., 2* Deus, Deus
meus, réspice in me: quare me
dereliquísti? longe a salúte mea
verba delictórum meórum.

O Lord, be not far from me; O
my help, hasten to aid me.
Save me from the lion's mouth;
form the horns of the wild bulls,
my wretched life. *Ps.* My God, my
God, look upon me, why have
You forsaken me? Far from my
salvation are the words of my
sins.

COLLECT

OMNIPOTENS sempitérne
Deus, qui humano géneri,
ad imitándum humilitátis

ALMIGHTY, eternal God, Who,
to provide mankind an ex-
ample of humility for it to imitate,

exemplum, Salvatorem nostrum
carnem sumere et crucem
subire fecisti: concede propitius;
ut et patientiæ ipsius habere
documenta, et resurrectionis
consortia mereamur. Per
eundem Dominum nostrum.

willed that the Savior should as-
sume our flesh and suffer death
upon the Cross, mercifully grant
that we may be found worthy of
the lesson of His endurance and
the fellowship of His resurrec-
tion. Through the same.

Lesson from the letter of St. Paul to the Philippians.

Philippians 2, 5-11

BRETHREN: Have this in mind in you which was also in Christ Jesus,
Who, though He was by nature God, did not consider being
equal to God a thing to be clung to, but emptied Himself, taking the
nature of a slave and being made like unto men. And appearing in
the form of man, He humbled Himself, becoming obedient to death,
even to death on a cross. Therefore God also has exalted Him and
has bestowed upon Him the Name that is above every name, (*Here
kneel*) so that at the Name of Jesus every knee should bend of those in
heaven, on earth and under the earth and every tongue should confess
that the Lord Jesus Christ is in the glory of God the Father.

GRADUAL *Ps. 72, 24 and 1-3*

Tenuisti manum dexteram
meam: et in voluntate tua
deduxisti me: et cum gloria
assumpsisti me. *ψ.* Quam bonus
Israël Deus rectis corde! mei
autem pæne moti sunt pedes:
pæne effusi sunt gressus mei:
quia zelavi in peccatoribus,
pacem peccatorum videns.

You have hold of my right
hand; with Your counsel You
guide me; and in the end You
will receive me in glory. *ψ.* How
good God is to Israel, to those
who are clean of heart! But, as
for me, I almost lost my balance;
my feet all but slipped, because
I was envious of sinners when I
saw them prosper though they
were wicked.

TRACT *Ps. 21, 2-9, 18, 19, 22, 24, 32*

Deus, Deus meus, respice
in me: quare me dereliquisti?
ψ. Longe a salute mea verba
delictorum meorum. *ψ.* Deus

My God, my God, look upon
me: why have You forsaken me?
ψ. Far from my salvation, are the
words of my sins. *ψ.* O my God,

meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. *ψ*. Tu autem in sancto hábitas, laus Israël. *ψ*. In te speravérunt patres nostri: speravérunt, et liberásti eos. *ψ*. Ad te clamavérunt, et salvi facti sunt: in te speravérunt, et non sunt confusi. *ψ*. Ego autem sum vermis, et non homo: oppróbrium hóminum et abiéctio plebis. *ψ*. Omnes, qui vidébant me, aspernabántur me: locúti sunt lábiis et movérunt caput. *ψ*. Sperávit in Dómino, erípiat eum: salvum fáciat eum, quóniam vult eum. *ψ*. Ipsi vero consideravérunt et conspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam misérunt mortem. *ψ*. Líbera me de ore leónis: et a córnibus unicórnium humilitátem meam. *ψ*. Qui tímétis Dóminum, laudáte eum: univérsum semen Iacob, magnificáte eum. *ψ*. Annuntiábitur Dómino generátio ventúra: et annuntiábunt cæli iustítiam eius. *ψ*. Pópulo, qui nascétur, quem fecit Dóminus.

I cry out by day and You answer not; by night, and there is no relief. *ψ*. But You are enthroned in the holy place, O glory of Israel! *ψ*. In You our fathers trusted; they trusted and You delivered them. *ψ*. To You they cried, and they escaped; in You they trusted, and they were not put to shame. *ψ*. But I am a worm, not a man; the scorn of men, despised by the people. *ψ*. All who see me, scoff at me; they mock me with parted lips, they wag their heads. *ψ*. He relied on the Lord; let Him deliver him, let Him rescue him, if He loves him. *ψ*. But they look on and gloat over me; they divide my garments among them, and for my vesture they cast lots. *ψ*. Save me from the lion's mouth; from the horns of the wild bulls, my wretched life. *ψ*. You who fear the Lord, praise Him: all you descendants of Jacob, give glory to Him. *ψ*. There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. *ψ*. To a people that shall be born, which the Lord has made.

All hold the palms in their hands during the reading of the Passion.

The Passion of Our Lord Jesus Christ according to St. Matthew.

Matthew 26, 1-75; 27, 1-66

AT that time Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests

and ancients of the people, into the court of the high priest, who was called Caiphas; and they consulted together, that by subtlety they might apprehend Jesus, and put Him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment and poured it on His head as He was at table. And the disciples seeing it had indignation, saying: To what purpose is this waste? For this might have been sold for much and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon Me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon My Body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and he said to them: What will you give me; and I will deliver Him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.

And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The master saith, My time is near at hand, with thee I make the pasch with My disciples. And the disciples did as Jesus appointed to them; and they prepared the pasch. But when it was evening, He sat down with His twelve disciples; and whilst they were eating, He said: Amen I say to you that one of you is about to betray Me. And they, being very much troubled, began every one to say: Is it I, Lord? But He answering, said: He that dippeth his hand with Me in the dish, he shall betray Me. The Son of Man indeed goeth, as it is written of Him; but woe to that man by whom the Son of Man shall be betrayed; it were better for him, if that man had not been born. And Judas that betrayed Him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it.

And whilst they were at supper, Jesus took bread, and blessed and broke and gave to His disciples, and said: Take ye and eat; this is My Body. And taking the chalice, He gave thanks and gave to them, saying: Drink ye all of this. For this is My testament, which shall be shed for

many unto the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of My Father. And a hymn being said, they went out unto Mount Olivet. Then Jesus saith to them: All you shall be scandalized in Me this night; for it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed; but after I shall be risen again, I will go before you into Galilee. And Peter, answering, said to Him: Although all shall be scandalized in Thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night, before the cock crow, thou wilt deny Me thrice. Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner said all the disciples.

Then Jesus came with them into a country place which is called Gethsemani; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep. And He saith to Peter: What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping, for their eyes were heavy. And leaving them, He went again and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them: Sleep ye now and take your rest; behold, the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray Me.

As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He; hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held Him. And behold

one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the temple, and you laid not hands on Me. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus led Him to Caiphias the high priest, where the scribes and the ancients were assembled.

And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found none, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death. Then they did spit in His face and buffeted Him; and others struck His face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied it before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied it with an oath: I know not the man. And after a little

while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the words of Jesus which He had said: before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death.

And they brought Him bound, and delivered Him to Pontius Pilate the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? And He answered to him never a word, so that the governor wondered exceedingly.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you: Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of

Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whither will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They all call: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children.

Then he released to them Barabbas, and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him. And plating a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, King of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon; him they forced to take up His cross.

And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave Him wine to drink mingled with gall; and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon my vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves; one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thine own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save; if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if

He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. Now from the sixth hour there was a darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice, saying: Eli, Eli, lamma sabacthani? That is: My God, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost.

Here all kneel and pause for a while.

And behold the veil of the temple was rent in two from top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way. And there was Mary Magdalen and the other Mary, sitting over against the sepulchre.

The deacon of the mass says the Munda cor and asks for the blessing of the priest, before singing the end of the Passion.

AND the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while He was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day, lest perhaps His disciples come and steal

Him away and say to the people: He is risen; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know. And they departing, make the sepulchre sure, sealing the stone and setting guards.

Creed.

OFFERTORY *Ps. 68, 21-22*

Impropérium exspectávit cor meum et misériam: et sustínui, qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Insult has broken my heart, and I am weak; I looked for sympathy, but there was none; for comforters, and I found none. Rather they put gall in My food and in My thirst they gave Me vinegar to drink.

SECRET

CONCEDE, quæsumus, Dómine: ut óculis tuæ majestátis munus oblátum, et grátiam nobis devotionis obtíneat, et efféctum beátæ perennitátis acquirat. Per Dóminum nostrum.

GRANT, we beseech Thee, almighty God, that the gift offered in the sight of Thy majesty may obtain for us the grace of reverent devotion and assure us eternal happiness. Through Jesus Christ.

PREFACE OF THE HOLY CROSS

PER omnia sæcula sæculórum.
℞. Amen.

ψ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

ψ. Sursum corda.

℞. Habémus ad Dóminum.

ψ. Grátias agámus Dómino Deo nostro.

℞. Dignum et justum est.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater

WORLD without end.
℞. Amen.

ψ. The Lord be with you.

℞. And with thy spirit.

ψ. Lift up your hearts.

℞. We have lifted them up to the Lord.

ψ. Let us give thanks to the Lord our God.

℞. It is meet and just.

IT is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto

omnípotens, ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominationés, tremunt Potestátes. Cæli cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítteri júbeas deprecámur, súpplíci confessióne dicentes.

Sanctus, Sanctus, Sanctus.

COMMUNION

Pater, si non potest hic calix transíre, nisi bibam illum: fiat volúntas tua.

POSTCOMMUNION

PER hujus, Dómine, operatió-
nem mystérii : et vítia no-
stra purgéntur, et justa desidéria
compleántur. Per Dóminum no-
strum.

Thee, O holy Lord, Father almighty, everlasting God; Who didst establish the salvation of mankind on the tree of the Cross; that whence death came, thence also life might arise again, and that he, who overcame by the tree, by the tree also might be overcome: Through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The Heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee that Thou mayest bid our voices also to be admitted while we say with lowly praise:

Holy, Holy, Holy.

Matth. 26, 42

Father, if this cup cannot pass away, unless I drink it, Thy will be done.

BY the working of this sacred rite, O Lord, may our sins be erased and our just desires fulfilled. Through Jesus Christ.

MAUNDY THURSDAY

The Missal and Breviary call this day Feria quinta in Coena Domini; that is, the Thursday of the Lord's Supper, being the day when our Lord, at his last supper, instituted the Sacrament of the Eucharist. It's called Maundy Thursday, from the ceremony of the washing of the feet, called the Mandatum, which is the first antiphon sung during the ceremony.

At the Mass

Station at St. John Lateran

¶ *The Mass on this day differs from the rest of the Office. That of the Holy Eucharist is celebrated, a subject, therefore, of joy and thanksgiving, expressed by the ringing of bells and the white color of the vestments and ornaments of the altar. For, though the Church is wholly taken up during this week with the passion of Christ, and for that reason has appointed the feast of Corpus Christi as a day of thanksgiving for the institution of that Sacrament, yet she could not refrain from some expressions of her joy and gratitude on the very day when our Lord was pleased to give us so wonderful a pledge of his love. But after the Glória in excélsis the bells are silent during the remainder of this day, all Good Friday and Holy Saturday, until the recurrence of the same angelic hymn. This is to honor the wonderful silence of our Savior during his passion, and to express the astonishment and mourning of the Church for the death of her Spouse.*

INTROIT *Gal. 6, 14*

Nos autem gloriári opórtet,
in cruce Dómini nostri
Jesu Christi: in quo est salus,
vita, et resurréctio nostra: per
quem salváti et liberáti sumus.
Ps. 66, 2 Deus misereátur nostri,

BUT it behooves us to glory in
the cross of Our Lord Jesus
Christ: in Whom is our salvation,
life, and resurrection; by whom
we are saved and delivered. *Ps.*
May God have mercy on us, and

et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem. bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us.

The bells are rung during the Glória in excélsis, but no more till Holy Saturday.

COLLECT

DEUS, a quo et Judas reátus sui pœnam, et confessiõnis suæ latro præmium sumpsit, concède nobis tuæ propitiatiõnis efféctum: ut, sicut in passiõne sua Jesus Christus Dóminus noster, dívèrsa utrísque ín-tulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiõnis suæ grátiam largiátur: Qui tecum.

O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession: grant unto us the full fruit of Thy clemency; that even as in His Passion, our Lord Jesus Christ gave to each a retribution according to his merits, so having taken away our old sins, He may bestow upon us the grace of His Resurrection: Who with Thee liveth.

Lesson from the letter of blessed Paul the Apostle to the Corinthians.

1 Corinthians 11, 20-32

BRETHREN: When you come therefore into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: This is My Body, which shall be delivered for you. This do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My Blood. This do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and the Blood of

the Lord. But let a man prove himself; and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Body of the Lord. Therefore are there many infirm and weak among you: and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

GRADUAL *Philipp. 2, 8-9*

<p>Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. <i>ψ</i>. Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.</p>	<p>Christ became obedient for us unto death, even to the death of the cross. <i>ψ</i>. For which cause God also exalted Him and hath given Him a Name which is above all names.</p>
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✠ Continuation of the holy Gospel according to St. John.

John 13, 1-15

BEFORE the festival-day of the Pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father, having loved His own who were in the world, He loved them unto the end. And when supper was done the devil having now put into the heart of Judas, the son of Simon the Iscariot, to betray Him, knowing that the Father had given Him all things into His hands and that He came from God and goeth to God: He riseth from supper and layeth aside His garments and, having taken a towel, girded Himself. After that, He putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered and said to him: What I do, thou knowest not now: but thou shalt know hereafter. Peter saith to Him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him; therefore He said: You are not all clean. Then after He had washed their feet and taken His garments, being set down again, He said to them: Know you what I have done to you? You call

Me Master and Lord. And you say well; for so I am. If then I being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

Creed.

OFFERTORY *Ps. 117, 16 and 17*

Déxtera Dómini fecit virtútem,
déktera Dómini exaltávit me: non
móriar, sed vivam, et narrábo
ópera Dómini.

The right hand of the Lord
hath wrought strength: the right
hand of the Lord hath exalted me.
I shall not die, but live, and shall
declare the works of the Lord.

SECRET

IPSE tibi, quæsumus, Dómine
sancte, Pater omnípotens,
ætérne Deus, sacrificium no-
strum reddat accéptum, qui
discípulis suis in sui comme-
moratióne hoc fieri hodiérna
traditióne monstrávit, Jesus
Christus, Fílius tuus, Dóminus
noster: Qui tecum vivit et
regnat.

WE beseech Thee, O holy
Lord, Father almighty,
everlasting God, that He Himself
may render our Sacrifice
acceptable to Thee, Who, by
the tradition of today, taught
His disciples to do this in
remembrance of Him, Jesus
Christ, Thy Son, our Lord, Who
livest and reignest

PREFACE OF THE HOLY CROSS

PER omnia sæcula sæculórum.
R. Amen.

ψ. Dóminus vobíscum.

R. Et cum spírítu tuo.

ψ. Sursum corda.

R. Habémus ad Dóminum.

ψ. Grátias agámus Dómino
Deo nostro.

R. Dignum et justum est.

VERE dignum et justum est,
æquum et salutáre, nos
tibi semper, et ubíque grátias

WORLD without end.
R. Amen.

ψ. The Lord be with you.

R. And with thy spirit.

ψ. Lift up your hearts.

R. We have lifted them up to
the Lord.

ψ. Let us give thanks to the
Lord our God.

R. It is meet and just.

IT is truly meet and just, right
and for our salvation, that
we should at all times, and in

ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominationés, tremunt Potestátes. Cæli cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte júbeas deprecámur, súpplici confessióne dicentes.

Sanctus, Sanctus, Sanctus.

all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God; Who didst establish the salvation of mankind on the tree of the Cross; that whence death came, thence also life might arise again, and that he, who overcame by the tree, by the tree also might be overcome: Through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The Heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee that Thou mayest bid our voices also to be admitted while we say with lowly praise:

Holy, Holy, Holy.

On this day the priest consecrates two Hosts, reserving one for the next day, when there is no consecration.

DURING THE ACTION

COMMUNICANTES, et diem sacratíssimum celebrátes, quo Dóminus noster Jesus Christus pro nobis est tráditus: sed et memóriam venerátes in primis glorióse semper Vírginis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ,

COMMUNICATING and celebrating the most sacred day in which our Lord Jesus Christ was betrayed for us: and also honoring in the first place the memory of the glorious and ever Virgin Mary, mother of the same God and Lord Jesus Christ: and of the blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas,

Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniámur auxilió. Per eúndem Christum Dóminum nostrum. Amen.

James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, through whose merits and prayers, grant that we may in all things be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Holding his hands above the gifts, he says:

HANC ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus ob diem, in qua Dóminus noster Jesus Christus trádidit discíplulis suis Córporis et Sanguinis sui mystéria celebránda: quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per eúndem Christum Dóminum nostrum. Amen.

WHEREFORE beseech Thee, O Lord, graciously to accept this offering of our service, and that of Thy whole family, which we make to Thee in memory of the day on which our Lord Jesus Christ gave to His disciples the Mysteries of His Body and Blood to be celebrated; and to dispose our day in Thy peace preserve us from eternal damnation, and rank us in the number of Thine Elect. Through the same Christ our Lord. Amen.

QUAM oblatiónem tu, Deus, in ómnibus, quæsumus, bene †dictam, adscri†ptam, ra†tam, rationábilem, acceptabilémque fácere dignéris: ut nobis Cor†pus, et San†guis fiat dilectíssimi Fílii tui, Dómini nostri Jesu Christi.

WHICH oblation do Thou, O God, vouchsafe in all respects, to bless, approve, ratify, make worthy and acceptable; that it may be made for us the Body and Blood of Thy most beloved Son Jesus Christ our Lord.

QUI pridie, quam pro nostra omniúmque salúte pateré-

WHICH, the day before He suffered for our salvation

tur, hoc est hódie, accépit panem in sanctas, ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, bene✠díxit, fregit, dedítque discípulis suis, dicens: Accípite, et manducáte ex hoc omnes.

HOC EST ENIM CORPUS MEUM.

and that of all men, that is, on this day, took bread into His most sacred and venerable hands and with His eyes lifted up towards heaven unto Thee, God, His almighty Father, giving thanks to Thee, He blessed it, broke it and gave it to His disciples saying: Take and eat ye all of this,

FOR THIS IS MY BODY.

The remainder as in the Canon, but the kiss of peace is not given.

COMMUNION

Dóminus Jesus, postquam cœnávít cum discípulis suis, lavit pedes eórum, et ait illis: Scitis quid fécerim vobis, ego Dóminus et Magíster? Exemplum dedi vobis, ut et vos ita faciátis.

John 13, 12, 13 and 15

The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know you what I, your Lord and Master, have done to you? I gave you an example, that you also may do likewise.

Before the priest washes his fingers, he puts the reserved Host into another chalice, which is placed in the middle of the altar, and covered with the pall, paten, and veil.

POSTCOMMUNION

REFFECTI vitálibus aliméntis, quæsumus, Dómine, Deus noster: ut, quod témpore nostræ mortalitátis exséquimur, immortalitátis tuæ múnere consequámur. Per Dóminum nostrum.

STRENGTHENED with life-giving Food, we beseech Thee, O Lord, our God, that what we do in our mortal life may bring us to the reward of life immortal with Thee. Through Jesus Christ.

Ite, missa est.

The Procession of the Blessed Sacrament

On this day a proper place is prepared in some chapel or altar of the church, and decently adorned with hangings and lights, where the chalice with the reserved Host is to be kept until the next day. At the end of the Mass, the priest carries the Blessed Sacrament in solemn procession to the chapel, being accompanied with candles and incense. Arriving at the place, the Blessed Sacrament is placed on the altar, incensed thrice, and placed in a tabernacle. During the procession the following hymn is sung:

PANGE, língua, gloriósi
Córporis mystérium,
Sanguínisque pretiósí,
Quem in mundi pretíum
Fructus ventris generósi
Rex effúdit géntium.

Nobis datus, nobis natus
Ex intácta Vírgine,
Et in mundo conversátus,
Sparso verbi sémíne.
Sui moras incolátus.
Miro clausit órđine.

In suprémæ nocte cœnæ
Recúmbens cum frátribus,
Observáta lege plene
Cibis in legálibus,
Cibum turbæ duodénæ
Se dat suis mánibus.

Verbum caro, panem verum
Verbo carnem éfficit:
Fitque sanguis Christi merum:
Et si sensus déficit,
Ad firmándum cor sincérum
Sola fides súfficit.

SING, my tongue, the Saviour's
glory,
Of his flesh the mystery sing;
Of the blood, all price exceeding,
Shed by our immortal King,
Destined, for the world's redemp-
tion,

From a noble womb to spring.
Of a pure and spotless Virgin,
Born for us on earth below,
He, as man, with man conversing,
Stayed, the seeds of truth to sow;
Then he closed in solemn order,
Wondrously his life of woe.

On the night of that last sup-
per,
Seated with his chosen band,
He, the paschal victim eating,
First fulfills the law's command:
Then as food to all his brethren,
Gives himself with his own hand.

Word made flesh, the bread of
nature,
By his word to flesh he turns;
Wine into his blood he changes:
What though sense no change dis-
cerns?

Tantum ergo Sacramentum
 Veneremur cernui:
 Et antiquum documentum
 Novo cedat ritui:
 Præstet fides supplementum
 Sensuum defectui.

Genitori, Genitrici
 Laus et jubilatio,
 Salus, honor, virtus quoque
 Sit et benedictio
 Procedenti ab utroque
 Compar sit laudatio. Amen.

Only be the heart in earnest,
 Faith her lesson quickly learns.

Down in adoration falling,
 Lo! the sacred Host we hail;
 Lo! o'er ancient forms departing,
 Newer rites of grace prevail;
 Faith for all defects supplying,
 Where the feeble senses fail.

To the everlasting Father,
 And the Son who reigns on high,
 With the Holy Ghost proceeding,
 Forth from each eternally,
 Be salvation, honour, blessing,
 Might, and endless majesty.
 Amen.

The Stripping of the Altars

Afterwards, the priest with his ministers strip the altars of the church of their coverings and other ornaments. The antiphon Diviserunt and the psalm Deus, Deus meus, said by the priest and sung by the choir during the ceremony, represent the stripping of our Savior of his garments, for which the soldiers cast lots, and which they divided among themselves. The nakedness of the altar signifies that Christ in his passion lost all his beauty and majesty, and was in a manner deprived of the glory of his divine nature.

Ant. Diviserunt sibi *
 vestimenta mea: et super vestem
 meam miserunt sortem.

Ant. They parted my garments
 amongst them; and upon my ves-
 ture they cast lots.

Psalm 21

DEUS, Deus meus, respice in
 me: quare me dereliquisti?
 * longe a salute mea verba delictorum
 meorum.

Deus meus, clamabo per diem,
 et non exaudies: * et nocte, et non

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

ad insipiéntiam mihi.

Tu autem in sancto hábitas, *
laus Israëli.

In te speravérunt patres nostri:
* speravérunt, et liberásti eos.

Ad te clamavérunt, et salvi
facti sunt: * in te speravérunt, et
non sunt confúsi.

Ego autem sum vermis, et non
homo: * oppróbrium hóminum,
et abjéctio plebis.

Omnes vidéntes me, de-
risérunt me: * locúti sunt lábiis,
et movérunt caput.

Sperávit in Dómino, erípiat
eum: * salvum fáciat eum, quó-
niam vult eum.

Quóniam tu es, qui extraxísti
me de ventre: * spes mea ab
ubéribus matris meæ. In te pro-
jéctus sum ex útero:

De ventre matris meæ Deus
meus es tu, * ne discésseris a me:

Quóniam tribulátio próxíma
est: * quóniam non est qui ádju-
vet.

Circumdedérunt me vítuli
multi: * tauri pingues obsedérunt
me.

Aperuérunt super me os suum,
* sicut leo rápiens et rúgiens.

Sicut aqua effúsus sum: * et dis-

night, and it shall not be reputed
as folly in me.

But thou dwellest in the holy
place, * the praise of Israel.

In thee have our fathers hoped:
* they have hoped, and thou hast
delivered them.

They cried to thee, and they
were saved: * they trusted in thee,
and were not confounded.

But I am a worm, and no man:
* the reproach of men, and the
outcast of the people.

All they that saw me have
laughed me to scorn: * they have
spoken with the lips, and wagged
the head.

He hoped in the Lord, let him
deliver him: * let him save him,
seeing he delighteth in him.

For thou art he that hast drawn
me out of the womb: * my hope
from the breasts of my mother.
I was cast upon thee from the
womb.

From my mothers womb thou
art my God, * depart not from
me.

For tribulation is very near: *
for there is none to help me.

Many calves have surrounded
me: * fat bulls have besieged me.

They have opened their
mouths against me, * as a lion
ravening and roaring.

I am poured out like water; *

pérsa sunt ómnia ossa mea.

Factum est cor meum
tamquam cera liquéscens * in
médio ventris mei.

Aruit tamquam testa virtus
mea, et lingua mea adhæsit
fáucibus meis: * et in púlverem
mortis deduxísti me.

Quóniam circumdedérunt
me canes multi: * concílium
malignántium obsédit me.

Foderunt manus meas et pedes
meos: * dinumeravérunt ómnia
ossa mea.

Ipsi vero consideravérunt et
inspexérunt me: * divisérunt sibi
vestiménta mea, et super vestem
meam miserunt sortem.

Tu autem, Dómine, ne
elongáveris auxiliium tuum a
me: * ad defénsiónem meam
cónspice.

Erue a frámea, Deus, ánimam
meam: * et de manu canis únicam
meam:

Salva me ex ore leónis: * et
a córnibus unicórnium humil-
itátem meam.

Narrábo nomen tuum
frátribus meis: * in médio
ecclésiæ laudábo te.

Qui timétis Dóminum, laudáte
eum: * univérsum semen Jacob,
glorificáte eum.

Tímeat eum omne semen
Israël: * quóniam non sprevit,
neque despéxit deprecationem

and all my bones are scattered.

My heart is become like wax
melting * in the midst of my bow-
els.

My strength is dried up like
a potsherd, and my tongue hath
cleaved to my jaws: * and thou
hast brought me down into the
dust of death.

For many dogs have encom-
passed me: * the council of the
malignant hath besieged me.

They have dug my hands and
feet. * They have numbered all
my bones.

And they have looked and
stared upon me. * They parted
my garments amongst them; and
upon my vesture they cast lots.

But thou, O Lord, remove not
thy help to a distance from me; *
look towards my defence.

Deliver, O God, my soul from
the sword: * my only one from
the hand of the dog.

Save me from the lions mouth;
* and my lowness from the horns
of the unicorns.

I will declare thy name to my
brethren: * in the midst of the
church will I praise thee.

Ye that fear the Lord, praise
him: * all ye the seed of Jacob, glo-
rify him.

Let all the seed of Israel
fear him: * because he hath
not slighted nor despised the

páuperis:

Nec avértit fáciem suam a me:
* et cum clamárem ad eum, ex-
audívit me.

Apud te laus mea in ecclésia
magna: * vota mea reddam in
conspéctu timéntium eum.

Edent páuperes, et saturabún-
tur: et laudábunt Dóminum, qui
requírunt eum: * vivent corda
eórum in sæculum sæculi.

Remiscéntur et convertén-
tur ad Dóminum * univérsi fines
terræ.

Et adorábunt in conspéctu ejus
* univérsæ famíliæ Géntium.

Quóniam Dómini est regnum:
* et ipse dominábitur géntium.

Manducavérunt et ado-
ravérunt omnes pingues terræ: *
in conspéctu ejus cadent omnes
qui descéndunt in terram.

Et ánima mea illi vivet: * et se-
men meum sérviet ipsi.

Annuntiábitur Dómino gen-
erátio ventúra: * et annuntiábunt
cæli justítiam ejus pópulo qui
nascétur, quem fecit Dóminus.

Ant. Divisérunt sibi vestiménta
mea: et super vestem meam mis-
érunt sortem.

supplication of the poor man.

Neither hath he turned away
his face from me: * and when I
cried to him he heard me.

With thee is my praise in a
great church: * I will pay my vows
in the sight of them that fear him.

The poor shall eat and shall be
filled: and they shall praise the
Lord that seek him: * their hearts
shall live for ever and ever.

All the ends of the earth *
shall remember, and shall be con-
verted to the Lord:

And all the kindreds of the
Gentiles * shall adore in his sight.

For the kingdom is the Lords;
* and he shall have dominion over
the nations.

All the fat ones of the earth
have eaten and have adored: * all
they that go down to the earth
shall fall before him.

And to him my soul shall live:
* and my seed shall serve him.

There shall be declared to the
Lord a generation to come: * and
the heavens shall shew forth his
justice to a people that shall be
born, which the Lord hath made.

Ant. They parted my garments
amongst them; and upon my ves-
ture they cast lots.

The Washing of the Feet

¶ *On this day the clergy of some churches meet to perform the ceremony of washing the feet, called the Mandatum, or the commandment, because it is commanded by the example and words of Jesus Christ, in the Gospel sung before the priest begins to wash the feet. Hence, in each church the superior washes the feet of his inferiors. And it teaches us to imitate the humility of our Savior, and to cleanse our souls from the stains of the smallest sins.*

After the stripping of the altars, the superior comes to the place appointed, in his alb, stole, and cope of a violet color, accompanied by the deacon and subdeacon in white vestments. Then the Gospel Ante diem festum Paschæ is sung by the deacon, with the usual ceremony of incense and candles. After the Gospel, the superior puts off his cope, takes a towel, and then on his knees and bareheaded, he washes, wipes, and kisses the right foot of those who are chosen for the ceremony. Whilst he is doing this, the following antiphons are sung:

ANTIPHON *John 13, 34*

Mandatum novum do vobis: ut diligatis invicem, sicut dilexi vos, dicit Dominus. *Ps. 118, 1* Beati immaculati in via: qui ambulant in lege Domini. Mandatum novum.

A new commandment I give unto you: That you love one another, as I have loved you, saith the Lord. *Ps.* Blessed are the undefiled in the way: who walk in the law of the Lord. A new commandment.

ANTIPHON *John 13, 4-5 and 15*

Postquam surrexit Dominus a coena, misit aquam in pelvim, et cepit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. *Ps. 47, 2* Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. Postquam surrexit.

After our Lord was risen from supper, He put water into a basin, and began to wash the feet of His disciples: to whom He gave this example. *Ps.* Great is the Lord, and exceedingly to be praised in the city of our God, in His holy mountain. After our Lord.

ANTIPHON

Dóminus Jesus, postquam
coenávit cum discípulis suis, lavit
pedes eórum, et ait illis: Scitis
quid fécerim vobis ego Dóminus
et Magíster? Exémplum dedi
vobis, ut et vos ita faciátis. *Ps. 84,*
2. Benedixisti Dómine terram
tuam: avertísti captivitátem
Jacob. Dóminus Jesus.

John 13, 12-13 and 15

Our Lord Jesus, after He
had supped with His disciples,
washed their feet, and said to
them: Know you what I your
Lord and Master have done
to you? I have given you an
example, that ye also may do
likewise. *Ps. Thou hast blessed,*
O Lord, Thy land; Thou hast
turned away the captivity of
Jacob. Our Lord Jesus.

ANTIPHON

Dómine, tu mihi lavas pedes?
Respóndit Jesus, et dixit ei: Si non
lávero tibi pedes, non habébis
partem mecum. *ψ. Venit ergo*
ad Simónem Petrum, et dixit ei
Petrus. Dómine, tu mihi. ψ. Quod
ego fácio, tu nescis modo: scies
autem póstea. Dómine, tu mihi.

John 13, 6-7 and 8

Lord, dost Thou wash my feet?
Jesus answered and said to them:
If I shall not wash thy feet, thou
shalt have no part with Me. *ψ. He*
came to Simon Peter, and Peter
said to Him: Lord, dost Thou.
ψ. What I do, thou knowest not
now; but thou shalt know here-
after. Lord, dost Thou.

ANTIPHON

Si ego Dóminus, et Magíster
vester lavi vobis pedes: quanto
magis debétis alter altérius
laváre pedes? *Ps. 48, 2 Audíte hæc*
omnes gentes: áuribus percípite
qui habitátis orbem. Si ego
Dóminus.

John 13, 14

If I your Lord and Master,
have washed your feet, how much
more ought you to wash one an-
other's feet? *Ps. Hear these things,*
all ye nations: give ear, ye that in-
habit the world. If I your Lord.

ANTIPHON

In hoc cognóscet omnes, quia
discípuli mei estis, si dilectiónem
habuéritis ad ínicem. *ψ. Dixit Je-*
sus discípulis suis. In hoc cognós-
cent.

John 13, 35

By this shall all men know that
you are My disciples, if you have
love one for another. *ψ. Said Jesus*
to His disciples: By this.

ANTIPHON *1 Cor. 13, 13*

Máneant in vobis fides, spes, caritas, tria hæc: major autem horum est caritas. *ψ.* Nunc autem manent fides, spes, caritas, tria hæc: major horum est caritas. Máneant in vobis.

Let these three, faith, hope, and charity, remain in you; but the greatest of these is charity. *ψ.* And now there remain faith, hope and charity, these three; but the greatest of these is charity. Let these three.

ANTIPHON

Benedicta sit sancta Trinitas, atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *ψ.* Benedicamus Patrem, et Filium, cum Sancto Spiritu. *Ps. 83, 2-3* Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. Benedicta sit.

Blessed be the Holy Trinity and undivided Unity: We will give praise to Him, for unto us He hath shown His mercy. *ψ.* Let us bless the Father, and the Son, and the Holy Ghost. *Ps.* How lovely are Thy tabernacles O lord of Hosts: my soul longeth and fainteth for the courts of the Lord. Blessed be.

ANTIPHON *1 John 2, 3-4*

Ubi caritas et amor, Deus ibi est.

ψ. Congregavit nos in unum Christi amor. *ψ.* Exsultemus, et in ipso jucundemur. *ψ.* Timeamus et amemus Deum vivum. *ψ.* Et ex corde diligamus nos sincero.

Where charity and love are, there is God.

ψ. The love of Christ has gathered us together. *ψ.* Let us rejoice in Him and be glad. *ψ.* Let us fear and love the living God. *ψ.* And let us love one another with a sincere heart.

Ubi caritas.

ψ. Simul ergo cum in unum congregamur: *ψ.* Ne nos mente dividamur caveamus. *ψ.* Cessent iurgia maligna, cessent lites. *ψ.* Et in medio nostri sit Christus Deus.

ψ. When, therefore, we are assembled together. *ψ.* Let us take heed, that we be not divided in mind. *ψ.* Let malicious quarrels and contentions cease. *ψ.* And let Christ our God dwell among us.

Ubi caritas.

ψ. Simul quoque cum beáteis videámus. ψ. Gloriánter vultum tuum, Christe Deus: ψ. Gáudium, quod est imménsum, atque probum. ψ. Sæcula per infiníta sæculórum. Amen.

ψ. Let us also with the blessed see. ψ. Thy face in glory, O Christ our God. ψ. There to possess immeasurable and happy joy. ψ. For infinite ages of ages. Amen.

After the washing of the feet, the superior washes his hands and wipes them, and, putting on his cope, stands with his head uncovered, and says:

Pater noster, *in silence.*

Our Father.

ψ. Et ne nos indúcas in tentatiónem.

ψ. And lead us not into temptation.

℣. Sed líbera nos a malo.

℣. But deliver us from evil.

ψ. Tu mandásti mandáta tua, Dómine.

ψ. Thou hast commanded Thy commandments, O Lord.

℣. Custodíri nimis.

℣. To be exactly observed.

ψ. Tu lavásti pedes discipulórum tuórum.

ψ. Thou hast washed the feet of Thy disciples.

℣. Opera mánuum tuárum ne despicias.

℣. Despise not the work of Thy hands.

ψ. Dómine, exáudi oratiónem meam.

ψ. O Lord, hear my prayer.

℣. Et clamor meus ad te véniat.

℣. And let my cry come unto Thee.

ψ. Dóminus vobíscum.

ψ. The Lord be with you.

℣. Et cum spírítu tuo.

℣. And with thy spirit.

Orémus.

Let us pray.

PRAYER

ADESTO, Dómine, quæsumus, officio servitútis nostræ: et quia tu discíplis tuis pedes laváre dignátus es, ne despicias ópera mánuum tuárum, quæ nobis retinénda mandásti: ut, sicut hic nobis et a nobis exterióra abluúntur inquinaménta; sic a te ómnium nostrum interióra lavéntur

BE present, O Lord, we beseech Thee, at the performance of our service: and since Thou didst vouchsafe to wash the feet of Thy disciples, despise not the work of Thy hands, which Thou hast commanded us to retain: that as here the outward stains are washed away by us and from us, so the inward sins of us all may be blot-

peccáta. Quod ipse præstáre
dignéris, qui vivis et regnas Deus:
per ómnia sæcula sæculórum.
℞. Amen.

ted out by Thee. Which do Thou
vouchsafe to grant, who livest
and reignest God for ever and
ever. ℞. Amen.

GOOD FRIDAY ON THE PARASCEVE

Station at the Holy Cross in Jerusalem

The Lessons and the Passion

¶ *The Church commemorates every day the bloody sacrifice of Jesus Christ on the cross by a true and real unbloody sacrifice, in which she offers to God the same body and blood that were given for the sins of the world. But on Good Friday she offers no sacrifice, nor is there any consecration of the Holy Eucharist; the priest receives the sacred Host which he had consecrated the day before. So that, in the office which is performed, instead of the Mass, she contents herself with a bare representation of the Passion, and makes it her chief business to expose to the faithful Jesus Christ crucified for them. For this end she reads such lessons and tracts as contain predictions of His coming for their redemption, and types of his immolation on the cross, and then she reads the history of the Passion, as related by St. John, to show how the Law and the prophets were verified by the Gospel.*

The priest and his ministers, in black vestments, go to the altar without lights and incense, and prostrate themselves before it, while the acolytes cover it with one linen cloth. Then the priest, with his minister, goes up to the altar, and a lector reads the following lesson:

Osee 6, 1-6

THUS saith the Lord: In their affliction they will rise early to Me: Come, and let us return to the Lord, for He hath taken us, and He will heal us, He will strike, and He will cure us. He will revive us after two days: on the third day He will raise us up and we shall live in His sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light and He will

come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, O Juda? Your mercy is as a morning cloud and as the dew that goeth away in the morning. For this reason have I hewed them by the Prophets, I have slain them by the words of my mouth: and thy judgements shall go forth as the light. For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

TRACT *Habacuc 3*

Dómine, audívi audítum tuum, et tímui: considerávi ópera tua, et expávi. *ψ*. In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, osténderis. *ψ*. In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memor eris. *ψ*. Deus a Líbano véniet, et Sanctus de monte umbróso et condénso. *ψ*. Opéruit cælos majéstas ejus: et laudis ejus plena est terra.

O Lord, I have heard Thy hearing and was afraid: I have considered Thy works and trembled. *ψ*. In the midst of two animals Thou shalt be made known: when the years shall draw nigh Thou shalt be known: when the time shall come, Thou shalt be manifested. *ψ*. When my soul shall be in trouble, Thou wilt remember mercy, even in Thy wrath. *ψ*. God will come from Libanus, and the Holy One from the shady and thickly covered mountain. *ψ*. His majesty covered the heavens: and the earth is full of His praise.

Orémus. Flectámus génuá.
℞. Leváte.

Let us pray. Let us kneel.
℞. Arise.

COLLECT

DEUS, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis eféctum: ut, sicut in passióne sua Jesus Christus Dóminus noster, dívêrsa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrecciónis suæ grátiam largiátur: Qui tecum.

O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession: grant unto us the full fruit of Thy clemency; that even as in His Passion, our Lord Jesus Christ gave to each a retribution according to his merits, so having taken away our old sins, He may bestow upon us the

grace of His Resurrection: Who
with Thee liveth.

The subdeacon then reads the following lesson:

Exodus 12, 1-11

IN those days the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be an thing left, you shall burn it with fire. And thus you shall eat it: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase that is the Passage of the Lord.

TRACT *Psalm 139, 2-10 and 14*

Eripe me, Dómine, ab homine malo: a viro iníquo líbera me.
 ψ. Qui cogitavérunt malítias in corde: tota die constituébant prælia. ψ. Acuérunt linguas suas sicut serpéntis: venénium áspidum sub lábiis eórum. ψ. Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me.
 ψ. Qui cogitavérunt supplantáre

Deliver me, O Lord, from the evil man: rescue me from the unjust man. ψ. Who have devised iniquities in their hearts: all the day long they designed battles. ψ. They have sharpened their tongues like a serpent; the venom of asps is under their lips. ψ. Keep me, O Lord, from the hand of the wicked: and from unjust men de-

gressus meos: abscondérunt supérbi láqueum mihi. *ψ*. Et funes extendérunt in láqueum pédibus meis: iuxta iter scándalum posúerunt mihi. *ψ*. Dixi Dómino, Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. *ψ*. Dómine, Dómine, virtus salútis meæ, obúmbra caput meum in die belli. *ψ*. Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelínquas me, ne unquam exalténtur. *ψ*. Caput circúitus eórum: labor labiórurn ipsórum opériet eos. *ψ*. Verúmtamen justí confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

liver me. *ψ*. Who have proposed to supplant my steps. The proud have hidden a net for me. *ψ*. And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. *ψ*. I said to the Lord: Thou art my God. Hear, O Lord, the voice of my supplication. *ψ*. O Lord, Lord, the strength of my salvation: overshadow my head in the day of battle. *ψ*. Give me not up from my desire to the wicked: they have plotted against me. Do not Thou forsake me, lest at any time they should triumph. *ψ*. The head of them compassing me about: the labor of their lips shall overwhelm them. *ψ*. But the just shall give glory to Thy Name: and the upright shall dwell with Thy countenance.

The Passion of our Lord Jesus Christ according to St. John.

John 18, 1-40; 19, 1-42

AT that time Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place: because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing that all things that should come upon Him, went forth and said to them: Whom seek ye? They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them: I am He; they went backward and fell to the ground. Again therefore He asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that

I am He. If therefore you seek Me, let these go their way; That the word might be fulfilled which He said: Of them whom Thou hast given Me, I have not lost anyone. Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword in the scabbard. The chalice which My Father hath given Me, shall I not drink it? Then the band and the tribune and the servants of the Jews took Jesus, and bound Him. And they led Him away to Annas first, for he was father-in-law to Caiphaz, who was the high priest that year. Now Caiphaz was he who had given the counsel to the Jews: that it was expedient that one man should die for the people.

And Simon Peter followed Jesus: and so did another disciple. And that disciple was known to the high priest and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore that was portress saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter, also, standing and warming himself. The high priest therefore asked Jesus of His disciples and of His doctrine. Jesus answered him: I have spoken openly to the world. I have always taught in the synagogue and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why asketh thou Me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said. And when He had said these things, one of the servants, standing by, gave Jesus a blow, saying: Answerest Thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why striketh thou Me? And Annas sent Him bound to Caiphaz the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it and said: I am not. One of the servants of the high priest a kinsman to him whose ear Peter cut off saith to him: Did I not see thee in the garden with Him? Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphaz to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that

they might eat the Pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them: Take Him you, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which He said, signifying what death He should die. Pilate therefore went into the hall again and called Jesus and said to Him: Art Thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have other told it thee of Me? Pilate answered: Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me. What hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence. Pilate therefore said to Him: Art Thou a King then? Jesus answered: Thou sayest I am a king. For this was I born, and for this came I into the world; that I should give testimony of the truth. Every one that is of the truth heareth My voice. Pilate saith to Him: What is truth?

And when he had said this, he went out again to the Jews and saith to them: I find no cause in Him. But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the King of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged Him. And the soldiers plating a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him and said: Hail, King of the Jews. And they gave Him blows. Pilate therefore went forth again and saith to them: Behold, I bring Him forth unto you, that you may know that I find no cause in Him. Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them: Behold the man. When the chief priests, therefore, and the servants had seen Him, they cried out, saying: Crucify Him, crucify Him. Pilate saith to them: Take Him you, and crucify Him; for I find no cause in Him. The Jews answered him: We have a law, and according to the law He ought to die, because He made Himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art Thou?

But Jesus gave him no answer. Pilate therefore saith to Him: Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered: Thou shouldst not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee hath a greater sin. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this Man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was Parasceve of the Pasch, about the sixth hour; and he saith to the Jews: Behold your King. But they cried out: Away with Him. Away with Him: Crucify Him. Pilate saith to them: Shall I crucify your King? The chief priests answered: We have no king but Caesar.

Then, therefore, he delivered Him to them to be crucified. And they took Jesus and led Him forth. And bearing His cross, He went forth to that place which is called Calvary but in Hebrew Golgotha; where they crucified Him, and with Him two others, one on each side and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was: Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not: The King of the Jews; but that He said: I am the King of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore, when they had crucified Him, took His garments and they made four parts, to every soldier a part and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted My garemnts among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour, the disciple took

her to his own. Afterwards, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost.

Here all kneel, and pause a while.

Then the Jews because it was the Parasceve, that the bodies might not remain upon the cross on the Sabbath day for that was a great Sabbath day, besought Pilate that their legs might be broken and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the Scripture might be fulfilled: you shall not break a bone of Him. And again another Scripture saith: They shall look on Him whom they pierced.

Here Munda cor meum is said, but the blessing is not asked, nor are candles used; and the priest at the end does not kiss the book.

AND after these things, Joseph of Arimathea because he was a disciple of Jesus, but secretly for fear of the Jews besought Pilate that he might take away the Body of Jesus. And Pilate gave leave. He came therefore and took away the Body of Jesus. And Nicodemus also came he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took therefore the Body of Jesus and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where He was crucified a garden: and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

The Great Intercessions

¶ *The faithful by these lessons are instructed in the mystery of this day, and therefore beg with the priest the fruit and application of this Passion, by praying for all sorts of persons, even schismatics, heretics, Jews, and pagans. None are excluded from the suffrages of the Church on a day when Jesus Christ prayed for his persecutors, and offered his blood to his Father for the salvation of those who shed it.*

The priest, at the Epistle corner, says the following prayers:

FOR THE HOLY CHURCH OF GOD

OREMUS, dilectíssimi nobis, pro Ecclésia sancta Dei: ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum: subjiciens ei principátus et potestátes: detque nobis quiétam et tranquíllam vitam degentibus, glorificáre Deum Patrem omnipoténtem.

Orémus. Flectámus génuá.

℞. Leváte.

OMNIPOTENS sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti: custódi ópera misericórdiæ tuæ; ut Ecclésia tua toto orbe diffúsa, stábili fide in confessióne tui nóminis persevéret. Per eúndem Dóminum.

LET us pray, dearly beloved, for the holy Church of God: that our Lord and God may deign to give it peace, keep it in unity, and guard it throughout the world, subjecting to it principalities and powers: and may grant unto us that, leading a peaceful and quiet life, we may glorify God, the Father almighty.

Let us pray. Let us kneel.

℞. Arise.

ALmighty and everlasting God, Who in Christ hast revealed Thy glory to all nations: guard the works of Thy mercy; that Thy Church, spread over the whole world, may with steadfast faith persevere in the confession of Thy Name. Through the same.

FOR THE SOVEREIGN PONTIFF

OREMUS et pro beatíssimo Papa nostro N., ut Deus et Dóminus noster, qui elégit eum in órdine episcopátus, salvum atque incólumem custódiat Ecclé-

LET us pray for our most holy Father Pope N., that our Lord and God, Who chose him to the order of the Episcopate, may keep him in health and safety for

siæ suæ sanctæ, ad regéndum
pópulum sanctum Dei.

Orémus. Flectámus génuæ.

℞. Leváte.

OMNIPOTENS sempitérne
Deus, cujus júdício
univérsa fundántur: réspice
propítius ad preces nostras, et
electum nobis Antístitem tua
pietáte consérva; ut christiána
plebs, quæ te gubernátur auctóre,
sub tanto Pontífice, credulitátis
suæ méritis augeátur. Per
Dóminum nostrum.

His holy Church to govern the
holy people of God.

Let us pray. Let us kneel.

℞. Arise.

ALmighty and everlasting
God, by Whose judgement
all things are established,
mercifully regard our prayers,
and in Thy goodness preserve
the Bishop chosen for us: that the
Christian people who are ruled
by Thine authority, may under
so great a Pontiff, be increased
in the merits of faith. Through
Jesus Christ.

FOR ALL THE FAITHFUL

OREMUS et pro ómnibus
Epíscopis, Presbýteris,
Diacónibus, Subdiacónibus, Acó-
lythis, Exorcístis, Lectoríbus,
Ostiáriis, Confessóribus, Virgíni-
bus, Víduis: et pro omni pópulo
sancto Dei.

Orémus. Flectámus génuæ.

℞. Leváte.

OMNIPOTENS sempitérne
Deus, cujus Spírítu totum
corpus Ecclésiæ sanctificátur et
régitur: exáudi nos pro univér-
sis ordínibus supplicántes; ut grátie
tuæ múnere, ab ómnibus tibi
grádibus fidéliter serviátur. Per
Dóminum ... in unitáte ejúsdem.

LET us pray also for all
Bishops, Priests, Deacons,
Subdeacons, Acolytes, Exorcists,
Readers, Porters, Confessors,
Virgins, Widows, and for all the
holy people of God.

Let us pray. Let us kneel.

℞. Arise.

ALmighty and everlasting
God, by Whose Spirit the
whole body of the Church is
sanctified and rules, hear our
humble pleading for all the
orders thereof; that by the gift
of Thy grace in all their several
degrees may faithfully serve
Thee. Through Jesus Christ.

FOR THE CATECHUMENS

OREMUS et pro catechúmenis
nostris: ut Deus et Dómi-

LET us pray also for our Cate-
chumens: that our Lord and

nus noster adapériat aures præcordiôrum ipsôrum, januámque misericórdiæ; ut per lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inve-niántur in Christo Jesu Dómino nostro.

Orémus. Flectámus génuá.

℞. Leváte.

OMNIPOTENS sempitérne Deus, qui Ecclésiám tuam nova semper prole fœcúndas: auge fidem et intellectum catechúmenis nostris; ut renáti fonte baptísmatis, adoptiônis tuæ filiis aggregéntur. Per Dóminum nostrum.

God would open the ears of their hearts, and the gate of mercy; that, having received by the font of regeneration the remission of all their sins, they also may be found in Christ Jesus our Lord.

Let us pray. Let us kneel.

℞. Arise.

ALMIGHTY and everlasting God, who dost ever make Thy Church fruitful with new offspring: increase the faith and understanding of our Catechumens; that being born again in the font of Baptism, they may be associated with the children of Thine adoption. Through Jesus Christ.

FOR ALL NEEDS

OREMUS, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus: morbos áuferat: famem depéllat: apériat cárceres: víncula dissólvat: peregrinántibus réditum: infirmántibus sanitátem: navigántibus portum salútis indúlgeat.

Orémus. Flectámus génuá.

℞. Leváte.

OMNIPOTENS sempitérne Deus, mæstórum conso-látio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in

LET us pray, dearly beloved, to God the Father almighty, that He would cleanse the world of all errors: take away diseases, drive away famine, open prisons, break chains, grant a sure return to travellers, health to the sick, and a safe haven to those at sea.

Let us pray. Let us kneel.

℞. Arise.

ALMIGHTY and everlasting God, the comfort of the sorrowful, and the strength of those that labor: hasten the prayers of those that call upon Thee in any trouble reach Thee;

necessitatibus suis misericordiam tuam gaudeant affuisse. Per Dóminum nostrum.

that all may rejoice that in their necessities Thy mercy has helped them. Through Jesus Christ.

FOR HERETICS AND SCHISMATICS

OREMUS et pro hæréticis et schismáticis: ut Deus et Dóminus noster éruat eos ab erróribus univérsis; et ad sanctam matrem Ecclésiám Cathólicam atque Apostólicam revocáre dignétur.

Orémus. Flectámus génuá.

℣. Leváte.

OMNIPOTENS sempitérne Deus, qui salvas omnes, et néminem vis períre: respice ad ánimas diabólica fraude decéptas; ut omni hærética pravitate depósita, errántium corda respíscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum nostrum.

LET us pray also for heretics and schismatics: that our Lord God would be pleased to rescue them from all their errors; and recall them to our holy mother the Catholic and Apostolic Church.

Let us pray. Let us kneel.

℣. Arise.

ALMIGHTY and everlasting God, who savest all, and wouldst that no one should perish: look on the souls that are led astray by the deceit of the devil: that having set aside all heretical evil, the hearts of those that err may repent, and return to the unity of Thy truth. Through Jesus.

FOR THE JEWS

OREMUS et pro Judæis: ut Deus et Dóminus noster illúminet corda eórum; ut agnóscant Jesum Christum, salvatórem ómnium hóminum.

Orémus. Flectámus génuá.

℣. Leváte.

OMNIPOTENS sempitérne Deus, qui vis ut omnes hómines salvi fiant et ad agnitióem veritátis véniant: concéde propítius, ut plenitúdine géntium in Ecclésiám tuam

LET us pray also for the Jews: that our God and Lord would illumine their hearts: that they also may acknowledge our Lord Jesus Christ.

Let us pray. Let us kneel.

℣. Arise.

ALMIGHTY and everlasting God, who wouldst that all men be saved and should come to the knowledge of truth: grant that, in the fullness of the nations entering into the Church, all

intránte, omnis Israel salvus fiat.
Per Dóminum.

Israel be saved. Through Jesus
Christ.

FOR THE PAGANS

OREMUS et pro pagánis: ut
Deus omnipotens áuferat
iniquitátem a córdibus eórum; ut
relictis idólis suis, convertántur
ad Deum vivum et verum, et únicum
Fílium ejus Jesum Christum
Deum et Dóminum nostrum.

Orémus. Flectámus génuá.

℞. Leváte.

OMNIPOTENS sempitérne
Deus, qui non mortem
peccatórum, sed vitam semper
inquíris: súscipe propítius
oratióem nostram, et líbera eos
ab idolórum cultúra; et ágrega
Ecclésiæ tuæ sanctæ ad laudem
et glóriam nóminis tui. Per
Dóminum.

LET us pray also for the pagans:
that almighty God would re-
move iniquity from their hearts:
that, putting aside their idols,
they may be converted to the true
and living God, and His only Son,
Jesus Christ our God and Lord.

Let us pray. Let us kneel.

℞. Arise.

ALMIGHTY and everlasting
God, who ever seekest not
the death, but the life of sinners:
mercifully hear our prayer, and
deliver them from the worship
of idols: and join them to Thy
holy Church for the praise and
glory of Thy Name. Through
Jesus Christ.

The Adoration of the Cross

¶ *Next, both priest and people adore Jesus Christ crucified, expressing their adoration by kneeling thrice before they kiss the cross. The veneration of the cross is as ancient as Christianity itself. If at the bare name of Jesus every knee should bend, what feelings should arise in a Christian breast at the sight of the sacred sign of redemption? It is not to the frail materials of the cross that we pay our adoration, but to Him who on it offered for our sins the sacrifice of propitiation.*

After the prayers, the priest puts off his vestment, and taking from the altar the cross covered with a veil, he goes to the Epistle corner, where he uncovers the top of it, and shows it to the people, singing the antiphon:

Ant.
6

E C-ce li- gnum Cru- cis, in quo sa- lus mun-
di pe-pén- dit. ⁊. Ve- ní- te, ad- o-ré-

mus.

Behold the wood of the Cross, on which hung the Savior of the world. ⁊. Come, let us adore.

From thence the priest proceeds to the right side of the altar, where he uncovers the right arm of the cross, singing a second time, Ecce lignum, as before. Lastly, he goes to the middle of the altar, and uncovers the whole cross, singing a third time, Ecce lignum, as before. After which he carries it to a place prepared before the altar, where he adores, first himself, and then the clergy and laity, all kneeling thrice on both knees, and kissing the feet of the crucifix.

During the adoration, two chanters in the middle of the choir sing the following verses:

POPULE meus, quid feci tibi?
aut in quo contristávi te? re-
spónde mihi.

⁊. Quia edúxi te de terra Ægý-
pti: parásti Crucem Salvatóri tuo.

O my people, what have I done
to thee? or wherein have I
afflicted thee? Answer me.

⁊. Because I led thee out of the
land of Egypt, thou hast prepared
a cross for thy Savior.

The first choir:

Agios o Theós.

O holy God!

The second choir:

Sanctus Deus.

O holy God!

The first choir:

Agios ischyρός.

O holy strong one!

The second choir:

Sanctus fortis. O holy strong one!

The first choir:

Agios athánatos, eléison imas. O holy immortal one, have mercy on us!

The second choir:

Sanctus immortalis, miserére nobis. O holy immortal one, have mercy on us!

ψ. Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam: parásti Crucem Salvatóri tuo. ψ. Because I led thee out through the desert forty years: and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a Cross for thy Savior.

Agios o Theós. Sanctus Deus.

Agios ischyrós. Sanctus fortis.

Agios athánatos, eléison imas. Sanctus immortalis, miserére nobis.

ψ. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te víneam meam speciosíssimam: et tu facta es mihi nimis amára: acéto namque sitim meam potásti: et láncea perforásti latus Salvatóri tuo. ψ. What more ought I have done for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a lance thou hast pierced the side of thy Savior.

Agios o Theós. Sanctus Deus.

ψ. Ego propter te flagellávi Ægýptum cum primogénitis suis: et tu me flagellátum tradidísti. ψ. For thy sake I scourged Egypt with its first-born: and thou hast scourged Me and delivered Me up.

Pópule meus.

ψ. Ego edúxi te de Ægýpto, demérso Pharaóne in Mare Rubrum: et tu me tradidísti princípibus sacerdotum. ψ. I led thee out of Egypt having drowned Pharaoh in the Red Sea: and thou hast delivered Me to the chief priests.

Pópule meus.

ψ. Ego ante te apérui mare: et ψ. I opened the sea before

tu aperuísti láncea latus meum.

thee: and thou with a spear hast opened My side.

Pópule meus.

ʒ. Ego ante te præívi in colúmna nubis: et tu me duxísti ad prætórium Piláti.

ʒ. I went before thee in a pillar of cloud: and thou hast led Me to the judgement hall of Pilate.

Pópule meus.

ʒ. Ego te pavi manna per désertum: et tu me cecidísti álapis et flagéllis.

ʒ. I fed thee with manna in the desert; and thou hast beaten Me with whips and scourges.

Pópule meus.

ʒ. Ego te potávi aqua salútis de petra: et tu me potásti felle et acéto.

ʒ. I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and vinegar.

Pópule meus.

ʒ. Ego propter te Chananæórum reges percússi: et tu percussísti arúndine caput meum.

ʒ. For thy sake I struck the kings of the Chanaanites: and thou hast struck My head with a reed.

Pópule meus.

ʒ. Ego dedi tibi sceptrum regale: et tu dedísti capiti meo spíneam coronam.

ʒ. I gave thee a royal sceptre: and thou hast given to My head a crown of thorns.

Pópule meus.

ʒ. Ego te exaltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

ʒ. I exalted thee with great strength: and thou hast hanged Me on the gibbet of the Cross.

The following antiphon is then sung:

CRUCEM tuam adorámus, Dómine: et sanctam resurrectionem tuam laudámus et glorificámus: ecce enim propter lignum venit gáudium in univérso mundo. *Ps. 66, 2* Deus misereátur nostri et benedícat nobis: illúminet vultum suum super nos et misereátur nostri.

WE adore Thy Cross, O Lord: and we praise and glorify Thy holy Resurrection: for behold by the wood of the Cross joy has come into the whole world. *Ps.* May God have mercy on us, and bless us: May He cause the light of His countenance to shine upon us, and have mercy on us.

After this is sung the versicle Crux fidélis, with the hymn Pange, lingua, gloriósi, and after each verse is repeated Crux fidélis or Dulce lignum, in the following manner:

CRUX fidélis, inter omnes
Arbor una nóbilis:
Nulla silva talem profert
Fronde, flore, gérmine.
Dulce lignum, dulces clavos,
Dulce pondus sústinet.

PANGE, lingua, gloriósi
Láuream certáminis,
Et super Crucis trophæo
Dic triúmphum nóbilem:
Quáliter Redémptor orbis
Immolátus vícerit.

℞. Crux fidélis, inter omnes
Arbor una nóbilis:
Nulla silva talem profert,
Fronde, flore, gérmine.

De paréntis protoplásti
Fraude Factor cóndolens,
Quando pomi noxiális
In necem morsu ruit:
Ipse lignum tunc notávit,
Damna ligni ut sólveret.

℞. Dulce lignum, dulces clavos,
Dulce pondus sústinet.

Hoc opus nostræ salútis
Ordo depopóscerat:
Multifórmis proditóris
Ars ut artem fálleret:
Et medélam ferret inde,

FAITHFUL Cross! above all
Other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest
iron,
Sweetest weight is hung on thee.

SING, my tongue, the glorious
battle!
With completed victory rife!
And above the Cross's trophy,
Tell the triumph of the strife:
How the world's Redeemer con-
quer'd,
By the offering of His life.

God, his Maker, sorely griev-
ing,
That the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and
hell,
Noted then this Wood the ruin,
Of the ancient wood to quell.

For this work of our salvation,
Needs must have its order so,
And the manifold deceiver's,
Art by art would overthrow,
And from thence would bring the

Hostis unde læserat.

℞. Crux fidélis.

Quando venit ergo sacri
Plenitúdo témporis,
Missus est ab arce Patris
Natus, orbis Cónditor:
Atque ventre virgináli
Carne amíctus pródiit.

℞. Dulce lignum.

Vagit Infans inter arcta
Cónditus præsepia:
Membra pannis involúta
Virgo Mater álligat:
Et Dei manus pedésque
Stricta cingit fáscia.

℞. Crux fidélis.

Lustra sex qui jam perégit,
Tempus implens córporis,
Sponte líbera Redémptor
Passióni déditus,
Agnus in Crucis levátur
Immolándus stípíte.

℞. Dulce lignum.

Felle potus ecce languet:
Spina, clavi, láncea
Mite corpus perforárunt,
Unda manat et cruor:
Terra, pontus, astra, mundus,

healing,
Whence the insult of the foe.

Wherefore when the
appointed fullness,
Of the holy time was come,
He was sent who maketh all
things,
From th' eternal Father's home,
And proceeded, God Incarnate,
Offspring of the Virgin's womb.

Weeps the Infant in the
manger,
That in Bethlehem's stable
stands:
And His Limbs the Virgin
Mother,
Doth compose in swaddling
bands,
Meetly thus in linen folding,
Of her God the feet and hands.

Thirty years among us
dwelling,
His appointed time fulfilled,
Born for this, He meets His
Passion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His life-blood shall be
spilled.

He endured the nails, the spit-
ting,
Vinegar, and spear, and reed;
From that holy Body broken,
Blood and water forth proceed:

Quo lavántur flúmíne!

℞. Crux fidélis.

Flecte ramos, arbor alta,
Tensa laxa víscera,
Et rigor lentéscat ille,
Quem dedit natívitas:
Et supérni membra Regis
Tende miti stípíte.

℞. Dulce lignum.

Sola digna tu fuísti
Ferre mundi víctimam:
Atque portum præparáre
Arca mundo náufigo:
Quam sacer cruor perúnxit,
Fusus Agni córpore.

℞. Dulce lignum

The conclusion is never omitted:

Sempitérna sit beátæ
Trinitáti glória:
Æqua Patri Filióque;
Par decus Paráclito:
Uníus Triníque nomen
Laudet univérsitas. Amen.

Earth, and stars, and sky, and
ocean,
By that flood from stain are freed.

Bend thy boughs, O Tree of
glory!
Thy relaxing sinews bend;
For awhile the ancient rigor,
That thy birth bestowed,
suspend:
And the King of heavenly beauty,
On thy bosom gently tend!

Thou alone wast counted
worthy,
This world's ransom to uphold;
For a shipwrecked race
preparing,
Harbor, like the Ark of old;
With the sacred Blood anointed,
From the smitten Lamb that
rolled.

To the Trinity be glory,
Everlasting, as is meet:
Equal to the Father, equal,
To the Son, and Paraclete:
Trinal Unity, Whose praises,
All created things repeat. Amen.

The Mass of the Presanctified

When the adoration of the cross is almost finished, the candles upon the altar are lit; and after the adoration, the cross is placed again upon the altar. Then the priest with his ministers and clergy goes in procession to the place where the Blessed

Sacrament was put the day before; from whence he brings it back, and finishes the office by receiving the sacred Victim that was slain this day for the redemption of mankind. During the procession is sung the following hymn:

VEXILLA Regis pródeunt:
Fulget Crucis mystérium,
Qua vita mortem pértulit,
Et morte vitam prótulit.

Quæ vulneráta lánceæ,
Mucróné diro, críminum
Ut nos laváret sórdibus,
Manávit unda et sanguine.

Impléta sunt quæ cóncinit
David fidéli cármine,
Dicéndo natió nibus:
Regnávit a ligno Deus.

Arbor decóra et fúlgida,
Ornáta Regis púrpura,
Elécta digno stípíte
Tam sancta membra tángere.

Beáta, cujus bráchiis
Prétium pepéndit sæculi:
Statéra facta córporis
Tulítque prædam tártari.

O Crux ave, spes única
Hoc PassiÓNis témpore!
Piis adáuge grátiam,

THE royal banners forward go
The Cross shines forth in
mystic glow,
Where life Himself our death en-
dured,
And by His death our life pro-
cured.

Where deep for us the spear
was dyed,
Life's torrent rushing from His
side,
To wash us in that precious
flood,
Where mingled water flowed,
and blood.

Fulfill'd is all that David told
In true prophetic song of old
To all the nations: God, saith he,
Hath reigned and triumphed
from the Tree.

O Tree of beauty, Tree of light,
O Tree with royal purple dight,
Elect on whose triumphal breast
These holy limbs shouldst find
their rest;

On whose dear arms, so widely
flung,
The weight of this world's ran-
som hung;
The price of human kind to pay,
And spoil the spoiler of his prey.

O Cross, our one reliance, hail!
This holy Passiöntide avail
To give new virtue to the saint,

Reisque dele crimina.

Te, fons salutis Trinitas
Collaudet omnis spiritus:
Quibus Crucis victoriam
Largiris, adde præmium. Amen.

And pardon to the penitent.

To Thee, eternal Three in One,
Let homage meet by all be done;
As by the Cross Thou dost re-
store,
So rule and guide us evermore.
Amen.

The priest, having come back to the altar, places the Blessed Sacrament on it, incenses it on his knees, and lays the sacred Host on the corporal. Then wine and water are put into the chalice, and the Priest incenses the sacred Host and the offering of wine and water, saying:

Incensum istud a te benedictum, ascendat ad te, Dómine: et descendat super nos misericórdia tua.

May this incense, which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then he incenses the altar, saying:

Ps. 140, 2-4

DIRIGATUR, Dómine, oratio mea, sicut incensum in conspéctu tuo: elevatio mánuum meárum sacrificium vespertinum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

LET my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not incline to evil words, to make excuses for sins.

When he gives the thurible back to the deacon, he says:

ASCENDAT in nobis Dóminus ignem sui amoris, et flammam ætérnæ caritátis. Amen.

MAY the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

After this, he goes down from the altar on the Epistle side, and there washes his hands. Then returning to the middle of the altar, he says, bowing down:

IN spírítu humilitátis et in áni-
mo contrító suscipiámur a te,
Dómine: et sic fiat sacrificium
nostrum in conspéctu tuo hódie,
ut pláceat tibi, Dómine Deus.

ACCEPT, O Lord, in the spirit
of humility and contrition
of heart, and grant that this sac-
rifice which we offer this day
in Thy sight may be pleasing to
Thee, O Lord God.

Then, turning to the people, he says:

ORATE, fratres, ut meum ac
vestrum sacrificium accep-
tábile fiat apud Deum Patrem om-
nipoténtem.

BRETHREN, pray that my
Sacrifice and yours may be
acceptable to God the Father
almighty.

*Suscipiat Dóminus is not said, and the usual ceremonies
are omitted.*

OREMUS: Præcéptis salutári-
bus móniti, et divína insti-
tutione formáti, audémus dícere:

LET us pray. Instructed by Thy
saving precepts, and follow-
ing Thy divine institution, we are
bold to say:

PATER noster, qui es in cælis:
Sanctificétur nomen tuum:
Advéniat regnum tuum: Fiat
volúntas tua, sicut in cælo,
et in terra. Panem nostrum
quotidiánum da nobis hódie: Et
dimítte nobis débita nostra, sicut
et nos dimíttimus debitóribus
nostris. Et ne nos indúcas in
tentationem.

OUR Father, who art in heaven,
hallowed be Thy Name;
Thy kingdom come; Thy will be
done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as
we forgive those who trespass
against us. And lead us not into
temptation.

℞. Sed líbera nos a malo.

℞. But deliver us from evil.

The priest in a low voice says Amen, and then says aloud:

LIBERA nos, quæsumus, Dó-
mine, ab ómnibus malis,
prætéritis, præsentibus et futúris:
et intercedénte beáta et gloriósa
semper Vírgine Dei Genitríce
María, cum beátis Apóstolis tuis
Petro et Paulo, atque Andréa, et
ómnibus Sanctis, da propítius

DELIVER us, we beseech Thee,
O Lord, from all evils, past,
present, and to come; and by
the intercession of the blessed
and glorious ever Virgin Mary,
Mother of God, and of the Holy
Apostles, Peter and Paul, and of
Andrew, and of all the Saints,

pacem in diébus nostris: ut, ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

R̄. Amen.

mercifully grant peace in our days, that through the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who with Thee in the unity of the Holy Ghost liveth and reigneth God, world without end.

R̄. Amen.

After this prayer, having adored on his knees, he puts the paten under the sacred Host, which with his right hand he elevates, that It may be seen by the people; and immediately divides It into three parts, putting the last into the chalice. Then he says the following prayer:

PERCEPTIO Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere præsumo, non mihi provéniat in judícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but let it, through Thy mercy, become a safeguard and remedy, both for soul and body; Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.

Then he kneels and takes the paten with the Body of Christ, and says with the greatest humility and reverence:

Panem cæléstem accípiam, et nomen Dómini invocábo.

I will take the Bread of heaven, and will call upon the Name of the Lord.

Then striking his breast, he says thrice:

DOMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

LORD, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

After which, he signs himself with the Blessed Sacrament,

saying:

CORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérrnam. Amen.

MAY the body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Then he reverently receives the Body, and immediately after the particle of the sacred Host with the wine in the chalice. And having washed his fingers and taken the purification, bowing in the middle of the altar, with his hands joined, he says:

QUOD ore sumpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérrnum.

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and from a temporal gift may it become to us an eternal remedy.

After this, the priest, having made a reverence to the altar, departs.

HOLY SATURDAY

Station at St John Lateran

The blessing of the new fire

¶ *The altars, deprived of their ornaments on Maundy Thursday, are again clothed with them, and a new fire is blessed to illuminate them. The office begins with lighting a triple candle, which is emblematic of the light of Christ, and signifies that the faith of the blessed Trinity proceeds from the light communicated to us by Christ risen from the dead. The Paschal Candle, blessed by the deacon, is a figure of the body of Jesus Christ, and, not being lit at first, represents him dead; and the five blessed grains of incense fixed in it denote the aromatic spices that embalmed him in the sepulchre. The lighting of the Paschal Candle is a representation of his rising again to a new life; and the lighting of the lamps, and other candles afterwards, teaches the faithful that the resurrection of the Head will be followed by that of the members.*

Outside the church, fire is struck from a flint, and coals are lit with it: after which the priest, in front of the church doors, blesses the new fire, saying:

ψ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

DEUS, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuæ ignem fidélibus contulísti: productum e sílice, nostris profutúrum úsibus, novum hunc ignem sanctí✠fica: et concéde nobis, ita per hæc festa paschália cæléstibus desidériis inflammári; ut ad perpétuæ

ψ. The Lord be with you.

℞. And with thy spirit.

Let us pray.

O God, Who hast bestowed on the faithful the fire of Thy brightness by Thy Son, Who is the Corner-stone, hallow this new fire produced from a flint that it may be profitable to us: and grant that during this Paschal festival we may be so inflamed with heavenly desires, that with

claritátis, puris méntibus, valeámus festa pertingere. Per eúndem Christum Dóminum nostrum. *℞.* Amen.

Orémus.

DOMINE Deus, Pater omnípotens, lumen indeficiens, qui es cónditor ómnium lúminum: béne†dic hoc lumen, quod a te sanctificátum atque benedíctum est, qui illuminásti omnem mundum: ut ab eo lúmine accendámur, atque illuminémur igne claritátis tuæ: et sicut illuminásti Móysen exeúntem de Ægýpto, ita illúmines corda, et sensus nostros; ut ad vitam, et lucem ætérnam pervenire mereámur. Per Christum Dóminum nostrum. *℞.* Amen.

Orémus.

DOMINE sancte, Pater omnípotens, ætérne Deus: benedicéntibus nobis hunc ignem in nómine tuo, et unigéniti Filii tui Dei ac Dómini nostri Jesu Christi, et Spíritus Sancti, cooperári dignéris; et ádjuva nos contra igníta tela inimíci, et illústra grátia cælésti: Qui vivis et regnas cum eódem Unigénito tuo, et Spíritu Sancto, Deus: per ómnia sæcula sæculórum. *℞.* Amen.

pure minds we may come to the solemnity of perpetual light. Through the same Christ our Lord. *℞.* Amen.

Let us pray.

O Lord God, almighty Father, never-failing Light, Who art the Creator of all lights, bless this light that is blessed and sanctified by Thee, Who hast enlightened the whole world: that we may be inflamed with that light and enlightened by the fire of Thy brightness: and as Thou didst give light to Moses when he went out of Egypt, so enlighten our hearts and senses, that we may be found worthy to arrive at light and life everlasting. Through Christ our Lord. *℞.* Amen.

Let us pray.

O holy Lord, almighty Father, everlasting God: vouchsafe to co-operate with us, who bless this fire in Thy Name, and in that of Thine only-begotten Son Jesus Christ our Lord and God, and of the Holy Ghost: help us against the fiery darts of the enemy, and illumine us with Thy heavenly grace. Who livest and reignest with the same Thine only-begotten Son and the Holy Ghost, one God, for ever and ever. *℞.* Amen.

Then he blesses the five grains of incense that are to be fixed in the Paschal Candle, saying the following prayer:

V^{ENIAT}, quæsumus, omnípotens Deus, super hoc incensum larga tuæ bene†dictiõnis infúsiõ: et hunc noctúrnum splendórem invisibilis regenerátor accénde; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtiõne refúlgeat; sed in quocúmque loco ex hujus sanctificatiõnis mystério áliquíd fúerit deportátum, expúlsa diabólicæ fraudis nequítia, virtus tuæ majestátis assístat. Per Christum Dóminum nostrum. *℞. Amen.*

MAY the abundant outpouring of Thy blessing, we beseech Thee, almighty God, descend upon this incense: and do Thou, O invisible Regenerator, lighten this nocturnal brightness, that not only the sacrifice that is offered this night may shine by the secret mixture of Thy light: but also into whatever place anything of this mysterious sanctification shall be brought, there the power of Thy Majesty may be present and all the malicious artifices of Satan may be defeated. Through Christ our Lord. *℞. Amen*

The priest incenses them thrice. Then the deacon, putting on a white dalmatic, takes the reed with the three candles fixed on the top. The thurifer goes first with an acolyte carrying the five grains of incense on a plate; the subdeacon with the cross and the clergy follows; then the deacon with the triple candle, and last of all the priest. When the deacon enters the church, an acolyte, carrying a candle lit from the new fire, lights one of the three candles; and the deacon sings:

Lumen Christi.
℞. Deo grátias.

The light of Christ.
℞. Thanks be to God.

The same is done in the middle of the church, and before the altar, when the other two candles are lit. Arriving at the altar, the priest goes to the epistle side and gives the blessing to the deacon, saying:

Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competénter annúnties suum paschále præcónium: In nómine Patris, et Fílii, † et Spíritus Sancti. Amen.

May the Lord be in thy heart and on thy lips, that thou mayest worthily and fitly proclaim His Paschal praise. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The blessing of the Paschal Candle

The deacon goes to the Gospel side, where he incenses the book; and, all standing, he blesses the Paschal Candle, singing:

EXSULTET jam Angélica turba
cælórum: exsúltent divína
mystéria: et pro tanti Regis
victória, tuba ínsonet salutáris.
Gáudeat et tellus tantis irradiáta
fulgóribus: et ætéрни Regis
splendóre illustráta, totíus orbis
se séntiat amisísse caliginem.
Lætétur et mater Ecclésia, tanti
lúminis adornáta fulgóribus:
et magnis populórum vóribus
hæc aula resúltet. Quaprópter
astántes vos, fratres caríssimi, ad
tam miram hujus sancti lúminis
claritátem, una mecum, quæso,
Dei omnipoténtis misericórdiam
invocáte. Ut qui me non
meis méritis intra Levítárum
númerum dignatus est aggregáre:
lúminis sui claritátem infúndens,
Cérei hujus laudem implére
perficiat. Per Dominum nostrum
Jesum Christum Fílium suum:
qui cum eo vivit et regnat in
unitáte Spíritus Sancti Deus:

LET the angelic choirs of
Heaven now rejoice; let the
divine Mysteries rejoice; and let
the trumpet of salvation sound
forth the victory of so great a
King. Let the earth also rejoice,
made radiant by such splendor;
and, enlightened with the
brightness of the eternal King,
let it know that the darkness
of the whole world is scattered.
Let our mother the Church
also rejoice, adorned with the
brightness of so great a light;
and let this temple resound with
the loud acclamations of the
people. Wherefore I beseech you,
most beloved brethren, who are
here present in the wondrous
brightness of this holy light, to
invoke with me the mercy of
almighty God. That He who has
vouchsafed to admit me among
the Levites, without any merits
of mine, would pour forth the
brightness of His light upon
me, and enable me to perfect
the praise of this wax candle.
Through our Lord Jesus Christ
His Son, Who with Him and the
Holy Ghost liveth and reigneth
one God:

PER omnia sæcula sæculórum.
R̄. Amen.

FOR ever and ever.
R̄. Amen.

ψ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

ψ. Sursum corda.

℞. Habémus ad Dóminum.

ψ. Grátias agámus Dómino
Deo nostro.

℞. Dignum et justum est.

VERE dignum et justum est,
invisíblem Deum Patrem
omnipoténtem, Filiúmque
ejus unigénitum, Dominum
nostrum Jesum Christum, toto
cordis ac mentis afféctu et
vocis ministério personáre. Qui
pro nobis ætérno Patri, Adæ
débitum solvit: et véteris piáculi
cautiónem pio cruóre detérsit.
Hæc sunt enim festa paschália, in
quibus verus ille Agnus occíditur,
cujus sánguine postes fidélium
consecrántur. Hæc nox est, in
qua primum patres nostros
fílios Israël edúctos de Ægýpto,
mare Rubrum sicco vestígio
transíre fecísti. Hæc ígitur nox
est, quæ peccatórum ténebras
columñæ illuminatióne purgávit.
Hæc nox est, quæ hódie per
univérsum mundum in Christo
credéntes, a vítiis sæculi et
calígine peccatórum segregátos,
reddit grátiae, sóciat sanctitati.
Hæc nox est, in qua destrúctis
vínculis mortis, Christus ab
ínferis victor ascéndit. Nihil
enim nobis nasci prófuit, nisi
rédiimi profuísset. O mira circa

ψ. The Lord be with you.

℞. And with thy spirit.

ψ. Lift up your hearts.

℞. We have lifted them up to
the Lord.

ψ. Let us give thanks to the
Lord our God.

℞. It is meet and just.

IT is truly meet and right to
proclaim with all our heart
and all the affection of our
mind, and with the ministry of
our voices, the invisible God,
the Father almighty, and His
only-begotten Son our Lord
Jesus Christ, who repaid for us
to His eternal Father the debt
of Adam, and by the merciful
shedding of His Blood, cancelled
the debt incurred by original sin.
For this is the Paschal Festival;
in which that true Lamb is
slain, with Whose Blood the
doorposts of the faithful are
consecrated. This is the night in
which Thou didst formerly cause
our forefathers, the children
of Israel, when brought out of
Egypt, to pass through the Red
Sea with dry foot. This, therefore,
is the night which dissipated
the darkness of sinners by
the light of the pillar. This is
the night which at this time
throughout the world restores
to grace and unites in sanctity
those that believe in Christ, and
are separated from the vices

nos tuæ pietátis dignátio! O inæstimábilis diléctio caritátis: ut servum redimeres, Fílium tradidísti! O certe necessárium Adæ peccátum, quod Christi morte delétum est! O felix culpa, quæ talem ac tantum méruit habére Redemptórem! O vere beáta nox, quæ sola méruit scire tempus et horam, in qua Christus ab ínferis resurrexit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminábitur: Et nox illuminátio mea in delíciis meis. Hujus ígitur sanctificátio noctis fugat scélera, culpas lavat: et reddit innocéntiam lapsis et mœstis lætítiam. Fugat ódia, concórdiam parat et curvat impéria.

of the world and the darkness of sinners. This is the night in which, destroying the chains of death, Christ arose victorious from the grave. For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us. O wondrous condescension of Thy mercy towards us! O inestimable affection of love: that Thou mightest redeem a slave, Thou didst deliver up Thy Son! O truly needful sin of Adam, which was blotted out by the death of Christ! O happy fault, that merited to possess such and so great a Redeemer! O truly blessed night, which alone deserved to know the time and hour when Christ rose again from hell! This is the night of which it is written: And the night shall be as clear as the day; and the night is my light in my delights. Therefore the hallowing of this night puts to flight all wickedness, cleanses sins, and restores innocence to the fallen, and gladness to the sorrowful. It drives forth hatreds, it prepares concord, and brings down haughtiness.

Here the deacon fixes the five grains of incense in the Candle in the form of a cross.

In hujus ígitur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrificium vespertinum:

Wherefore, in this sacred night, receive, O holy Father, the evening sacrifice of this incense,

quod tibi in hac Cérei oblatiône solémni, per ministrórum manus de opéribus apum, sacrosancta reddit Ecclésia. Sed jam colúmnæ hujus præconia nóvimus, quam in in honórem Dei rútilans ignis accéndit.

He lights the Candle with one of the three candles on the reed.

Qui licet sit divísus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in substántiam pretiósæ hujus lámpadis, apis mater edúxit.

Here the lamps are lit.

O vere beáta nox, quæ exspoliávit Ægyptios, ditávit Hebræos! Nox, in qua terrénis cæléstia, humánis divína jungúntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis consecrátus, ad noctis hujus caliginem destruéndam, indeficiens persevéret. Et in odórem suavitátis accéptus, supérnis lumináribus misceátur. Flammas ejus lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásum. Ille, qui regréssus ab ínferis, humano géneri serénus illúxit. Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum: una cum beatíssimo Papa nostro N., et Antístite nostro N., quiéte

which holy Church renders to Thee by the hands of Thy ministers in the solemn offering of this wax candle, made of the work of bees. Now also we know the praises of this pillar, which the shining fire enkindles to the honor of God.

Which fire, although divided into parts, suffers no loss from its light being borrowed. For it is nourished by the melting wax, which the mother bee produced for the substance of this precious light.

O truly blessed night, which plundered the Egyptians and enriched the Hebrews! A night in which heavenly things are united to those of earth, and things divine to those which are of man. We beseech Thee, therefore, O Lord, that this wax candle hallowed in honor of Thy Name, may continue to burn to dissipate the darkness of this night. And being accepted as a sweet savor, may be united with the heavenly lights. Let the morning star find its flame alight. That star, I mean, which knows no setting. He Who returning from hell, serenely shone forth upon mankind. We beseech Thee therefore, O Lord, that Thou wouldst grant peaceful times during this

téporum concéssa, in his paschálibus gáudiis, assídua protectione régere, gubernáre et conserváre dignéris. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum. *℞.* Amen.

Paschal Festival, and vouchsafe to rule, govern, and keep with Thy constant protection us Thy servants, and all the clergy, and the devout people, together with our most holy Father, Pope N., and our Bishop N. Through the same Jesus Christ, Thy Son, our Lord, who with Thee and the Holy Ghost liveth and reigneth one God for ever and ever. *℞.* Amen.

The Prophecies

¶ *After this ceremony, the Church disposes the catechumens for a worthy reception of baptism; for which purpose she reads twelve lessons out of the Old Testament, called Prophecies, and after each says a solemn prayer; by both of which she not only instructs them in the effects and fruit of that sacrament, but begs for them, of Almighty God, all the advantages of it. The Church could not have appointed a more suitable time for the solemn administration of baptism, which is a lively representation of our Lord's resurrection. As he was laid in the sepulchre truly dead, and came out again truly alive, so the sinner is buried in the baptismal water, as in a mystical grave, and is taken out again animated with a new life of grace. For we are buried together with him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life (Rom. 6, 4).*

FIRST PROPHECY *Genesis 1, 1-31; 2, 1-2*

IN the beginning, God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the water. And God said: Be light made. And light was made. And God saw the light that it was good: and He divided the light from the darkness. And He called the light Day, and the darkness Night: and there was evening and morning, one day. And God said: Let there be a firmament made amidst the waters: and

let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and morning were the second day. God also said: Let the waters that are under the heaven be gathered together into one place; and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of the waters He called Seas. And God saw that it was good. And He said: Let the earth bring forth his green herb, after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind. And God saw that it was good. And the evening and morning were the third day. And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven. and to give light to the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars. And He set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living thing and moving creature which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And He blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing and every thing that creepeth on the earth after its kind. And God saw that it was good. And He said: Let us make man to His own image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the

earth. And God created man to His own image: to the image of God He created him, male and female He created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb-bearing seed upon the earth, and all trees that have in themselves seed of their own kind to be your meat: and to all the beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had done.

Deo grátias is not said, and likewise for the other prophecies.

At the end of the prophecy, the priest says:

Orémus.	Let us pray.
<i>The deacon: Flectámus génua.</i>	Let us kneel.
<i>The subdeacon: Leváte.</i>	Arise.

PRAYER

DEUS, qui mirabíliter creásti hóminem, et mirabílius redemísti: da nobis, quáesumus, contra oblectaménta peccáti, mentis ratióne persístere; ut mereámur ad æténa gáudia perveníre. Per Dóminum.

O God, who hast wonderfully created man, and more wonderfully restored him: grant us, we beseech Thee, to stand firm with strong minds against the allurements of sin, that we may deserve to arrive at everlasting joys. Through Jesus Christ.

SECOND PROPHECY *Genesis 5; 6; 7 and 8*

NOE, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them, the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all, which they chose. And God said: My Spirit shall not remain in man for ever, because he is flesh: and his days shall be a hundred and

twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth Me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted, He said to Noe: The end of all flesh is come before Me: the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shall thou finish the top of it: and the door of the ark thou shalt set in the side; with lower, middle chambers and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed, and I will establish My covenant with thee: and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God commanded Him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened; and the rain fell upon the earth forty days and forty nights. In the self-same day, Noe, and Shem, and Cham, and

Japheth, his sons, his wife, and the three wives of his sons with them, went into the ark: they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven were shut up: and the rain from heaven was restrained. And the waters returned from off the earth, going and coming: and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven, which went forth and did not return, till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree with green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet another seven days: and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying: Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons, his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord, and taking of all cattle and

fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

Orémus. Flectámus génuá.
R̄. Leváte.

Let us pray. Let us kneel.
R̄. Arise.

PRAYER

DEUS, incommutábilis virtus, et lumen ætérnum: réspice propítius ad totíus Ecclésiæ tuæ mirábile sacraméntum, et opus salutis humanæ, perpétuæ dispositiónis efféctu tranquillius opéráre; totúsque mundus experiá-tur et vídeat, dejécta érigi, inveráta renovári, et per ipsum redíre ómnia in íntegrum, a quo sumpsére princípium: Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

O God, unchangable power and light everlasting: mercifully regard the wonderful Mystery of Thy whole Church, and peacefully effect by Thine everlasting decree the work of man's salvation: and may the whole world experience and see that what was cast down is raised up, what was old is renewed, and all things are returning to perfection, through Him from whom they received their first being, our Lord Jesus Christ Thy Son: Who livest and reignest.

THIRD PROPHECY *Genesis 22, 1-19*

IN those days God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thine only-begotten son, Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for a holocaust upon one of the mountains which I will show thee. So Abraham, rising up in the night, saddled his ass: and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off; and he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped will return to you. And he took the wood for the holocaust and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two were on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide Himself a

victim for a holocaust, my son. So they went on together; and they came to the place which God had shown him, where he built an altar and laid the wood in order upon it; and when he had bound Isaac, his son, he laid him upon the altar upon the pile of wood. And he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thine only-begotten son for My sake. Abraham lifted up his eyes and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, the Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By My own self have I sworn, saith the Lord: because Thou hast done this thing, and hast not spared thine only-begotten son for My sake; I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Orémus. Flectámus génua.

Let us pray. Let us kneel.

R̄. Leváte.

R̄. Arise.

PRAYER

DEUS, fidélium Pater summe, qui in toto orbe terrárum, promissionis tuæ filios diffúsa adoptionis grátia múltiplicas: et per paschále sacraméntum, Abraham púerum tuum universárum, sicut jurásti, géntium éfficis patrem; da pópulis tuis digne ad grátiam tuæ vocatiónis introíre. Per Dóminum.

O God, the supreme Father of all the faithful, who all over the world dost multiply the children of Thy promise by diffusing the grace of Thine adoption: and by this Paschal Sacrament dost make Thy servant Abraham, according to Thine oath, the father of all nations: grant that Thy people may worthily enter into the grace of Thy vocation. Through Jesus Christ.

FOURTH PROPHECY *Exodus 14, 24-31; 15, 1*

IN those days, it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire, and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them: neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and the left: and the Lord delivered Israel on that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses His servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

TRACT *Ex. 15, 1-2*

Cantémus Dómino: glorióse enim honorificátus est: equum et ascensórem projéctit in mare: adjútor et protéctor factus est mihi in salútem. *ψ.* Hic Deus meus, et honorificábo eum: Deus patris mei, et exaltábo eum. *ψ.* Dóminus cónterens bella: Dóminus nomen est illi.

Orémus. Flectámus génuá.
℞. Leváte.

Let us sing to the Lord, for He is gloriously honored: the horse and the rider He hath thrown into the sea: He has become my Helper and Protector unto salvation. *ψ.* He is my God, and I will honor Him: the God of my father, and I will extol Him. *ψ.* He is the Lord that destroys wars: the Lord is His Name.

Let us pray. Let us kneel.
℞. Arise.

PRAYER

DEUS, cujus antíqua mirácula étiam nostris sáeculis coru-

O God, Whose ancient miracles we see shining also

scáre sentímus: dum, quod uni pópulo, a persecutióne Ægyptiaca liberándo, dexteræ tuæ poténtia contulísti, id in salútem géntium per aquam regeneratiónis operáris: præsta; ut in Abrahæ filios, et in Israëlíticam dignitátem, totíus mundi tránseat plenitúdo. Per Dóminum.

in our days, whilst by the water of regeneration Thou dost operate for the salvation of the Gentiles, that which by the power of Thy right hand Thou didst confer upon one people, by delivering them from the Egyptian persecution: grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel. Through Jesus Christ.

FIFTH PROPHECY *Isaias 54, 17; 55, 1-11*

THIS is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money make haste, buy, and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear and come to me: hear and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord, while he may be found: call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall

do whatsoever I please, and shall prosper in the things for which I sent it.

Orémus. Flectámus génua.

R̄. Leváte.

Let us pray. Let us kneel.

R̄. Arise.

PRAYER

OMNIPOTENS sempitérne Deus, multiplica in honórem nóminis tui, quod patrum fídei spondesti: et promissionis filios sacra adoptióne diláta; ut, quod prióres sancti non dubitavérunt futúrum, Ecclésia tua magna jam ex parte cognóscat implétum. Per Dóminum.

O almighty and everlasting God, for the glory of Thy name, enlarge the promise which Thou madest to the faith of our forefathers, and by the grace of Thy adoption, multiply the children of promise, that what the saints of the old without doubt to foreknew, as yet to come, Thy Church may find even now in great part fulfilled. Through Jesus Christ.

SIXTH PROPHECY *Baruch 3, 9-38*

HEAR, O Israel, the commandments of life: give ear, that thou mayst learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom: For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone in to her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? That take their diversion with the birds of the air. That hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable. They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, Nor have they understood the paths thereof, neither have their children received it, it is far from their face. It hath not been heard of in the land of

Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of his possession! It is great, and hath no end: it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? here is none that is able to know her ways, nor that can search out her paths: But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and fourfooted beasts: He that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches, and rejoiced: They were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made them. This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth, and conversed with men.

Orémus. Flectámus génua.

℞. Leváte.

Let us pray. Let us kneel.

℞. Arise.

PRAYER

DEUS, qui Ecclésiam tuam semper génantium vocatióne multiplicas: concéde propítius; ut, quos aqua baptísmatis ábluis, continúa protectióne tueáris. Per Dóminum.

O God, Who by thy calling of the nations dost increase Thy Church, mercifully grant, that all those whom Thou cleansest in the waters of baptism may have Thy continual protection. Through Jesus Christ.

SEVENTH PROPHECY *Ezekiel 37, 1-14*

THE hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest. And he said to me: Prophecy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophecy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people: And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: and you shall know that I the Lord have spoken, and done it, saith the Lord God.

Orémus. Flectámus génuá.

Let us pray. Let us kneel.

℞. Leváte.

℞. Arise.

PRAYER

DEUS, qui nos ad celebrándum paschále sacraméntum, **O** God, Who teaches us by the pages of both testaments utriúsque testaménti páginis to celebrate the paschal mystery,

instruis: da nobis intelligere misericórdiam tuam; ut ex perceptióne præsentium múnerum, firma sit exspectatio futurórum. Per Dóminum.

grant us such understanding, of Thy mercy, that we, receiving Thy gifts of this present time, may have a firm hope for those that are to come. Through Jesus Christ.

EIGHTH PROPHECY *Isaias 4, 1-6*

AND in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.

TRACT *Is. 5, 1 and 2*

Vinea facta est dilécto in cornu, in loco úberi. *ψ*. Et maceriam circumdedit, et circumfódit: et plantávit vineam Sorec, et ædificávit turrim in médio ejus. *ψ*. Et tórcular fodit in ea: vinea enim Dómini Sábaoth domus Israël est.

My beloved had a vineyard on a hill in a fruitful place. *ψ*. And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, *ψ*. and set up a winepress therein: for the vineyard of the Lord of host is the house of Israel.

Orémus. Flectámus génuá.
℞. Leváte.

Let us pray. Let us kneel.
℞. Arise.

PRAYER

DEUS, qui in ómnibus Ecclésiæ tuæ filiis, sanctórum Prophetárum voce manifestásti, in omni loco dominatiónis tuæ, satórem te bonórum séminum, et electórum pálmitum esse cultórem: tribue pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum; ut, spinárum, et tribulórum squalóre resecató, digna efficiántur fruge fœcúndi. Per Dóminum.

O God, Who by the voice of Thy holy prophets hast made manifest to all the children of Thy Church, that through the whole extent of Thy empire Thou art the sower of good seed, and the cultivator of chosen branches: grant to Thy people who are called by the name of the vines and harvests, that they may root out all thorns and briers, and bring forth good fruit in abundance. Through Jesus Christ.

NINTH PROPHECY *Exodus 12, 1-11*

IN those days the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day fo this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be an thing left, you shall burn it with fire. And thus you shall eat it: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase that

is the Passage of the Lord.

Orémus. Flectámus génuá.

℞. Leváte.

Let us pray. Let us kneel.

℞. Arise.

PRAYER

OMNIPOTENS sempitérne
Deus, qui in ómnium
óperum tuórum dispensatióne
mirábilis es: intélligant redémpti
tui, non fuisse excelléntius quod
iníitio factus est mundus, quam
quod in fine sæculórum Pascha
nostrum immolátus est Christus:
Qui tecum.

Oalmighty everlasting God,
Who art wonderful in the
ordering of all Thy works, let Thy
redeemed understand that the
creation of the world at the begin-
ning was not a greater work, than
the immolation, in the fullness
of time of Christ, our passover.
Who livest and reignest.

TENTH PROPHECY *Jonah 3, 1-10*

AND the word of the Lord came to Jonas the second time, saying:
Arise, and go to Ninive the great city: and preach in it the preach-
ing that I bid thee. And Jonas arose, and went to Ninive, according
to the word of the Lord: now Ninive was a great city of three days'
journey. And Jonas began to enter into the city one day's journey: and
he cried, and said: Yet forty days, and Ninive shall be destroyed. And
the men of Ninive believed in God: and they proclaimed a fast, and
put on sackcloth from the greatest to the least. And the word came to
the king of Ninive; and he rose up out of his throne, and cast away
his robe from him, and was clothed with sackcloth, and sat in ashes.
And he caused it to be proclaimed and published in Ninive from the
mouth of the king and of his princes, saying: Let neither men nor
beasts, oxen nor sheep, taste any thing: let them not feed, nor drink
water. And let men and beasts be covered with sackcloth, and cry to
the Lord with all their strength, and let them turn every one from his
evil way, and from the iniquity that is in their hands. Who can tell if
God will turn, and forgive: and will turn away from his fierce anger,
and we shall not perish? And God saw their works, that they were
turned from their evil way: and God had mercy with regard to the
evil which he had said that he would do to them, and he did it not.

Orémus. Flectámus génuá.

℞. Leváte.

Let us pray. Let us kneel.

℞. Arise.

PRAYER

DEUS, qui diversitatem gentium in confessione tui nominis adunasti: da nobis, et velle, et posse quae praecipis; ut populo ad aeternitatem vocato, una sit fides mentium, et pietas actionum. Per Dominum.

O God, who hast gathered together the divers nations of earth in the confession of thy name, grant us both the will and the power to keep thy commandments, that all those whom thou hast called to everlasting life, may be one in faith of mind and in goodness of conduct. Through Jesus Christ.

ELEVENTH PROPHECY *Deuteronomy 31, 22-30*

MOSSES therefore wrote the canticle and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it: He commanded the Levites, who carried the ark of the covenant of the Lord. saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

TRACT *Deut. 32, 1-4*

Attende, caelum, et loquar: et audiat terra verba ex ore meo. ψ . Exspectetur sicut pluvia eloquium meum: et descendant sicut

Hear, O ye heavens, the things I speak, let the earth give ear to the words of my mouth. ψ . Let my doctrine gather as the rain, let

ros verba mea. *ψ*. Sicut imber super gramen et sicut nix super fœnum: quia nomen Dómini invocábo. *ψ*. Date magnitúdinem Deo nostro: Deus, vera ópera ejus, et omnes viæ ejus iudícia. *ψ*. Deus fidélis, in quo non est iniquitas: justus et sanctus Dóminus.

Orémus. Flectámus génuá.
℞. Leváte.

my speech distil as the dew, *ψ*. As a shower upon the herb, and as drops upon the grass. Because I will invoke the name of the Lord: *ψ*. Give ye magnificence to our God. The works of God are perfect, and all his ways are judgments: *ψ*. God is faithful and without any iniquity, he is just and right.

Let us pray. Let us kneel.
℞. Arise.

PRAYER

DEUS, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen, púerum tuum, ita erudíre pópulum tuum sacri cárminis tui decantatióne voluísti, ut illa legis iterátio fieret étiam nostra diréctio: éxcita in omnem justificátarum géntium plenitúdinem poténtiam tuam, et da lætítiam, mitigándo terrórem, ut ómnium peccátis tua remissióne delétis, quod denunciátum est in ultiónem, tránseat in salútem. Per Dóminum.

O God, greatness of the humble and the strength of the righteous, who was pleased by thy holy servant Moses so to instruct thy people with the singing of thy sacred canticle that his repeating of the law should be also for our guiding, stir up thy might upon all the multitude of peoples that are justified before thee, quiet their fear and make them to rejoice; that the sins of our being blotted out by thy remission, the threatenings of thy vengeance may turn to their salvation. Through Jesus Christ.

TWELFTH PROPHECY *Daniel 3, 1-24*

KING Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains,

and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages: That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up. And presently at that very time some Chaldeans came and accused the Jews, And said to king Nabuchodonosor: O king, live for ever: Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion

to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God and blessing the Lord.

The priest says, without Flectámus génuá:

Orémus.

Let us pray.

PRAYER

OMNIPOTENS sempitérne
Deus, spes única mundi,
qui prophetárum tuórum præ-
cónio, præsentium témporum
declarásti mystéria: auge pópuli
tui vota placátus; quia in nullo
fidélium, nisi ex tua inspiratióne,
provéniunt quarúmlibet
incrementa virtútum. Per
Dóminum.

O almighty and everlasting
God, the only hope of the
world who by the voice of thy
prophets didst foretell the mys-
teries of this present time, gra-
ciously strengthen the desires of
thy people: for no increase of
virtue shall be given to any of
them save only by thy holy inspi-
ration. Through Jesus Christ.

The blessing of the baptismal font

¶ *Before the administration of the sacrament, the baptismal font is blessed with ceremonies that are full of mysteries. 1. The*

priest divides the water in the form of a cross, to teach us that it confers grace and sanctity by the merits of Christ crucified. 2. He touches the water with his hand, praying that it may be free from all impressions of evil spirits. 3. He signs it thrice with the sign of the cross, to bless it in the name of the Holy Trinity. 4. He separates it with his hand, and casts out some of it towards the four parts of the world, to instruct us that the grace of baptism, like the rivers of paradise, flows all over the earth. 5. He breathes thrice upon it in the form of a cross, desiring God to bless it with the infusion of his holy Spirit, that it may perceive the virtue of sanctifying the soul. 6. He plunges the Paschal Candle thrice into it, praying that the Holy Ghost may descend upon it, as he did at the baptism of Christ in the waters of the Jordan. 7. He mixes Holy Oil and Chrism with it, to signify that baptism consecrates us to God, and gives spiritual strength to wrestle with and overcome all the enemies of our soul.

If the Church has no baptismal font, the following blessing is omitted, and the Litany is said immediately after the prophecies. But where there is a font, the priest, with his ministers and the clergy, goes in procession to the font, singing:

TRACT *Ps. 41, 2-4*

Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. *ψ.* Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei? *ψ.* Fuérunt mihi lacrimæ meæ panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

As the hart panteth after the fountains of water; so my soul panteth after thee, O God. *ψ.* My soul hath thirsted after the strong living God; when shall I come and appear before the face of God? *ψ.* My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

Before the blessing of the font, the priest says this prayer:

ψ. Dóminus vobíscum.

ψ. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with thy spirit.

Orémus.

Let us pray.

PRAYER

OMNIPOTENS sempitérne Deus, réspice propítius ad devotióne[m] pópuli renascéntis, qui sicut cervus, aquárum tuárum éxpetit fontem: et concéde propítius; ut fidei ipsíus sitis, baptísmatis mystério ánimam, corpúsque sanctíficet. Per Dóminum. *℞*. Amen.

O Almighty and everlasting God, look mercifully on the devotion of Thy people about to be reborn, who like the hart pant after the fountain of Thy waters: and mercifully grant that the thirst of their faith may, by the Sacrament of Baptism, hallow their souls and bodies. Through Jesus Christ. *℞*. Amen.

The priest begins the blessing of the font, saying:

ψ. Dóminus vobíscum.

ψ. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with thy spirit.

Orémus.

Let us pray.

PRAYER

OMNIPOTENS sempitérne Deus, adésto magnæ pietátis tuæ mystérii, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons baptísmatis párturit, spírítum adoptiόνis emítte; ut, quod nostræ humilitátis geréndum est ministério, virtútis tuæ impleátur afféctu. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus.

O Almighty and eternal God, be present at these mysteries, be present at these sacraments of thy great goodness: and send forth the spirit of thy adoption to regenerate the new people, whom the font of baptism bringeth forth: that what is to be done by the ministry of us thy servants, may be accomplished by the effect of thy power. Through our Lord Jesus Christ thy Son, who with thee liveth and reigneth in the unity of the Holy Ghost, God.

PER omnia sæcula sæculórum. *℞*. Amen.

FOR ever and ever. *℞*. Amen.

ψ. Dóminus vobíscum.

ψ. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with thy spirit.

ψ. Sursum corda.

ψ. Lift up your hearts.

℞. Habémus ad Dóminum.

℞. We have lifted them up to the Lord.

ψ. Grátias agámus Dómino
Deo nostro.

℞. Dignum et justum est.

ψ. Let us give thanks to the
Lord our God.

℞. It is meet and just.

He divides the water in the form of a cross:

Qui hanc aquam regenerán-
dis homínibus præparátam, arcá-
na sui núminis admixtióne fœ-
cúndet: ut, sanctificatióne concé-
pta, ab immaculáto divíni fon-
tis útero, in novam renáta crea-
túram, progénies cæléstis emér-
gat: Et quos aut sexus in córpo-
re, aut ætas discérnit in témpore,
omnes in unam páriat grátia ma-
ter infántiam. Procul ergo hinc,
jubénte te, Dómine, omnis spí-
ritus immúndus abscédat: pro-
cul tota nequítia diabólicæ frau-
dis absístat. Nihil hic loci hábeat
contráriæ virtútis admíxtio: non
insidiándo circúmvolet: non la-
téndo subrépat: non inficiéndo
corrúmpat.

May He by a secret mixture
of His divine virtue render this
water fruitful for the regenera-
tion of men, to the end that a
heavenly offspring, conceived by
sanctification, may emerge from
the immaculate womb of this di-
vine font, reborn a new crea-
ture: and may all, however distin-
guished either by sex in body, or
by age in time, be brought forth
to the same infancy by grace,
their mother. Therefore may all
unclean spirits, by Thy command,
O Lord, depart far from hence:
may the whole malice of diabol-
ical deceit be entirely banished:
may no power of the enemy pre-
vail here: let him not fly about to
lay his snares; may he not creep
in by stealth: may he not corrupt
with his poison.

He touches the water with his hand:

Sit hæc sancta, et innocens
creatúra, líbera ab omni impu-
gnatóris incúrsu, et totíus nequí-
tiæ purgáta discéssu. Sit fons vi-
vus, aqua regénerans, unda purífi-
cans: ut omnes hoc lavácro salutí-
fero diluéndi, operánte in eis Spí-
ritu Sancto, perféctæ purgatiónis
indulgéntiam consequántur.

May this holy and innocent
creature be free from all the as-
saults of the enemy, and puri-
fied by the destruction of all his
wickedness. May it be a living
fountain, a regenerating water, a
purifying stream: that all those
that are to be washed in this sav-
ing bath may obtain, by the oper-
ation of the Holy Ghost, the grace
of a perfect cleansing.

He makes the sign of the cross thrice over the font, saying:

Unde benedico te, creatúra aquæ, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum: per Deum, qui te, in princípio, verbo separávit ab árida: cujus Spíritus super te ferebátur.

Therefore, I bless thee, O creature of water, by the living God, by the true God, by the holy God: by that God Who, in the beginning, separated thee by His Word from the dry land, Whose Spirit moved over thee.

He divides the water with his hand, and throws some of it out towards the four parts of the world, saying:

Qui te de paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre præcépit. Qui te in desérto amáram, suavitate índita fecit esse potábilem, et sitiénti pópulo de petra produxit. Bene-✠díco te et per Jesum Christum Fílium ejus únicum, Dominum nostrum: qui te in Cana Galiléæ signo admirábili sua potentia convértit in vinum. Qui pédibus super te ambulávit: et a Joánne in Jordáne in te baptizátus est. Qui te una cum ságuine de látere suo produxit: et discíplulis suis jussit, ut credéntes baptizaréntur in te, dicens: Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti.

Who made thee flow from the fountain of paradise and commanded thee to water the whole earth with thy four rivers. Who, changing thy bitterness in the desert into sweetness made thee fit to drink, and produced thee out of a rock to quench the thirsty people. I bless thee also by our Lord Jesus Christ, His only Son: Who in Cana of Galilee changed thee into wine by a wonderful miracle of His power. Who walked upon thee with dry foot, and was baptized in thee by John in the Jordan. Who made thee flow out of His side together with His Blood, and commanded His disciples that such as believed should be baptised in thee, saying: Go, teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Hæc nobis præcépta servántibus, tu, Deus omnípotens, clemens adésto: tu benignus aspíra.

Do thou, almighty God, mercifully assist us who observe this commandment: do Thou graciously inspire us.

He breathes thrice upon the water in the form of a cross, saying:

Tu has simplices aquas tuo ore benedicto: ut præter naturalem emundationem, quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces.

Do Thou with Thy mouth bless these clear waters: that besides their natural virtue of cleansing the body, they may also prove efficacious for the purifying of the soul.

Here the priest sinks the Paschal candle into the water three times, saying each time:

Descendat in hanc plenitudinem fontis virtus Spiritus Sancti.

May the virtue of the Holy Ghost descend into all the water of this font.

Then breathing thrice upon the water, he continues:

Totamque hujus aquæ substantiam regenerandi foecundet effectum.

And make the whole substance of this water fruitful for regeneration.

Here the Paschal Candle is taken out of the water, and he continues:

Hic omnium peccatorum maculae deleantur: hic natura ad imaginem tuam condita, et ad honorem sui reformata principii, cunctis vetustatis squaloribus emundetur: ut omnis homo sacramentum hoc regenerationis ingressus, in veræ innocentiae novam infantiam renascatur.

Here may the stains of all sins be washed out; here may human nature, created in Thine image, and reformed to the honor of its Author, be cleansed from all the filth of the old man: that all who receive the Sacrament of regeneration, may be born again new children of true innocence.

Per Dominum nostrum Jesum Christum Filium tuum: Qui venturus est judicare vivos et mortuos, et sæculum per ignem. *R.* Amen.

Through our Lord Jesus Christ, Thy Son: Who shall come to judge the living and the dead, and the world by fire. *R.* Amen.

Then the people are sprinkled with the blessed water, some of which is reserved to be distributed to the faithful for use in their houses.

After this the priest pours some Oil of Catechumens into the

water, in the form of a cross, saying:

Sanctificétur, et foecundétur
fons iste Oleo salutis renascén-
tibus ex eo, in vitam aetérnam.
℞. Amen.

May this font be sanctified and
made fruitful with the oil of sal-
vation for all them who shall be
born anew of its waters unto life
everlasting. ℞. Amen.

Then he pours Chrism into it in the same manner, saying:

Infúsio Chrismatis Dómini no-
stri Jesu Christi, et Spíritus Sancti
Parácliti, fiat in nómine sanctæ
Trinitátis. ℞. Amen.

May this pouring in the chrim
of our Lord Jesus Christ, and the
Holy Ghost, the comforter, be
made in the name of the Holy
Trinity.

*Lastly, he pours the Oil and Chrism both together into the
water in the form of a cross, saying:*

Commíxtio Chrismatis sanc-
tificatiónis, et Olei unctiόνis, et
aquæ baptísmatis, páriter fiat in
nómine Pa†ris, et Fí†lii, et Spí-
ritus † Sancti. ℞. Amen.

Let this mingling of the chrim
of santification, with the oil of
unction, and of the water of Bap-
tism, be likewise made in the
name of the Father and of the Son
and of the Holy Ghost. ℞. Amen.

*Then he mingles the oil with the water, and with his hand
spreads it all over the font.*

¶ *After the blessing of the font, the sacrament of baptism is
solemnly administered to such as are prepared for it; and then
the Litany and Mass are sung, to obtain of God that the new
baptized may persevere in the grace they have received.*

The Litany of the Saints

*The priest returns to the altar, where he and his ministers lie
prostrate before it, and all the rest kneel, whilst the Litany is
sung by two chanters in the middle of the choir. They sing each
invocation once, which is then repeated by the others.*

KYRIE, eléison.
Christe, eléison.
Kýrie, eléison.

LORD, have mercy
Christ, have mercy.
Lord, have mercy.

Pater de cælis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spíritus Sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trínitas unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta María, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Génitrix, ora pro nobis.	Holy Mother of God, pray for us.
Sancta Virgo víginum, ora pro nobis.	Holy Virgin of virgins, pray for us.
Sancte Míchaël, ora pro nobis.	Saint Michael, pray for us.
Sancte Gábríel, ora pro nobis.	Saint Gabriel, pray for us.
Sancte Ráphaël, ora pro nobis.	Saint Raphael, pray for us.
Omnes sancti Angeli et Archángeli, oráte pro nobis.	All ye holy Angels and Archangels, pray for us.
Omnes sancti beátorum Spírituum órdenes, oráte pro nobis.	All ye holy orders of blessed Spirits, pray for us.
Sancte Ioánnes Baptísta, ora pro nobis.	Saint John the Baptist, pray for us.
Sancte Ioseph, ora pro nobis.	Saint Joseph, pray for us.
Omnes sancti Patriárchæ et Prophétæ, oráte pro nobis.	All ye holy Patriarchs and Prophets, pray for us.
Sancte Petre, ora pro nobis.	Saint Peter, pray for us.
Sancte Paule, ora pro nobis.	Saint Paul, pray for us.
Sancte Andrea, ora pro nobis.	Saint Andrew, pray for us.
Sancte Ioánnes, ora pro nobis.	Saint John, pray for us.
Omnes sancti Apóstoli et Evangelístæ, oráte pro nobis.	All ye holy Apostles and Evangelists, pray for us.
Omnes sancti Discípuli Dómini, oráte pro nobis.	All ye holy Disciples of the Lord, pray for us.
Sancte Stéphan, ora pro nobis.	Saint Stephen, pray for us.
Sancte Lauréti, ora pro nobis.	Saint Lawrence, pray for us.
Sancte Vincéti, ora pro nobis.	Saint Vincent, pray for us.
Omnes sancti Mártýres, oráte pro nobis.	All ye holy Martyrs, pray for us.

Sancte Silvéster, ora pro nobis.	Saint Silvester, pray for us.
Sancte Gregóri, ora pro nobis.	Saint Gregory, pray for us.
Sancte Augustíne, ora pro nobis.	Saint Augustine, pray for us.
Omnes sancti Pontífices et Confessóres, oráte pro nobis.	All ye holy Bishops and Confessors, pray for us.
Omnes sancti Doctóres, oráte pro nobis.	All ye holy Doctors, pray for us.
Sancte Antóni, ora pro nobis.	Saint Anthony, pray for us.
Sancte Benedícite, ora pro nobis.	Saint Benedict, pray for us.
Sancte Domínice, ora pro nobis.	Saint Dominic, pray for us.
Sancte Francísce, ora pro nobis.	Saint Francis, pray for us.
Omnes sancti Sacerdótes et Levítæ, oráte pro nobis.	All ye holy Priests and Deacons, pray for us.
Omnes sancti Mónachi et Eremítæ, oráte pro nobis.	All ye holy Monks and Hermits, pray for us.
Sancta María Magdaléna, ora pro nobis.	Saint Mary Magdalene, pray for us.
Sancta Agnes, ora pro nobis.	Saint Agnes, pray for us.
Sancta Cæcília, ora pro nobis.	Saint Cecilia, pray for us.
Sancta Agatha, ora pro nobis.	Saint Agatha, pray for us.
Sancta Anastásia, ora pro nobis.	Saint Anastasia, pray for us.
Omnes sanctæ Vírgines et Víduæ, oráte pro nobis.	All ye holy Virgins and Widows, pray for us.
Omnes Sancti et Sanctæ Dei, intercédite pro nobis.	All ye holy Saints of God, intercede for us.
Propítius esto, parce nobis, Dómine.	Be merciful, spare us, O Lord.
Propítius esto, exáudi nos, Dómine.	Be merciful, graciously hear us, O Lord.
Ab omni malo, líbera nos, Dómine.	From all evil, deliver us, O Lord.
Ab omni peccáto, líbera nos, Dómine.	From all sin, deliver us, O Lord.
A morte perpétua, líbera nos, Dómine.	From everlasting death, deliver us, O Lord.
Per mystérium sanctæ incarnationis tuæ, líbera nos, Dómine.	Through the mystery of Thy holy incarnation, deliver us, O Lord.

Per advéntum tuum, líbera nos, Dómine.	Through Thy coming, deliver us, O Lord.
Per nativitátem tuam, líbera nos, Dómine.	Through Thy Nativity, deliver us, O Lord.
Per baptísmum et sanctum ieiú- nium tuum, líbera nos, Dómi- ne.	Through Thy Baptism and holy fasting, deliver us, O Lord.
Per crucem et passióem tuam, líbera nos, Dómine.	Through Thy Cross and Passion, deliver us, O Lord.
Per mortem et sepultúram tuam, líbera nos, Dómine.	Through Thy Death and Burial, deliver us, O Lord.
Per sanctam resurrectiόem tuam, líbera nos, Dómine.	Through Thy holy Resurrection, deliver us, O Lord.
Per admirábilem ascensiόem tuam, líbera nos, Dómine.	Through Thy wonderful Ascen- sion, deliver us, O Lord.
Per advéntum Spíritus Sancti Pa- rácliti, líbera nos, Dómine.	Through the coming of the Holy Ghost, the Paraclete, deliver us, O Lord.
In die iudícii, líbera nos, Dómine.	In the day of judgement, deliver us, O Lord.
Peccatóres, te rogámus, audi nos.	We sinners, beseech Thee to hear us.

Here the priest and his ministers go into the sacristy, to vest themselves in white for Mass; the candles are lit upon the altar, while the Litany is continued by the choir.

Ut nobis parcas, te rogámus audi nos.	That Thou wouldst spare us, we beseech Thee to hear us.
Ut Ecclésiám tuam sanctam ré- gere et conserváre dignéris, te rogámus audi nos.	That Thou wouldst vouchsafe to govern and preserve Thy holy Church, we beseech Thee to hear us.
Ut Domnum Apostólicum et om- nes ecclesiásticos órdenes in sancta religiόe conserváre di- gnéris, te rogámus audi nos.	That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion, we beseech Thee to hear us.
Ut inimícos sanctæ Ecclésiæ hu- miliáre dignéris, te rogámus	That Thou wouldst vouchsafe to humble the enemies of holy

- audi nos.
- Church, we beseech Thee to hear us.
- Ut régibus et princípibus christiánis pacem et veram concórdiam donáre dignéris, te rogámus audi nos.
- That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes, we beseech Thee to hear us.
- Ut nosmetípsos in tuo sancto servítio confortáre et conserváre dignéris, te rogámus audi nos.
- That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service, we beseech Thee to hear us.
- Ut ómnibus benefactóribus nostris * sempitérna bona retribuas, te rogámus audi nos.
- That Thou wouldst render eternal blessings to all our benefactors, we beseech Thee to hear us.
- Ut fructus terræ * dare et conserváre dignéris, te rogámus audi nos.
- That Thou wouldst vouchsafe to give and preserve the fruits of the earth, we beseech Thee to hear us.
- Ut ómnibus fidélibus defúntis * réquiem ætérrnam donáre dignéris, te rogámus audi nos.
- That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we beseech Thee to hear us.
- Ut nos exaudíre dignéris, te rogámus audi nos.
- That Thou wouldst vouchsafe to hear us, we beseech Thee to hear us.
- Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.
- Lamb of God, who takest away the sins of the world, spare us, O Lord.
- Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.
- Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
- Agnus Dei, qui tollis peccáta mundi, miserére nobis.
- Lamb of God, who takest away the sins of the world, have mercy on us.
- Christe, audi nos.
- Christ, hear us.
- Christe, exáudi nos.
- Christ, graciously hear us.

The Mass

Here the choir solemnly intones the Kyrie eléison. In the meantime the priest goes to the altar, beginning Mass in the usual manner, with the psalm Júdica me, Deus, with Glória Patri, confession and incensation.

Having kissed the altar, he begins the Glória in excélsis, during which the bells are rung.

Afterwards, the priest says:

☩. Dóminus vobíscum.

☩. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with thy spirit.

Orémus.

Let us pray.

COLLECT

DEUS, qui hanc sacratíssimam noctem glória Domínicæ Resurrectiónis illústras: consérva in nova famíliæ tuæ progénie adoptiónis spírítum, quem dedísti; ut, córpore et mente renováti, puram tibi exhíbeant servitútem. Per eúndem Dóminum nostrum. ℞. Amen.

O God, who dost illuminate this most holy night by the glory of the Lord's Resurrection, preserve in the new children of Thy family the spirit of adoption which Thou hast given; that renewed in body and mind, they may render to Thee a pure service. Through the same. ℞. Amen.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

Colossians 3, 1-4

BRETHREN, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ should appear, who is your life, then you also shall appear with Him in glory.

After the Epistle, the priest sings thrice:

8. 

A L-le- lú- ia.

After the third time, the choir sings the following verse:

ŷ. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

ŷ. Give praise to the Lord for He is good: for His mercy endureth forever.

TRACT *Ps. 116, 1-2*

Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli, ŷ. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

O praise the Lord, all ye nations, and praise Him all ye people. ŷ. For His mercy is confirmed upon us: and the truth of the Lord remaineth forever.

¶ *Incense is used at the Gospel to represent the perfumes carried by the women to our Saviour's monument; but no candles are carried, because they and the Apostles did not yet believe his resurrection; for which reason, the Creed is also not said.*

✠ Continuation of the holy Gospel according to St. Matthew.

Matthew 28, 1-7

AND in the end of the Sabbath, when it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it: and his countenance was as lightning and his raiment as snow. And for fear of him the guards were struck with terror and became as dead men. And the Angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified: He is not here: for His is risen, as He said. Come and see the place where the Lord was laid. And going quickly, tell ye His disciples that He is risen: and behold He will go before you into Galilee: there you shall see Him. Lo, I have foretold it to you.

There is no offertory antiphon. The priest says Dóminus vobiscum, and continues the Mass.

SECRET

SUSCIPE, quæsumus, Dómine, preces pópuli tui, cum oblaciónibus hostiárum: ut paschálibus initiáta mystériis, ad æterni-

ACCEPT, we beseech Thee, O Lord, the prayers of Thy people together with the sacrifice they offer: that what has begun

tátis nobis medélam, te operánte,
proficiant. Per Dóminum.

by the Paschal Mysteries, may by
Thine arrangement result in our
eternal healing. Through Jesus
Christ.

PREFACE OF EASTER

PER omnia sæcula sæculórum.
℞. Amen.

ψ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

ψ. Sursum corda.

℞. Habémus ad Dóminum.

ψ. Grátias agámus Dómino
Deo nostro.

℞. Dignum et justum est.

VERE dignum et justum est,
æquum et salutáre, Te qui-
dem, Dómine, omni témpore, sed
in hac potíssimum nocte glorió-
sius prædicáre, cum Pascha no-
strum immolátus est Christus. Ip-
se enim verus est Agnus, qui áb-
stulit peccáta mundi. Qui mor-
tem nostram moriéndo destrúxit,
et vitam resurgéndo reparávit. Et
ídeo cum Angelis et Archánge-
lis, cum Thronis et Dominatió-
nibus, cumque omni milítia cæ-
léstis exércitus hymnum glóriæ
tuæ cánimus, sine fine dicénte:

Sanctus, Sanctus, Sanctus.

FOR ever and ever.
℞. Amen.

ψ. The Lord be with you.

℞. And with thy spirit.

ψ. Lift up your hearts.

℞. We have lifted them up to
the Lord.

ψ. Let us give thanks to the
Lord our God.

℞. It is meet and just.

IT it truly meet and just, right
and for our salvation, at all
times to praise Thee, O Lord, but
more gloriously especially this
night when Christ our Pasch was
sacrificed. For He is the Lamb
Who hath taken away the sins of
the world: Who by dying hath
destroyed our death: and by ris-
ing again hath restored us to life.
And therefore with Angels and
Archangels, with Thrones and
Dominations, and with all the
hosts of the heavenly army, we
sing the hymn of Thy glory, ever-
more saying:

Holy, Holy, Holy.

DURING THE ACTION

COMMUNICANTES, et noctem
sacratíssimam celebrántes
Resurrectiónis Dómini nostri Je-
su Christi secúndum carnem: sed

COMMUNICATING, and keep-
ing this most holy night of
the Resurrection of our Lord Je-
sus Christ according to the flesh;

et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi.

HANC igitur oblatiónem servitutis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua, et Spíritu Sancto, tríbuens eis remissionem ómnium peccatórum, quæsumus, Dómine, ut placátus accípias.

and also reverencing the memory, first, of the glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ.

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, which we make unto Thee on behalf of these whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, granting them remission of all their sins.

The rest as in the Canon. The Agnus Dei, the communion antiphon and the postcommunion are omitted.

Vespers

Ant. Allelúia, * allelúia, allelúia.

Ant. Alleluia, alleluia, alleluia.

Psalm 116, 1-2

LAUDATE Dóminum, omnes gentes: * laudáte eum, omnes pópuli.

PRAISE the Lord all ye nations: * praise him, all ye people.

Quóniam confirmáta est super nos misericórdia ejus: * et véritas Dómini manet in ætérnum.

For his mercy is confirmed upon us: * and the truth of the Lord remaineth for ever.

Glória Patri, et Fílio, * et Spirítui Sancto.

Glory be to the Father, and to the Son, * and to the Holy Ghost.

Sicut erat in princípío, et nunc, et semper, * et in sæcula sæculórum. Amen.

As it was in the beginning, is now, * and ever shall be, world without end. Amen.

Ant. Allelúia, allelúia, allelúia.

Ant. Alleluia, alleluia, alleluia.

Then the priest at the altar begins the following antiphon, which is continued by the choir:

Ant. Véspere autem sábbati, * quæ lucéscit in prima sábbati-

Ant. And in the end of the sabbath when it began to dawn to-

ti, venit María Magdaléne, et áltera María, vidére sepúlchrum, allelúja.

CANTICLE OF THE B. V. M.

MAGNIFICAT * ánima mea
Dóminum:

Et exsultávit spíritus meus
* in Deo, salutári meo.

Quia respéxit humilitátem ancíllæ suæ: * ecce enim ex hoc beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericórdia ejus a progénie in progénies, * tíméntibus eum.

Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede, * et exaltávit húmiles.

Esuriéntes implévit bonis: * et dívites dimísit inánes.

Suscépit Israël, púerum suum, * recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sæcula.

Glória Patri, et Fílio, * et Spirítui Sancto.

wards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre, alleluia.

Luke 1, 46-55

MY soul * doth magnify the
Lord

And my spirit hath
rejoiced * in God my Savior.

Because he hath regarded the humility of his handmaid; * for behold from henceforth all generations shall call me blessed.

Because he that is mighty, hath done great things to me; * and holy is his name.

And his mercy is from generation unto generations, * to them that fear him.

He hath shewed might in his arm: * he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, * and hath exalted the humble.

He hath filled the hungry with good things; * and the rich he hath sent empty away.

He hath received Israel his servant, * being mindful of his mercy:

As he spoke to our fathers, * to Abraham and to his seed for ever.

Glory be to the Father, and to the Son, * and to the Holy Ghost.

Sicut erat in principio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Ant. Vespere autem sabbati, quæ lucéscit in prima sabbati, venit María Magdaléne, et áltera María, vidére sepúlchrum, allelúja.

ψ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

As it was in the beginning, is now, * and ever shall be, world without end. Amen.

Ant. And in the end of the sabbath when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre, alleluia.

ψ. The Lord be with you.

℞. And with thy spirit.

Let us pray.

PRAYER

SPIRITUM nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejusdem.
℞. Amen.

POUR forth, O Lord, we beseech Thee, the Spirit of Thy love into our hearts, and by Thy mercy make all them to be of one mind to whom Thou hast given to eat of Thy mystic Passover. Through Jesus Christ. ℞. Amen.