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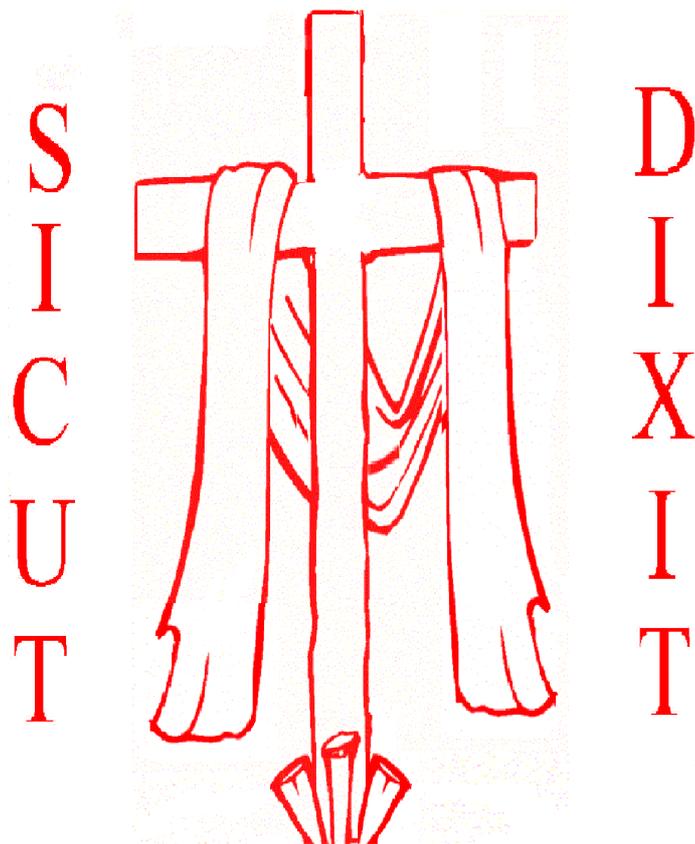
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*Your Missal
For
Holy Week*

RESURREXIT



ALLELUIA!

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Your Missal
For
Holy Week

The Complete Text of the
Masses and Ceremonies of the
1956 Holy Week Liturgy
from Palm Sunday to the
Easter Vigil Service

In Latin & English

In accordance with the
Official Typical 1956 Edition of the
“*Ordo Hebdomadæ Sanctæ Instauratus*”

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Liturgical Editions

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THE ORDINARY OF THE MASS

The Priest standing at the foot of the Altar, makes the proper reverence and, unless special rubrics direct otherwise, says in a loud voice:

IN nómine Patris, et Fíllii, ✠ et Spíritus Sancti.
Amen.

Sacerdos. Intróibo ad altáre Dei.

The Ministers (or servers) respond:

M. Ad Deum qui lætíficat juventútem meam.

S. Adjutórium nostrum ✠ in nómine Dómini.

M. Qui fecit cælum et terram.

Bowing down, the Priest says the Confiteor.

S. Confiteor Deo . . .

M. Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam aetérnam.

The priest answers: Amen.

The Ministers (or servers) bow down and recite the Confiteor.

CONFITEOR Deo omnípoténti, beátæ Mariæ semper Vírgini, beáto Micháeli Archángelo, beáto Joánni Baptístae, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi Pater: quia peccávi nimis cogitatióne, verbo, et ópere:

Here he strikes his breast thrice.

mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Micháelum Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.

Then the Priest, with his hands joined, says:

S. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam aetérnam.

M. Amen.

Making the Sign of the Cross, the Priest says:

S. Indulgéntiam, ✠ absolutiónem, et remissionem peccatórum nostrórum, tribuat nobis omnípotens et miséricors Dóminus.

M. Amen.

S. Deus, tu convérsus vivificábis nos.

M. Et plebs tua lætábitur in te.

S. Osténde nobis Dómine, misericórdiam tuam.

M. Et salutáre tuum da nobis.

IN the Name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

Priest. I will go in unto the altar of God.

S. To God who giveth joy to my youth.

P. Our help ✠ is in the Name of the Lord.

S. Who made heaven and earth.

P. I confess to almighty God, . . .

S. May almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

I CONFESS to almighty God, to the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed,

through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray to the Lord our God for me.

P. May almighty God be merciful unto you, and forgiving you your sins, bring you to everlasting life.

S. Amen.

P. May the ✠ almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

S. Amen.

P. O God, Thou wilt turn again and quicken us.

S. And thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

S. And grant us Thy salvation.

ORDINARY OF THE MASS

S. Dómine, exáudi oratióem meam.

M. Et clamor meus ad te véniat.

S. Dóminus vobíscum.

M. Et cum spírítu tuo.

S. Orémus.

Going up to the Altar, he says silently:

AUFER a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctorum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

Bowing down with hands joined on the Altar, he says:

ORÁMUS te, Dómine, per mérita Sanctorum tuorum, *He kisses the sacred stone.* quorum reliquiæ hic sunt, et ómnium Sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen.

At Solemn Mass, and, on Holy Thursday, even at a sung Mass in the evening, the priest blesses incense, saying:

Ab illo ✠ benedicáris, in cuius honóre cremáberis. Amen.

P. O Lord, hear my prayer.

S. And let my cry come before Thee.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

TAKE away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Amen.

WE beseech Thee, O Lord, by the merits of Thy Saints, *He kisses the sacred stone.* whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Be blessed ✠ by Him in whose honour thou art burnt. Amen.

He then incenses the Altar and is in turn incensed by the Deacon.

At the Epistle side the priest, making the Sign of the Cross, reads the Introit, except on Good Friday and Holy Saturday.

THE INTROIT *(Turn to Introit of Today's Mass)*

THE KYRIE

Returning to the middle of the Altar, the priest alternately with the Ministers (or servers), says:

Kýrie eléison.

M. Kýrie eléison.

S. Kýrie eléison.

M. Christe eléison.

S. Christe eléison.

M. Christe eléison.

S. Kýrie eléison.

M. Kýrie eléison.

S. Kýrie eléison.

LORD, have mercy.

S. Lord, have mercy.

P. Lord, have mercy.

S. Christ, have mercy.

P. Christ, have mercy.

S. Christ, have mercy.

P. Lord, have mercy.

S. Lord, have mercy.

P. Lord, have mercy.

THE GLORIA

GLÓRIA in excélsis Deo. Et in terra pax homínibus bonæ voluntátis.

Laudámus te. Benedícimus te. Adorámus te. Glorificámus te.

GLORY be to God on high, and on earth peace to men of good will.

We praise Thee. We bless Thee. We adore Thee. We glorify Thee.

ORDINARY OF THE MASS

Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fíli unigénite Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, suscípe deprecationem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus Jesu Christe. Cum Sancto Spíritu ✠ in glória Dei Patris. Amen.

S. Dóminus vobíscum
M. Et cum spírítu tuo.
Orémus.

We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou only are holy. Thou only art the Lord. Thou only art most high, O Jesus Christ. Together with the Holy Ghost ✠ in the glory of God the Father. Amen.

P. The Lord be with you.
S. And with thy spirit.
Let us pray.

THE COLLECT *(Turn to Collect of Today's Mass)*

After having read the Collect of the day, he continues to read the Epistle, Gradual; the Tract, or Allelúia with versicle, according to the Season or Mass.

Bowing down at the middle of the Altar, he says:

MUNDA cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíæ prophétæ cáculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre ut sanctum Evangélium tuum, digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

Jube Domine benedícere.

Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. Amen.

CLEANSE my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal, and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily announce Thy holy Gospel. Through Christ our Lord. Amen.

Give me Thy blessing, O Lord.

The Lord be in my heart and on my lips, that I may worthily and in a becoming manner, proclaim His holy Gospel. Amen.

THE GOSPEL *(Turn to Gospel of Today's Mass)*

S. Dóminus vobíscum.
M. Et cum spírítu tuo.

Sequentia *(vel* Inítium) sancti Evangélii secúndum **N** . . .

M. Glória tibi, Dómine.

P. The Lord be with you.
S. And with thy spirit.

The continuation *(or* beginning) of the holy Gospel according to **N** . . .

S. Glory be to Thee, O Lord.

The Priest signs the book with the Sign of the Cross, and repeats this same sign on forehead, lips and breast.

After the Gospel the servers say:

M. Laus tibi, Christe.

S. Praise be to Thee, O Christ.

The Celebrant, kissing the book, says:

S. Per evangélica dicta deleántur nostra delícta.

M. Laus tibi, Christe.

P. By the words of the Gospel may our sins be blotted out.

S. Praise be to Thee, O Christ.

ORDINARY OF THE MASS

At Solemn Mass, when the history of our Lord's Passion is neither sung nor read (for, then the particular rubrics to be followed are inserted in their proper place), the Deacon places the Gospel book on the Altar and after the priest blesses incense, he kneels and says the Prayer: Munda Cor meum He then takes the book, kneels before the priest and asks his blessing, saying:

Jube Domine benedícere.

Sir, give me thy blessing.

The Priest responds:

Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competénter annúnties Evangélium suum:

The Lord be in thy heart and on thy lips, that thou mayest worthily and in a becoming manner, proclaim His holy Gospel.

In nómine Patris, et Filii, ✠ et Spíritus Sancti. Amen.

In the Name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen

After the Gospel, the Priest kisses the Gospel book, saying: By the words of the Gospel, may our sins be taken away, and is then incensed by the Deacon.

THE NICENE CREED

CREDO in unum Deum, Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium, et invisibílium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sácula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines, et propter nostram salútem descéndit de cælis. *(Here all kneel)* ET INCARNÁTUS EST DE SPÍRITU SANCTO EX MARÍA VÍRGINE: ET HOMO FACTUS EST. Crucifíxus étiam pro nobis: sub Póntio Piláto passus et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in cælum: sedet ad déxteram Patris.

Et íterum ventúrus est cum glória judicáre vivos, et mórtuos: cujus regni non erit finis. Et in Spíritum Sanctum Dóminum et vivificántem: qui ex Patre Filióque procedit. Qui cum Patre et Fílio simul adorátur, et conglorificátur: qui locútus est per prophétas. Et unam sanctam cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatórum. Et expécto resurrectionem mortuórum. ✠ Et vitam ventúri sáculi. Amen.

IBELIEVE in one God, the Father almighty, Maker of heaven and earth, and of all things, visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father, before all ages. God of God: Light of Light: true God of true God. Begotten, not made, consubstantial with the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven. *(Here all kneel)* AND BECAME INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY: AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory to judge both the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, proceeding from the Father and the Son. Who together, with the Father and the Son, is adored and glorified: Who spoke by the prophets. And in one, holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead. ✠ And the life of the world to come. Amen.

Having kissed the Altar, he turns to the people and says:

ORDINARY OF THE MASS

P. Dóminus vobíscum.

M. Et cum spírítu tuo.

P. The Lord be with you.

S. And with thy spirit.

Then the Offertory antiphon, if any, is said.

Orémus.

Let us pray.

THE OFFERTORY (*Turn to Offertory of Today's Mass*)

At Solemn Mass, the Priest receives the paten with the host from the Deacon.

OFFERTORY PRAYERS

SUSCÍPE, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiám, quam ego indígnus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátiis, et offensioníbus, et negligétiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúntis: ut mihi, et illis proficiat ad salútem in vitam ætérnam. Amen.

ACCEPT, O holy Father, almighty and eternal God, this unspotted host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present: as also for all faithful Christians, both living and dead, that it may avail both me and them for salvation unto life everlasting. Amen.

At Solemn Mass, the Deacon pours wine into the chalice and the Subdeacon pours the water which the Priest has blessed.

DEUS, ✠ qui humánæ substántiæ dignitátem mirábiliter condidísti, et mirábiliter reformásti: da nobis per hujus aquæ et vini mystérium, eius divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est párticeps, Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum. Amen.

O GOD, ✠ who, in creating human nature, didst wonderfully dignify it, and still more wonderfully restore it, grant that, by the Mystery of this water and wine, we may be made partakers of His divine nature, who vouchsafed to be made partaker of our human nature, even Jesus Christ our Lord, Thy Son, who with Thee, liveth and reigneth in the unity of the Holy Ghost, God: world without end. Amen.

Offering up the chalice, the Priest says:

OFFÉRIMUS tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ majestátis tuæ, pro nostra et totíus mundi salúte cum odóre suavitátis ascéndat. Amen.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty, as a sweet savor, for our salvation, and for that of the whole world. Amen.

Then, making the Sign of the Cross with the chalice, and placing it on the corporal, he covers it with the pall.

At Solemn Mass, the Subdeacon receives the paten from the Deacon and covering it with the ends of the veil worn over his shoulders, he holds it before his eyes and takes his place at the foot of the Altar until the conclusion of the Our Father. Bowing down, the Priest says:

IN spírítu humilitátis, et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

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

ORDINARY OF THE MASS

Raising his eyes and blessing the Offering, he says:

VENI, Sanctificátor, omnípotens, ætérne Deus: et béne \times dic hoc sacrificium tuo sancto nómini præparátum.

COME, O almighty and eternal God, the Sanctifier, and bless \times this Sacrifice, prepared for the glory of Thy holy Name.

Receiving the thurible, he incenses the bread and wine, saying:

Incénsum istud a te benedíctum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

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

Incensing the Altar, he says Ps. 140:

Dirigátur, Dómine, orátio mea, sicut incénsum in conpéctu tuo: elevátio mánuum meárum sacrificium vespertínium.

Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice.

Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis. Ut non declínet cor meum in verba malítiæ, ad excusándas, excusatiónes in peccáta.

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.

Giving the thurible to the Deacon, he says:

Accéndat in nobis Dóminus ignem sui amóris, et flammam ætérnæ caritátis. Amen.

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

The Priest is incensed, and after him, the Clergy, and then the whole congregation.

THE LAVABO —Ps. 25. 6-12

LAVABO inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine. Ut áudiam vocem laudis: et enárrem univérsa mirabilia tua. Dómine, diléxi decórem domus tuæ: et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus, ánimam meam: et cum viris sánguinum vitam meam. In quorum mánibus iniquitátes sunt: déxtera eórum repléta est munéribus. Ego autem in innocéntia mea ingrèssus sum: rédime me, et miserére mei. Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine.

I WILL wash my hands among the innocent: and I will compass Thine altar, O Lord That I may hear the voice of praise: and tell of all Thy wonderous works. I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked: nor my life with blood-thirsty men. In whose hands are iniquities, their right hand is filled with gifts.

But I have walked in my innocence: redeem me, and have mercy on me. My foot hath stood in the direct way, in the churches I will bless Thee, O Lord.

On the Vigil of Easter (Holy Saturday) add the following:

Glória Patri, et Filio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

ORDINARY OF THE MASS

Bowing down before the middle of the Altar, with hands joined, the Priest says:

SUSCÍPE sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectiónis, et ascensiónis Jesu Christi Dómini nostri: et in honórem beátæ Mariæ semper Vírginis et beáti Joánnis Baptístæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et ómnium Sanctorum: ut illis proficiat ad honórem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cælis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum nostrum. Amen.

The Priest says audibly:

ORÁTE fratres, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

The sacred Ministers (or servers) or those assisting respond:

M. Suscipiat Dóminus sacrificium de mánibus tuis ad laudem, et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

The Priest answers in a low voice:

S. Amen.

The Priest recites the Secret Prayer.

THE SECRET (*Turn to Secret of Today's Mass*)

At the end of the Secret' the Celebrant says audibly:

Preface of the Holy Cross

The following Preface is sung or read in all Masses from the Second Sunday in Passion Time (Palm Sunday) up to Holy Thursday inclusive.

S. Per ómnia sæcula sæculórum.

M. Amen.

S. Dóminus vobíscum.

M. Et cum spírítu tuo.

S. Sursum corda.

M. Habémus ad Dóminum.

S. Grátias agámus Dómino Deo nostro.

M. Dignum et justum est.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui

RECEIVE, O holy Trinity, this oblation which we make to Thee, in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of Blessed Mary, ever Virgin, blessed John the Baptist, the holy Apostles Peter and Paul, and of all the Saints, that it may avail unto their honor and our salvation, and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

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

S. May the Lord receive the Sacrifice from thy hands, to the praise and glory of His Name, to our benefit and that of all His holy Church.

P. Amen.

P. World without end.

S. Amen.

P. The Lord be with you.

S. And with thy spirit.

P. Lift up your hearts.

S. We have lifted them up to the Lord.

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

S. 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 Thee, O holy Lord,

ORDINARY OF THE MASS

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 Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Seráphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur súpplici confessióne dicentés:

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 be admitted while we say with lowly praise:

Here the bell rings three times:



SANCTUS, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

HOLY, Holy, Holy, Lord God of Sabaoth! Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is He that cometh in the Name of the Lord! Hosanna in the highest!

THE CANON OF THE MASS

TE ígitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus ac pétimus *He kisses the altar* uti accépta hábeas, et benedías, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta. in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro *N.* et Antístite nostro *N.*, et ómnibus orthodoxis, atque cathólicæ, et apostólicæ fidei cultóribus.

WE therefore, humbly pray and beseech Thee, most merciful Father, through Jesus Christ; Thy Son, our Lord, *He kisses the altar* that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted Sacrifices, which in the first place we offer Thee for Thy holy Catholic Church to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with Thy servant *N.*, our Pope, and *N.*, our Bishop, and all orthodox believers and professors of the Catholic and Apostolic Faith.

COMMEMORATION OF THE LIVING

MEMÉNTO, Dómine, famulórum, famularúmque tuárum *N.* et *N.* et ómnium circumstántium *He prays in particular for those he wishes to remember:*, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offérunť hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptióne animárum suárum, pro

BE mindful, O Lord, of Thy servants and handmaidens, *N.* et *N.* and of all here present *He prays in particular for those he wishes to remember:*, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families and friends, for the

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spe salutis, et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

redemption of their souls, for the health and salvation they hope for; and who now pay their vows to Thee, the everlasting, living and true God.

COMMEMORATION OF THE SAINTS

COMMUNICANTES, et memoriam venerantes in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Ioannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei: Lini, Cleti, Clementis, Xysti, Corneli, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis, precibusque concedas, ut in omnibus potentiationis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

COMMUNICATING with, and honoring in the first place the memory of the glorious ever Virgin Mary, Mother of Our Lord and God Jesus Christ: as also of the blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, 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.



The bell rings once:

HANC igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus Domine, ut placatus accipias: diisque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum iubeas grege numerari: Per eundem Christum Dominum nostrum. Amen.

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; and to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine Elect. Through the same Christ our Lord. Amen.

ON THE EASTER VIGIL

HANC igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua, et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quaesumus Domine, ut placatus accipias: diisque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum. Amen.

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 of whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, granting them remission of all their sins: and to dispose our days in Thy peace, preserve us from eternal damnation and rank us in the number of Thine Elect. Through Christ our Lord. Amen.

For the evening Mass on Holy Thursday, see page 45 for the Commemoration of Saints and following prayers.

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QUAM oblatiónem tu Deus, in ómnibus quæsumus, benedíctam, adscríptam, ratam, rationábilem, acceptabilémque fácere dignéris: ut nobis Corþus, et Sanguis 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.

CONSECRATION OF THE HOST

QUI pridie quam pateretur, accépit panem in sanctas, ac venerábilis manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discíplis suis, dicens: Accípite, et manducáte ex hoc omnes.

WHO, the day before He suffered, took bread into His holy 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,

HOC EST ENIM CORPUS MEUM.



FOR THIS IS MY BODY.



When he elevates the Sacred Host, look at It and say: My Lord and My God!

CONSECRATION OF THE WINE

SÍMILI modo, postquam cœnátum est, accípiens et hunc præclárum Cálicem in sanctas ac venerábilis manus suas: item tibi grátias agens, benedíxit, dedítque discíplis suis, dicens: Accípite, et bíbite ex eo omnes,

IN like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands He blessed, and gave it to His disciples, saying: Take and drink ye all of this,

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.



As often as ye do these things, ye shall do them in remembrance of Me.



The Priest adores the Precious Blood: you do likewise. The bell rings 3 times.

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OFFERING THE VICTIM

UNDE et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Chriſi Fílii tui Dómini noſtri tam beátæ paſſiúnis, necnon et ab ínferis reſurrectiúnis, ſed et in cælos glorióſæ aſcenciúnis: offérimus præcláræ majeſtáti tuæ de tuis donis, ac datis. hóſtiam ✠ puram, hóſtiam ✠ ſanctam, hóſtiam ✠ immaculátam. Panem ✠ ſanctum vitæ ætérnæ, et Cálícem ✠ ſalúis perpétuæ.

SUPRA quæ propítio ac ſeréno vultu reſpícere dignéris: et accépta habére, ſicuti accépta habére dignátus es múnera púeri tui juſti Abel, et ſacrificium patriárchæ noſtri Abrahæ: et quod tibi óbtulit ſummus ſacérdoſ tuus Melchíſedech, ſanctum ſacrificium, immaculátam hóſtiam.

The Priest bows low.

SÚPLICES te rogámus, omnípotens Deus, jube hæc perférrí per manus ſancti Angeli tui in ſublíme altáre tuum, in conſpéctu divínæ majeſtátis tuæ: ut quotquot, *(He kisses the altar.)* ex hac altáris, participatióne ſacrosánctum Fílii tui Corꝰpus, et Sánꝰguinem ſumpsérimus, omni benedictiúnne cæléſti et grátia repleámur. Per eúmdem Chriſtum Dóminum noſtrum. Amen.

WHEREFORE, O Lord, we Thy ſervants, as alſo Thy holy people, calling to mind the bleſſed Paſſion of the ſame Chriſt, Thy Son, our Lord, and alſo His Reſurrection from the dead and His glorious Aſcension into heaven: do offer unto Thy moſt excellent Majeſty of Thine own gifts, beſtowed upon us, a pure ✠ Hoſt, a holy ✠ Hoſt, an unſpotted ✠ Hoſt, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlaſting ſalvation.

UPON which vouchſafe to look with a propitious and ſerene countenance, and to accept them, as Thou wert graciously pleaſed to accept the gifts of Thy juſt ſervant Abel, and the ſacrifice of our patriarch Abraham, and that which Thy high prieſt Melchizedech offered to Thee, a holy Sacrifice, and unſpotted Victim.

WE moſt humbly beſeech Thee, almighty God, command theſe offerings to be borne by the hands of Thy holy Angels to Thine altar on high, in the ſight of Thy divine majeſty, that as many *(He kisses the altar.)* as ſhall partake of the moſt holy Body ✠ and Blood ✠ of Thy Son at this altar, may be filled with every heavenly grace and bleſſing. Through the ſame Chriſt our Lord. Amen.

COMMEMORATION OF THE DEAD

MEMÉNTO etiam, Dómine, famulórum famularúmque tuárum *N. et N., Here the Celebrant prays for ſuch of the Dead as he wiſhes.* qui nos præceſſérunt cum ſigno fidei, et dórmíunt in ſomno pacis, Iſpis, Dómine, et ómnibus in Chriſto quieſcéntibus, locum refrigerií lucis et pacis, ut indúlgeas, deprecámur: Per eúmdem Chriſtum Dóminum noſtrum. Amen.

Here, striking his breaſt and ſlightly raising his voice for the firſt three words, he ſays:

NOBIS quoque peccatóribus fámulis tuis, de multítudine miſeratiúnnum tuárum ſperántibus partem áliquam, et ſocietátem donáre dignéris, cum tuis ſanctis Apóſtolis et Martíryibus: cum Joánnne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte,

REMEMBER alſo, O Lord, Thy ſervants and handmaids *N. and N., Here the Celebrant prays for ſuch of the Dead as he wiſhes.* who are gone before us with the ſign of faith, and reſt in the ſleep of peace. To theſe, O Lord, and to all that reſt in Chriſt, grant, we beſeech Thee, a place of reſreſhment, light, and peace; Through the ſame Chriſt our Lord. Amen.

TO us alſo, Thy ſinful ſervants, confiding in the multitude of Thy mercies, vouchſafe to grant ſome part and fellowſhip with Thy holy Apoſtles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha,

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Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum. Amen.

Per quem hæc ómnia, Dómine, semper bona creas, sanctí✠ficas, viví✠ficas, bene✠dícis, et præstas nobis.

Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints, into whose company we beseech Thee to admit us, not weighing our merits, but pardoning our offenses. Through Christ our Lord. Amen.

By Whom, O Lord, Thou dost ever create sanctify, ✠ quicken, ✠ bless, ✠ and give unto us all these good things.

THE MINOR ELEVATION

Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ omnipoténti, in unitáte Spíritus ✠ Sancti, omnis honor et glória.

S. Per omnia sæcula sæculórum.
M. Amen.

By Him, ✠ and with Him, ✠ and in Him ✠ is to Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honour and glory.

P. World without end.
S. Amen.

SACRIFICIAL BANQUET

The Priest joins his hands, and says:

S. Orémus.

Præcéptis salutáribus móniti, et divína institutíone formáti, audémus dícere:

He extends his hands:

PATER noster, qui es in cælis: sanctificétur nomen tuum: advéniat regnum tuum: fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quoditiánum da nobis hódie: et dimítte nobis débita nostra, sicut et nos dimíttimus debítóribus nostris. Et ne nos indúcas in tentatíonem.

M. Sed líbera nos a malo.
S. Amen.

P. Let us pray.

Instructed by Thy saving precepts, and following Thy divine institution, we are bold to say:

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.

S. But deliver us from evil.
P. Amen.

He takes the paten between his first and second fingers, and says:

LÍBERA nos, quæsumus, Dómine, ab ómnibus malis, prætérítis præséntibus, et futúris: et intercedénte beáta, et gloriósa semper Vírgine Dei Genitríce María cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis,

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,

Making the Sign of the Cross on himself with the paten, he kisses it, and says:

da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatíone secúri.

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.

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The Priest genuflects and breaks the Sacred Host in two over the chalice. He places the portion in his right hand on the paten and breaks off a particle from the portion in his left hand, saying:

Per eúndem Dóminum nostrum Jesum Christum
Fílium tuum

Through the same Jesus Christ, Thy Son, our
Lord.

Qui tecum vivit et regnat in unitáte Spíritus
Sancti Deus.

Who with Thee in the unity of the Holy Ghost
liveth and reigneth God,

S. Per ómnia sácula sæculórum.

P. World without end.

M. Amen.

S. Amen.

S. Pax ✠ Domini sit ✠ semper vobis ✠ cum.

P. The peace ✠ of the Lord be ✠ always with
✠ you.

M. Et cum spiritu tuo.

S. And with thy spirit.

He puts the particle into the chalice, saying:

HÆC commíxtio, et consecrátio Córporis et
Sánguinis Dómini nostri Jesu Christi, fiat
accipiéntibus nobis in vitam ætérnam. Amen.

MAY this mixture and consecration of the
Body and Blood of our Lord Jesus Christ be to
us who receive it effectual unto eternal life.
Amen.

Striking his breast three times, he says:

AGNUS Dei, qui tollis peccáta mundi, miserére
nobis.

LAMB of God, who takest away the sins of
the world, have mercy on us.

Agnus Dei, qui tollis peccáta mundi: miserére
nobis.

Lamb of God, who takest away the sins of the
world, have mercy on us.

Agnus Dei, qui tollis peccáta mundi: dona nobis
pacem.

Lamb of God, who takest away the sins of the
world, grant us peace.

In the Evening Mass on Holy Thursday, Have mercy on us is repeated for the third time. On Holy Saturday this threefold invocation is omitted.

Prayers BEFORE HOLY COMMUNION

In the Evening Mass on Holy Thursday and in the Mass on the Vigil of Easter, the Kiss of Peace is not given and the following prayer is omitted.

DÓMINE Jesu Christe, qui dixísti Apóstolis
tuis: Pacem relínquo vobis, pacem meam do
vobis: ne respicias peccáta mea, sed fidem
Ecclésiæ tuæ: eámque secúndum voluntátem
tuam pacificáre et coadunáre dignéris: Qui vivis
et regnas Deus per ómnia sácula sæculórum.
Amen.

O LORD Jesus Christ, who saidst to Thine
Apostles: Peace I leave you, My peace I give
you: regard not my sins, but the faith of Thy
Church; and vouchsafe to grant her that peace
and unity which is agreeable to Thy will: Who
livest and reignest God, world without end.
Amen.

At Solemn Mass, the Priest kisses the Altar, and giving the Pax (Kiss of Peace) to the Deacon, says: Peace be with you. To which the Deacon answers: And with thy spirit.

DÓMINE Jesu Christe, Fíli Dei vivi, qui ex
voluntáte Patris, cooperánte Spíritu Sancto, per
mortem tuam mundum vivificásti: líbera me per
hoc sacrosánctum Corpus et Sánguinem tuum ab
ómnibus iniquitátibus meis, et univérsis malis: et

O LORD Jesus Christ, Son of the living God,
who, according to the will of Thy Father, with
the cooperation of the Holy Ghost, hast by Thy
death given life to the world; deliver me by this
Thy most sacred Body and Blood, from all my

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fac me tuis semper inhærére mandátis, et a te numquam separári permittas: Qui cum eódem Deo Patre, et Spírítu Sancto vivis et regnas Deus in sæcula sæculórum. Amen.

PERCÉPTIO, Córporis tui, Dómine Jesu Christe, quod ego indignus sumere præsumo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte, prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiédam. Qui vivis et regnas cum Deo Patre in unitáte Spírítus Sancti Deus, per ómnia sæcula sæculórum. Amen.

PANEM cæléstem accípíam, et nomen Dómini invocábo.

Slightly inclining, he takes both parts of the Sacred Host and paten in his left hand; then, striking his breast with his right hand, and raising his voice a little, he says three times (the bell rings each time):



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

He then makes the Sign of the Cross with the Sacred Host, holding It in his right hand over the paten, saying:

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

He then reverently consumes the Host, joins his hands, and remains a short time in prayer. Then he uncovers the chalice, makes a genuflection, collects whatever particles may remain and puts them in the chalice, saying:

QUID retríbuam Dómino pro ómnibus quæ retríbuit mihi? Cálicem salutáris accípíam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

Making the Sign of the Cross with the chalice, he says:

SANGUIS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

iniquities and from all evils; and make me always cleave to Thy commandments, and suffer me never to be separated from Thee, Who livest and reignest, with the same God the Father and the Holy Ghost, God, world without end. 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, world without end. Amen.

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

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

THE Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

WHAT return shall I make to the Lord for all He has given to me? I will take the chalice of salvation, and call upon the Name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

THE Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

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COMMUNION OF THE FAITHFUL

Servers say the Confiteor, page 1.

At Solemn Mass, if there are communicants, the Deacon says the Confiteor.

MISERATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.

M. Amen

MAY almighty God have mercy upon you, forgive you your sins, and bring you unto life everlasting.

S. Amen.

Holding up a Sacred Host and turning toward the people, the Priest says:

INDULGENTIAM. ✠ absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens, et misericors Dominus. *M. Amen.*

MAY the almighty and merciful Lord grant you pardon, ✠ absolution and remission of your sins. *S. Amen.*

ECCE Agnus Dei, ecce qui tollit peccata mundi. *(3 times)*

BEHOLD the Lamb of God, behold Him who taketh away the sins of the world. *(3 times)*

The Priest goes to the Altar rail and administers Holy Communion, saying to each person:

CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.

THE Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

The Priest replaces the ciborium in the Tabernacle.

He then purifies the chalice with a little wine, saying:

QUOD ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

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.

Then purifying his fingers with wine and water, he says:

CORPUS tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta; ut in me non remaneat scelus macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with this pure and holy Sacrament; Who livest and reignest for ever and ever. Amen.

He takes the ablution, wipes his lips, and chalice, which he covers, and places in the middle of the Altar.

COMMUNION AND POSTCOMMUNION *(Turn to Communion and Postcommunion of Today's Mass)*

Having said the Communion verse the Priest kisses the Altar, and turning to the people, says:

S. Dominus vobiscum.

P. The Lord be with you.

M. Et cum spiritu tuo.

S. And with thy spirit.

S. Oremus.

P. Let us pray.

At the end of the Postcommunion the response is: R. Amen.

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FINAL PRAYERS

S. Dóminus vobíscum.

M. Et cum spírítu tuo.

P. The Lord be with you.

S. And with thy spirit.

The Priest turns to the Altar and, according to the rubrics, says either

S. Ite, Missa est.

M. Deo grátias.

or

S. Benedicámus Domino.

M. Deo grátias.

P. Go, the Mass is ended.

S. Thanks be to God.

P. Let us bless the Lord.

S. Thanks be to God.

But in the Mass on the Vigil of Easter, is said:

S. Ite, Missa est, allelúia, allelúia.

M. Deo grátias, allelúia, allelúia.

P. Go, the Mass is ended, alleluia, alleluia.

S. Thanks be to God, alleluia, alleluia.

At Solemn Mass, the Deacon sings:

Ite, Missa est.

or

Benedicámus Domino.

Go, the Mass is ended.

Let us bless the Lord, etc.

PLÁCEAT tibi, sancta Trínitas, obséquium servitútis meæ: et præsta: ut sacrificium, quod óculis tuæ majestátis indignus óbtuli, tibi sit acceptábile, mihíque et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

MAY the performance of my homage be pleasing to Thee, O holy Trinity: and grant that the Sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy, be a propitiation for me, and for all those for whom I have offered it. Through Christ our Lord. Amen.

THE BLESSING

Then he kisses the Altar, and raising his eyes, and extending, raising, and joining his hands, he bows his head, and then facing the congregation gives the blessing. At the Evening Solemn or Sung Mass on Holy Thursday, the blessing is not given.

S. Benedícat vos omnípotens Deus, Pater, et Fílius, ✠ et Spírítus Sanctus.

M. Amen.

P. May almighty God the Father, Son, ✠ and Holy Ghost, bless you.

S. Amen.

THE LAST GOSPEL

S. Dóminus vobíscum.

M. Et cum spírítu tuo.

S. Inítium ✠ sancti Evangéllii secúndum Joánnem.

M. Gloria tibi, Domine.

P. The Lord be with you.

S. And with thy spirit.

P. The beginning ✠ of the holy Gospel according to John.

S. Glory be to Thee, O Lord.

IN princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was

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ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hóminem: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. *(Here all kneel)* ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam eius, gloriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

M. Deo gratias

made nothing that was made: in Him was life, and the life was the Light of men; and the Light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to testify concerning the Light, taht all might believe through Him. He was not the Light, be he was to testify concerning the Light. That was the true Light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him to them He gave power to become sons of God, to them that believe in His Name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. *(Here all kneel)* AND THE WORD WAS MADE FLESH, and dwelt among us: and we saw His glory, the glory as of the Only begotten of the Father, full of grace and truth.

S. Thanks be to God.

PRAYERS ORDERED BY POPE LEO XIII

To be said kneeling after the celebration of Low Mass.

The Priest, with the people, recites the Hail Mary (thrice) then:

SALVE Regina, Mater misericórdiæ, vita, dulcédo, et spes nostra, salve.
Ad te clamámus, éxsules filii Evæ.
Ad te suspirámus geméntes flentes in hac lacrymárum valle.
Eia ergo, Advocatá nostra, illos tuos misericórdes óculos ad nos convérte.
Et Jesum, benedíctum fructum ventris tui, nobis, post hoc exílium, osténde.
O clemens, o pia, o dulcis Vírgo María.

V. Ora pro nobis, sancta Dei Génatrix.

R. Ut digni efficiámur promissionibus Christi.

Orémus, Deus, refúgium nostrum et virtus, pópulum ad te clamántem propítius réspice; et intercedénte gloriósa et immaculáta Vírgine Dei Genetríce María, cum beáto Joseph, ejus Sponso, ac beátis Apóstolis tuis Petro et Paulo, et ómnibus

HAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope.
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and weeping in this valley of tears.
Turn then, most gracious Advocate, thine eyes of mercy towards us.
And after this our exile, show unto us the blessed Fruit of thy womb, Jesus.
O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray, O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of St. Joseph her Spouse, of Thy

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Sanctis, quas pro conversiōne peccatorum, pro libertate et exaltatione sanctæ Matris Ecclesiæ, preces effundimus, misericors et benignus exaudi. Per eundem Christum Dominum nostrum.
R. Amen.

SANCTE Michael Archangele, defēde nos in prælio, contra nequitiam et insidias diaboli esto præsidium. Imperet illi Deus, supplices deprecāmur: tuque, Princeps militiæ cælestis, Sathanam aliisque spiritus malignos, qui ad perditionem animarum pervagantur in mundo, divina virtute, in infernum detrude. *R.* Amen.

The following invocation, thrice repeated, has been added by order of Pope Pius X.:

V. Cor Jesu sacratissimum,
R. Miserere nobis.

blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother and Church. Through the same Christ our Lord.
R. Amen.

HOLY Michael Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil.—May God rebuke him, we humbly pray: and do thou, Prince of the heavenly host, by the power of God thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls. *R.* Amen.

V. Most Sacred Heart of Jesus,
R. Have mercy upon us.

HOLY WEEK

Extract from the General Decree of November 16, 1955, which restored the liturgy of Holy Week: Of the weeks in the Church's year Holy Week is truly singular for the fullness, majesty, and devotion of the ceremonies. From apostolic times special care had been taken to celebrate the central mysteries of our Redemption, and in the course of time three days Friday, Saturday, Sunday—came to be set apart for the liturgical memory of Christ crucified, Christ buried, Christ risen. A little later was added a fourth day, of solemn ritual remembrance of the institution of the most Holy Eucharist. A further addition was made on the previous Sunday, to celebrate the triumphant entry into His holy city of Christ our Lord, Messiah and King.

Originally these rites were performed at the hour of day at which had occurred the scenes liturgically represented. Thus Mass on the Thursday was celebrated, as the Last Supper had been, in the evening; the liturgical action on the Friday took place, as had taken place the climax of our Lord's Passion, in the afternoon; and late on the Saturday evening began the solemn vigil that ended early early the first day of the week with the Resurrection.

In the middle ages various causes conspired to bring them forward earlier and earlier into the day, so that eventually they became morning functions, impairing the earlier harmony with the accounts given in the Gospel narratives. This disharmony was most glaring on the Saturday, which became liturgically the day of Resurrection instead of that day's eve, and, liturgically again, from a day of darkest mourning became a day of light and gladness.

In the days of faith these three days, the Sacred Triduum, were days of obligation, and the faithful, freed from servilework, were able to take their part in the morning celebrations in great numbers. By the seventh century social and religious conditions had altered so greatly that in 1642 the Sacred Triduum was removed from the days of obligation, and the three days became officially what they had long been in practice: ordinary workdays. The beautiful solemn liturgy of Holy Week had by this time become unknown to and unappreciated by all save the clergy and a handful of the faithful. A partial remedy was sought by introducing extra-liturgical devotions each evening (Holy Hour, Three Hours, Mater Dolorosa sermon, Stations of the Cross); but these lack much of the great dignity and sacramental power and efficacy of liturgical celebrations.

To bring an end to this serious loss liturgists, parish clergy, and Bishops in every part of the world have for long begged the Holy See to restore the liturgical actions of the Sacred Triduum to their proper hours in the evening. This was a serious undertaking, calling for much thought and consultation. In 1951 the Easter Vigil liturgy was restored to late evening by way of experiment, and in 1953 the Apostolic Constitution "*Christus Dominus*" permitted Mass to be said and Communion to be received in the evening on certain days in the year. From every country the Holy See received reports of greatly increased attendance and fervour. A Commission was appointed to investigate further and propose definite action, and the Sacred Congregation of Rites concurred with the action proposed.

1. The Restored Ordo for Holy Week affects all the faithful of the Roman Rite, but not those who follow other Latin rites.

2. It takes effect from March 25th 1956.

3. Sunday in Holy Week is officially named: "*Second Sunday in Passiontide, or Palm Sunday*".

4. Matins and Lauds Thursday, Friday, Saturday, if sung in common, are to be said in the morning, not the previous evening. (An exception is made for a Church where on Thursday the Mass of the Chrism is celebrated).

5. On Thursday and Friday Vespers are omitted, since the liturgical functions of the two days replace them. Compline is chanted in Choir after the function.

6. On Holy Saturday the Vigil celebration replaces both Vespers and Compline.

HOLY WEEK

7. The Mass of the Last Supper should begin earlier than 5 p.m. Or later than 8 p.m.
8. Friday's liturgical action should be after noon, preferably about 3 p.m., but the Diocesan Bishop may permit it to begin later, but not later than 6 p.m.
9. The Paschal Vigil should be celebrated at such an hour that Mass begins about midnight between Saturday and Sunday.

The desire of the Holy See in all this is that the Holy Week Liturgy should be celebrated everywhere with the greatest solemnity possible, and that the people should in some way take an active share.

SECOND SUNDAY OF PASSIONTIDE

(PALM SUNDAY)

[STATION AT ST. JOHN LATERAN]

Red

Double 1 Cl

Extract from the General Decree restoring the liturgy of Holy Week: "Let the faithful be invited to take part in the Procession of Palms in greater numbers, thus rendering Christ the King public witness of their love and gratitude."

The Second Sunday in Passiontide would be in any case a great and holy day, as it commemorates the last triumph of Our Lord Jesus Christ on earth and opens Holy Week. On this day, the Church celebrates the triumphant entry of Our Lord into Jerusalem; when the multitude, going before and following after Him, cut off branches from the trees and strewed them in His way, shouting: "*Hosanna [glory and praise] to the Son of David. Blessed is He that cometh in the Name of the Lord.*" It is in commemoration of this triumph that palms are blessed and borne in solemn procession.

In fact, this Palm Sunday triumph of Our Lord only led to His death. But we know that this death was not a failure. It was through His Passion and Death that He conquered the world and entered into His kingdom. "*I, if I be lifted up . . . will draw all things to myself.*" (John 12. 32). So the Church asks the faithful to join in the triumphal procession today as an act of homage and gratitude to Christ our King. This triumphal beginning to Holy Week is full of meaning. Although the purple Mass vestments and Gospel of the Passion remind us that the Cross lies ahead, we already know this is the means of victory. So the Church asks us to begin Holy Week by joyfully and publicly acknowledging Christ the King.

The principal ceremonies of the day are the blessing of the palms, the procession, the Mass with the reading of the Passion. The blessing of the palms follows a ritual similar to that of the Mass, -- having an Epistle, a Gospel, a Preface, and a Sanctus. The Epistle refers to the murmuring of the Israelites in the desert, and their sighing for the flesh-pots of Egypt. The Gospel describes the triumphant entry into Jerusalem. The prayers which follow the Sanctus ask God to "*bless the branches of palm . . . that whoever receives them may find protection of soul and body . . . that into whatever place they shall be brought, the inhabitants may obtain His blessing; that the devout faithful may understand the mystical meaning of the ceremony, that is, that the palms represent the triumph over the prince of death . . . and therefore, the use thereof declares both the greatness of the victory, and the riches of God's mercy.*"

These ceremonies are the remainder of the earthly custom of having two Masses on this day: one for the blessing of the palms, the other after the procession. The prayers of the blessing, the Antiphon of the procession and the hymn Gloria, laus make this one of the most impressive ceremonies of the Liturgical Year.

THE BLESSING OF THE PALMS

The Priest in red cope with his ministers also vested in red, proceeds to the blessing of palms, or of branches of olive or other trees which are placed in front or on the epistle side of the altar.

ANTIPHON ♦ Matthew. 21. 9.

HOSÁNNA Fílio David: benedíctus qui venit in Nómine Dómini. O Rex Israel: Hosánna in excélsis. **HOSANNA** to the Son of David! Blessed is He that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest!

The Priest standing on the epistle side, his hands joined, turning towards the faithful sings:

V. Dóminus vobiscum.

V. The Lord be with you.

R. Et cum spíritu tuo.

R. And with thy spirit.

Let us pray.—Bless, ✠ we beseech Thee, O Lord, these branches of palm (or olive, or other trees): and grant what Thy people today boldly 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 our Lord Jesus Christ...

Here the Priest puts incense into the thurible and sprinkles the palms thrice with holy water, then incenses them thrice:

In churches where the faithful hold palms in their hands from the beginning of the ceremony, these palms are sprinkled and incensed after those in the sanctuary.

The Priest then distributes the palms, first to the clergy, and afterwards to the laity, who all genuflect and kiss both the palm and the hand of the Priest. Meanwhile the Choir sings the following Antiphons and Psalms.

PUERI HEBRÆORUM

1st *Antiphon.* Púeri Hebræórum portántes ramos olivárum, obvívérunt Dómino, clamántes, et dicéntes: Hosánna in excélsis

1st *Antiphon.* The Hebrew children bearing olive branches, went forth to meet the Lord, crying out, and saying, Hosanna in the highest.

PSALM 23, 1-2, 7-10

DÓMINI est terra et quæ replent eam, * orbis terrárum et qui hábitant in eo.

THE Lord's are the earth and its fullness, the world and those who dwell in it.

Nam ipse super mária fundávit eum, * et super flúmina firmávit eum.

For He founded it upon the seas, and established it upon the rivers.

Púeri...

The Hebrew children...

Attólite portæ, capita vestra, et atóllite, vos, fores antíquæ, * ut ingrediátur rex glóriæ.

Lift up, O gates, your lintels; reach up, you ancient portals, that the king of glory may come in!

<< Quis est iste rex glóriæ?>> * <<Dóminus fortis et potens, Dóminus potens in prælio>>.

"Who is this king of glory?" "The Lord, strong and mighty, the Lord, mighty in battle."

Púeri...

The Hebrew children, ...

Attólite portæ, capita vestra, et atóllite vos, fores antíquæ, * ut ingrediátur rex glóriæ!

Lift up, O gates, your lintels; reach up, you ancient portals, that the king of glory may come in!

PALM SUNDAY

<<Quis est iste rex glóriæ?>> * Dóminus Who is this king of glory?" "The Lord of hosts; exercituum: ipse est rex glóriæ. He is the king of glory."

Púeri...

Hebrew children, ...

Glória Patri et Fílio et Spíritui Sancto. Sicut erat in principio et nunc et semper, et in sæcula sæculórum. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning is now and ever shall be, world without end. Amen.

Púeri ...

The Hebrew children, ...

2nd Ant. Púeri Hebræórum vestiménta prosternébant in via, et clamábant dicéntes: Hosánna Fílio David: benedíctus qui venit in Nómine Dómine

2nd Antiphon. The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David; blessed is He Who comes in the name of the Lord.

PSALM 46

OMNES pópuli, pláudite mánibus, * exsultáte Deo voce lætítiæ.

O CLAP your hands, all ye nations: shout unto God with the voice of joy.

Quóniam Dóminus excélsus, terríbilis, * rex magnus super omnem terram.

For the Lord is high, terrible: a great king over all the earth.

Pueri...

The Hebrew children ...

Súbicit pópulos nobis: * et natiónes pedibus nostris.

He hath subdued the people under us: and the nations under our feet.

Eligit nobis hereditátem nostram,* glóriam Jacob, quem dilligit.

He hath chosen for us His inheritance: the beauty of Jacob which He hath loved.

Pueri...

The Hebrew children...

Ascéndit Deus cum exsultatióne,* Dominus cum voce tubæ.

God is ascended with jubilee: and the Lord with the sound of trumpet.

Psállite Deo, psállite,* psállite regi nostro, psállite.

Sing praises to our God, sing ye: sing praises to our king, sing ye.

Pueri...

The Hebrew children ...

Quóniam rex omnes terræ et Deus,* psállite te hymnum.

For God is the king of all the earth: sing ye wisely.

Deus regnat super natiónes,* Deus sedet super sólíum sanctam suum.

God shall reign over the nations: God sitteth on His holy throne.

Pueri...

The Hebrew children ...

Príncipes populórum congregáti sunt* cum pópulo Dei Abraham.

The princes of the people are gathered together: with the God of Abraham.

Nam Dei sunt próceres terræ:*excélsus est valde.

For the strong gods of the earth: are exceedingly exalted.

Pueri ..

The Hebrew children...

Glória Patri et Fílio et Spíritui Sancto. Sicut erat in principio et nunc et semper, et in sæcula sæculórum. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. The Hebrew children...

Pueri ..

PALM SUNDAY

When the Palms have been distributed the deacon puts the gospel book on the altar and the priest puts incense into the thurible. Prayer Munda cor...., etc. The Gospel is sung by the deacon with all the ceremonies usual at High Mass.

GOSPEL ♦ Matthew. 21. 1-9

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

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 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 garment 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 PROCESSION OF THE PALMS

The procession now takes place. When the priest places incense in the thurible, the deacon, turning towards the people, sings, Procedámus in Pace, Let us go forth in peace. The Choir answers: In Nómine Christi, Amen. in the Name of Christ. Amen. The thurifer proceeds with the smoking censer, followed by the subdeacon, bearing the processional cross between two acolytes carrying lighted candles. Then follow the clergy in order of rank, and finally the celebrant with the deacon on his left. All carry palms, and all or some of them sing the following anthems, during the whole time the procession lasts.

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

Ant. Cum Angelis et púeris fidéles inveniámur, triumphatóri mortis clamántes: Hosánna in excélsis.

Ant. Turba multa, quæ convenerat ad diem festum, clamábat Dómino: Benedíctus qui venit in Nómine Dómini: Hosánna in excélsis.

Cœperunt omnes turbæ descendentium gaudéntes laudáre deum voce magna, super ómnibus quas víderant virtútibus, dicentes: <<Benedíctus qui venit Rex in nómine Dómini; pax in terra, et glória in excelsis.>>

Ant. 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!

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

Ant. 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!

Near the descent of the whole multitude began with joy to praise God with a loud voice for all the mighty works they had seen, saying: Blessed be the King who cometh in the name of the lord; peace in earth and glory on high.

PALM SUNDAY

HYMN TO CHRIST THE KING

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

Israel es tu Rex, Davidis et ínclýta proles:
Nómine qui in Dómini, Rex benedícite,
venis.
R. Glória, laus...

Cœtus in excélsis te laudat cœlicus omnis.
Et mortális homo, et cuncta creáta simul.
R. Glória, laus...

Plebs Hebræa tibi cum palmis óbvia venit
Cum prece, voto, hymnis, ádsumus ecce tibi
R. Glória, laus...

Hi tibi passúro solvébant múnia laudis:
Nos tibi regnánti pángimus ecce melos.
R. Glória, laus...

Hi placuere tibi, pláceat devótio nostra:
Rex bone, Rex clemens, qui bona cuncta
placent.
R. Glória, laus...

GLORY, praise and honour to Thee, O
King Christ, the Redeemer: to whom
children poured their glad and sweet
Hosanna's sing.
R. Glory and praise...

Hail, King of Israel! David's Son of royal
fame!
Who comest in the Name of the Lord,
O blessed King.
R. Glory and praise...

The Angel host laud Thee on High,
on earth, with all created things.
R. Glory and praise...

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

On Thy way to die, they crowned Thee
with praise.

We raise our song to Thee, now King on
high.
R. Glory and praise...

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

PSALM 147

LAUDA, Jerúsalem, Dóminum, * lauda Deum
tuum, Sion.

Quóniam confortávit seras portárum tuárum, *
benedíxit filiis tuis in te.

Compósuit fines tuos in pace,* medúlla trítici
satiat te.

Emíttit elóquium suum in terram,* velóciter currit
verbum ejus.

Dat nivem sicut lanam,*pruínam sicut cinerem
spargit.

PRAISE the Lord, O Jerusalem: praise thy
God, O Sion.

Because He hath strengthened the bolts of thy
gates: He hath blessed thy children within thee.

Who hath placed peace in thy borders: and
fillet thee with the fat of corn.

Who sendeth forth His speech to the earth: His
word runneth swiftly.

Who giveth snow like wool: scattereth mists
like ashes.

PALM SUNDAY

Proicit gláciem suam ut frústula panis;* coram frígore ejus aquæ rigéscunt

Emíttet verbum suum, et liquefácit eas;* flare iubet ventum suum et fluunt aquæ.

Annuntiávit verbum suum Jacob,* statuta et praecepta sua Israel.

Non fecit iter ulli natióni:* praecepta sua non manifestávit eis.

Gloria Patri...
Sicut erat...

All Praise Thy Name...

Fulgéntibus palmis prostérnimur adveniénti Dómino: huic omnes occurrámus cum hymnis et cánticis, glorificántes et dicéntes: <<Benedíctus Dóminus.>>

Ave, Rex noster, Fili David, Redémptor mundi, quem prophétæ prædixerunt Salvatórem dómui Israel esse ventúrum. Te enim ad salutárem víctimam Pater misit in mundum, quem exspectábant omnes sancti ab orígine mundi, et nunc <<Hosánna Fílio David, Benedíctus qui venit in nómine Dómini. Hosánna in excélsis>>.

The procession enters the church singing:

RESPONSORY

INGREDIÉNTE Dómino in sanctam civitátem, Hebræórum púeri resurrectiõem vitæ pronuntiántes, * cum ramis palmárum: Hosánna, clamábunt, in excélsis. *V.* Cum audísset pópulus, quod Jesus veniret Jerosólymam, exiérunt óbviám ei, * cum ramis...

The Celebrant reaches the Altar, turns to face the people and sings:

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Dómine Jesu Christe, Rex ac Redémptor noster, in cujus honórem, hoc ramos gestántes, solémpnes laudes decantávimus: concéde propítius ut, quocúmque hi rami deportáti fúerint, ibi tuæ benedictióis grátia descéndat, et, quavis dæmónum iniquitáte vel illusióne profligáta, dèxtera tua prótegat, quos redémit. Qui vivis et regnas in sæcula sæculórum. *R.* Amen.

He sendeth His crystal like morsels: Who shall stand before the face of His cold?

He shall send out His Word and shall melt them: His wind shall blow and the waters shall run.

Who declareth His word to Jacob: His justice and His judgements to Israel.

He hath not done in like manner to every nation: and His judgements He hath not made manifest to them.

Glory be...
As it was...

We are strewn with the shining palms before the Lord as He approacheth; let us all run to meet Him with hymns and songs, glorify Him and say: Blessed be the Lord!

Hail, our King, O Son of David, O world's Redeemer, whom prophets did foretell as the Saviour to come of the house of Israel. For the Father sent Thee into the world as victim for salvation; from the beginning of the world all the saints awaited Thee: Hosanna now to the Son of David! Belssed be He who cometh in the name of the Lord. Hosanna in the highest.

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

V. The Lord be with you.

R. And with thy spirit.

O Lord Jesus Christ, our King and Redeemer, in Whose honor we have sung solemn praises while carrying these branches, grant we beseech Thee, that, wherever these branches may be carried, there, may the grace of Thy blessing descend, and every iniquity and deceit of the devils being routed, may Thy right hand protect those whom it has redeemed. Who livest, etc. *R.* Amen.

PALM SUNDAY

Mass is now celebrated. During the Gospel of the Passion all hold palms in their hands. The sacred Ministers change from red to purple vestments for the mass.

THE MASS

There are no prayers at the foot of the altar; the Introit is begun at once.

INTROIT ♦ Ps. 21. 20, 22

DÓMINE, ne longe fácias auxiliū tuum a me, ad defensionem meam aspice: libera me de ore leónis, et a cornibus unicornórum humilitatem meam.— Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea, verba delictórum meórum. Dómine, ne longe...
O LORD, keep not Thy help far from me; look to my defence; deliver me from the lion's mouth, and my lowness from the horns of the unicorns.(Ps. 21. 2). O God, my God, look upon me; why hast Thou forsaken me? Far from my salvation are the words of my sins.— O Lord, keep not Thy help far from me...

COLLECT.— O almighty and everlasting God, who didst cause our Saviour to take upon Him our flesh, and to undergo the cross, for an example of humility to be imitated by mankind; mercifully grant that we may deserve to possess not only the lessons of His patience, but also the fellowship of His Resurrection. Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Philippians. 2. 5-11

Lesson from the Epistle of Blessed Paul the Apostle to the Philippians.

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

GRADUAL ♦ Ps. 72. 24, 1-3

TENUÍSTI manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpsisti me. *V.* Quam bonus Israel Deus rectis corde! mei autem peni moti sunt pedes: pene effusi sunt gressus mei: quia zelavi in peccatóribus, pacem peccatórum videns.
THOU hast held me in Thy right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. *V.* How good is God to Israel, to those of an upright heart! but my feet were almost moved, my steps had well-nigh slipped, because I was jealous of sinners, seeing the prosperity of sinners.

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

DEUS, Deus meus, respice in me: quare me dereliquisti? *V.* Longe a salute mea verba delictórum meórum. *V.* Deus meus clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. *V.* Tu autem in sancto habitas, laus Israel.
O GOD, my God, look upon me; why hast Thou forsaken me? *V.* Far from my salvation are the words of my sins. *V.* O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me.

PALM SUNDAY

V. In te speravérunt patres nostri: speravérunt, et liberásti eos. *V.* Ad te clamavérunt, et salvi facti sunt: in te speravérunt, et non sunt confúsi. *V.* Ego autem sum vermis, et non homo: oppróbrium hóminum, et abjécto plebis. *V.* Omnes qui vidébant me, aspernabántur me: locúti sunt lábiis, et movérunt caput. *V.* Sperávit in Dómino, erípiat eum: salvam fáciat eum, quóniam vult eum. *V.* Ipsi vero consideravérunt, et conspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. *V.* Líbera me de ore leónis: et a córnibus unicórnium humilitátem meam. *V.* Qui timétis Dóminum, laudáte eum: univérsum semen Jacob, magnificáte eum.

V. Annuntiábitur Dómino generátio ventúra: et annuntiábunt cœli justítiam ejus. *V.* Pópulo qui nascétur, quem fecit Dóminus.

V. Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him. *V.* There shall be declared to the Lord a generation to come; and the heavens shall show forth His justice. *V.* To a people that shall be born, which the Lord hath made. *V.* But Thou dwellest in the holy place, the praise of Israel. *V.* In Thee have our fathers hoped; they have hoped, and Thou hast delivered them. *V.* They cried to Thee and they were saved; they trusted in Thee, and were not confounded. *V.* But I am a worm, and no man: the reproach of men and the outcast of the people. *V.* All they that saw Me have laughed Me to scorn; they have spoken with the lips and wagged the head. *V.* He hoped in the Lord, let Him deliver Him; let Him save Him, seeing He delighteth in Him. *V.* But they have looked and stared upon Me; they parted My garments amongst them, and upon My vesture they castlots. *V.* Deliver me from the lion's mouth, and my lowness from the horns of the unicorns.

GOSPEL

The Munda cor is not said, neither is the book signed, but the Passion of Our Lord is sung without lights or incense; the deacon does not ask the blessing of the priest, and does not say Dominus vobiscum, nor is Gloria tibi, Domine sung after the title.—

C Means Chronicler (Chronista),

S Synagogue, the people, the Apostles, etc,

† Christ.

The Passion of Our Lord Jesus Christ according to St. Matthew. (Matth. 26. 1-75 and 27. 1-66)

AT THAT time 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. *C.* 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. *C.* 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. *C.* 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. *C.* 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. *C.* 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.

C. 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

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Him gave them a sign, saying: S. Whomsoever I shall kiss, that is He; hold Him fast. C. And forthwith coming to Jesus, he said: S. Hail, Rabbi. C. And he kissed Him. And Jesus said to him: † Friend, whereto art thou come? C. 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? C. 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. C. 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: S. Answerest Thou nothing to the things which these witness against Thee? C. But Jesus held His peace. And the high priest said to Him: S. I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. C. 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. C. Then the high priest rent his garments, saying: S. He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? C. But they answering, said: S. He is guilty of death. C. Then they did spit in His face and buffeted Him; and other struck his face with the palms of their hands, saying: S. Prophesy unto us, O Christ, who is he that struck Thee?

C. But Peter sat without in the court, and there came to him a servant maid, saying: S. Thou also wast with Jesus the Galilean. C. But he denied it before them all, saying: S. I know not what thou sayest. C. And as he went out of the gate, another maid saw him, and she saith to them that were there: S. This man also was with Jesus of Nazareth. C. And again he denied it with an oath: S. I know not the man. C. And after a little while, they came that stood by and said to Peter: S. Surely thou also art one of them; for even thy speech doth discover thee. C. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crew, 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: S. I have sinned in betraying innocent blood. C. But they said: S. What is that to us? Look thou to it. C. 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: S. It is not lawful to put them into the corbona, because it is the price of blood. C. 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.

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And Jesus stood before the governor, and the governor asked Him, saying: S. Art Thou the king of the Jews? C. Jesus saith to Him: † Thou sayest it. C. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: S. Dost not Thou hear how great testimonies they allege against Thee? C. 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: S. Whom will you that I release to you: Barabbas, or Jesus that is called Christ? C. 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: S. Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. C. 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: S. Whither will you of the two to be released unto you? C. But they said: S. Barabbas. C. Pilate saith to them: S. What shall I do then with Jesus that is called Christ? C. They all call: S. Let Him be crucified. C. The governor sad to them: S. Why, what evil hath He done? C. But they cried out the more, saying: S. Let Him be crucified. C. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: S. I am innocent of the blood of this just man; look you to it. C. And the whole people answering, said: S. His blood be upon us and upon our children. C. 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: S. Hail, King of the Jews. C. 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 is 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: S. 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. C. In like manner also the chief priests with the scribes and ancients, mocking, said: S. 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. C. 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? C. That is: † My God, My God, why hast Thou forsaken Me? C. And some that stood there and heard said: S. This man calleth Elias. C. And immediately one of them running took a sponge and filled it with vinegar and and gave Him to drink. And the others said: S. Let be; let us see whether Elias will come to deliver Him. C. And Jesus again crying with a loud voice, yielded up the ghost.

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

PALM SUNDAY

earthquake and the things that were done, were sore afraid, saying: S. Indeed this was the Son of God. C. 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.

S. Praise be to Thee, O Christ.

OFFERTORY ♦ Ps. 68. 21, 22

IMPROPÉRIUM expectávit 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.

MY heart hath expected reproach and misery, and I looked for one that would grieve together with Me, but there was none: I sought for one that would comfort Me, and I found none: and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

SECRET.— Grant, we beseech Thee, O Lord, that the gifts offered in the sight of Thy Majesty, may procure us the grace of devotion and obtain for us the fruit of a blessed eternity. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

PREFACE *of the Holy Cross*, p. 7.

COMMUNION ♦ Matth. 26. 42

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

FATHER, if this chalice may not pass away, but I must drink it, Thy will be done.

POSTCOMMUNION.— By the operation of this mystery, O Lord, may our vices be cleansed, and our just desires fulfilled. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

The Last Gospel is omitted unless Mass is celebrated without the Blessing of Palms, in which case the Gospel: At that time p.24: is said as the Last Gospel.

Those who celebrate a second or third Mass today are not bound to repeat the reading of the Lord's Passion; in place of it the following Gospel is read in the usual manner:

Gospel. —Matt. 27, 45-52. After they had crucified Jesus, from the sixth hour there was darkness over the whole land until the ninth hour. But 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 of the bystanders on hearing this said, "This man is calling Elias." And immediately one of them ran and, taking a sponge, soaked it in common wine, put it on a reed and offered it to Him to drink. But the rest said, "Wait, let us see whether Elias is coming to save Him." But Jesus again cried out with a loud voice, and gave up His spirit. (Here all kneel and pause a few moments.) And behold, the curtain of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were rent, and the tombs were opened, and many bodies of the saints who had fallen asleep arose.

MONDAY IN HOLY WEEK

Purple

[STATION AT ST. PRAXEDES]

Simple

Privileged Major Feria.

INTROIT ♦ Ps. 34, 1,2

JÚDICA, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adiutorium meum, Dómine, virtus salútis meæ.—Effúnde frámeam, et conclúde advérsos eos, qui persecúntur me: dic ánimæ meæ: Salus tua ego sum.—Júdica, Dómine...

JUDGE Thou, O Lord, those who wrong me, overthrow those who fight against me; take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation.—*Ps.* 34, 3. Bring out the sword, and shut up the way against those who persecute me; say to my soul: I am thy salvation.—Judge Thou, O Lord.

COLLECT—Grant, we beseech Thee, almighty God, that we, who fail through our weakness in so many difficulties, may be relieved through the pleading of the Passion of Thy Only-begotten Son. Who with Thee liveth, etc. *R.* Amen.

EPISTLE ♦ Isa. 50, 5-10.

Lesson from the Book of Isaias.

IN those days, Isaias said: The Lord God has opened my ear, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to those who plucked them; I have not turned away my face from those who rebuked me and spit upon me. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near Who justifies me. Who will contend with me? Let us stand together. Who is my adversary? Let him come near to me. Behold the Lord God is my helper: who is he who shall condemn me? Lo, they shall be destroyed as a garment, the moth shall eat them up. Who is there among you who fears the Lord, who hears the voice of His servant, who has walked in darkness, and has no light? Let him hope in the name of the Lord and lean upon his God.

INTROIT ♦ Ps. 34, 23. 3.

EXSÚRGE, Dómine, et inténde iudício meo, Deus meus et Dóminus meus, in causam meam. *V.* Effúnde frámeam, et conclúde advérsus eos, qui me persecúntur.

ARISE, O Lord, and be attentive to my judgment, to my cause, my God and my Lord. *V.* Bring out the sword, and shut up the way against those who persecute me.

TRACT ♦ Ps. 102, 10.

DÓMINE, non secúndum peccáta nostra, quæ fécimur nos: neque secúndum iniquitátes nostras retríbuas nobis. *V.* Dómine, ne memíneris iniquitátum nostrárum aquárum, cito anticipent nos misericórdiæ tuæ: quia páuperes facti sumus nimis. [*Here kneel*]

O LORD, repay us not according to the sins we have committed, nor according to our iniquities, *V.* *Ps.* 78, 8. 9. *O Lord, remember not our former iniquities,* let Thy mercies speedily prevent us: for we are become exceeding poor. [*Here kneel.*]

V. Adjuva nos, Deus salutaris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter tuum.

V. Help us, O God, our Savior: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

MONDAY IN HOLY WEEK

GOSPEL ♦ John 12, 1-9.

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

SIX days before the Passover, Jesus came to Bethany where Lazarus, whom Jesus had raised to life, had died. And they made Him a supper there; and Martha served, while Lazarus was one of those reclining at table with Him. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped His feet dry. And the house was filled with the odor of the ointment. Then one of His disciples, Judas Iscariot, he who was about to betray Him, said, "Why was this ointment not sold for three hundred denarii, and given to the poor?" Now he said this, not that he cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. Jesus therefore said, "Let her be—that she may keep it for the day of My burial. For the poor you have always with you, but you do not always have Me." Now the great crowd of the Jews learned that He was there; and they came, not only because of Jesus, but that they might see Lazarus, whom He had raised from the dead.

OFFERTORY. ♦ Ps. 142, 9. 10.

ERUPE me de inimicis meis, Dómine: ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu. DELIVER me from my enemies, O Lord; to Thee have I fled, teach me to do Thy will, for Thou art my God.

SECRET.—Grant, almighty God, that being cleansed by the powerful virtue of these sacrifices, we may come with greater purity to their divine source. Through our Lord, etc.

Preface of the Holy Cross, page 7.

COMMUNION ♦ Ps. 34, 26.

ERUBÉSCANT et revereántur simul, qui gratulántur malis meis: induántur pudóre et reveréntia, qui maligna loquúntur advérsus me. LET them blush and be ashamed together, who rejoice at my evils: let them be clothed with shame and fear, who speak malignant things against me.

POSTCOMMUNION.—Let Thy holy rites, O Lord, impart to us divine fervor; that we may delight both in their celebration and in their fruit. Through our Lord, etc. *R. Amen.*

Prayer Over The People:

Let us pray. Bow down your heads before God.

Help us, O God, our Savior; and grant that we may celebrate with joy the memory of those benefits by which Thou didst deign to redeem us. Through our Lord, etc.

TUESDAY IN HOLY WEEK

Purple

[STATION AT ST. PRISCA'S]

Simple

Privileged Feria,

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.—Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri.—Nos autem...

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. 66, 2). May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us.—But it behooves.

COLLECT.—O almighty and everlasting God, grant us so to celebrate the mysteries of the Lord's Passion, that we may deserve to obtain Thy pardon. Through the same, etc. *S. Amen.*

EPISTLE.♦ Jer. 11, 18-20.

Lesson from the Prophet Jeremias.

IN those days, Jeremias said: O Lord, Thou hast shown me, and I have known: then Thou didst show me their doings. And I was as a meek lamb that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread and cut him off from the land of the living, and let his name be remembered no more. But Thou, O Lord of Sabaoth, Who judgest justly, and triest the reins and the hearts, let me see Thy revenge on them: for to Thee have I revealed my cause, O Lord my God.

GRADUAL ♦ Ps. 34, 13. 1-2.

EGO autem, dum mihi molésti essent, induébam me cilício, et humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo convertétur. *V.* Júdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum et exsúrge in adjutórium mihi.

BUT as for me, when they were troublesome to me, I was clothed with haircloth, and I humbled my soul with fasting, and my prayer shall be turned into my bosom, *V.* Judge Thou, O Lord, those who wrong me, overthrow those who fight against me, take hold of arms and shield, and rise up to help me.

GOSPEL

[The Passion of our Lord Jesus Christ

according to St. Mark 14, 32-72; 15, 1-46]

AT THAT time, Jesus and His disciples came to a country place called Gethsemani, and He said to His disciples, †"Sit down here, while I pray." *C.* And He took with Him Peter and James and John, and He began to feel dread and to be exceedingly troubled. And He said to them, †."My soul is sad, even unto death. Wait here and watch." *C.* And going forward a little, He fell on the ground, and began to pray that, if it were possible, the hour might pass from Him; and He said, †."Abba, Father, all things are possible to Thee. Remove this cup from Me; yet not what I will, but what Thou wilt." *C.* Then He came and found them sleeping. And He said to Peter, †. "Simon, dost thou

TUESDAY IN HOLY WEEK

sleep? Couldst thou not watch one hour? Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." C. And again He went away and prayed, saying the same words over. And He came again and found them sleeping, for their eyes were heavy. And they did not know what answer to make to Him. And He came the third time, and said to them, †. Sleep on now, and take your rest! It is enough; the hour has come. Behold, the Son of Man is betrayed into the hands of sinners. Rise, let us go. Behold, he who will betray Me is at hand." C. And while He was yet speaking, Judas Iscariot, one of the Twelve, came and with him a great crowd with swords and clubs, from the chief priests and the Scribes and the elders. Now His betrayer had given them a sign, saying, S. "Whomever I kiss, that is He; lay hold of Him, and lead Him safely away" C. And when he came, he went straight up to Him, and said, S. "Rabbi!" C. and kissed Him. And they seized Him and held Him. But one of the bystanders drew his sword, and struck the servant of the high priest, and cut off his ear. And Jesus, addressing them, said, † "As against a robber you have come out, with swords and clubs, to seize Me. I was daily with you in the temple teaching, and you did not lay hands on Me. But it is so that the Scriptures may be fulfilled." C. Then all His disciples left Him and fled. And a certain young man was following Him, having a linen cloth wrapped about his naked body, and they seized him. But leaving the linen cloth behind, he fled away from them naked.

And they led Jesus away to the high priest; and all the priests and the Scribes and the elders gathered together. But Peter followed Him at a distance, even to the courtyard of the high priest, and was sitting with the attendants at the fire and warming himself. Now the chief priests and all the Sanhedrin were seeking witness against Jesus, that they might put Him to death, but they found none. For while many bore false witness against Him, their evidence did not agree. And some stood up and bore false witness against Him, saying, S. "We ourselves have heard Him say, 'I will destroy this temple built by hands, and after three days I will build another, not built by hands.'" C. And even then their evidence did not agree. Then the high priest, standing up in their midst, asked Jesus, saying, S. "Dost Thou make no answer to the things that these men prefer against Thee?" C. But He kept silence, and made no answer. Again the high priest began to ask Him, and said to Him, S. "Art Thou the Christ, the Son of the Blessed One?" C. And Jesus said to him, † "I am. And you shall see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven." C. But the high priest tore his garments and said, S. "What further need have we of witnesses? You have heard the blasphemy. What do you think?" C. And they all condemned Him as liable to death.

And some began to spit on Him, and to blindfold Him, and to buffet Him, and to say to Him, S. "Prophecy." C. And the attendants struck Him with blows of their hands.

And while Peter was below in the courtyard, there came one of the maidservants of the high priest; and seeing Peter warming himself, she looked closely at him and said, S. "Thou also wast with Jesus of Nazareth." C. But he denied it, saying, S. "I neither know nor understand what thou art saying." C. And he went outside into the vestibule; and the cock crowed. And the maidservant, seeing him again, began to say to the bystanders, S. "This is one of them." C. But again he denied it. And after a little while the bystanders again said to Peter, S. "Surely thou art one of them, for thou art also a Galilean." C. But he began to curse and to swear: "I do not know this Man you are talking about." And at that moment a cock crowed a second time. And Peter remembered the word that Jesus had said to him, "Before a cock crows twice, thou wilt deny Me three times." And he began to weep.

And as soon as it was morning, the chief priests held a consultation with the elders, the Scribes and the whole Sanhedrin. And they bound Jesus and led Him away, and delivered Him to Pilate. And Pilate asked Him, S. "Art Thou the king of the Jews?" and He answered him and said, † "Thou sayest it." C. And the chief priests accused Him of many things. And Pilate again asked Him, saying, S. "Hast Thou no answer to make? Behold how many things they accuse Thee of." C. But Jesus made no further answer, so that Pilate wondered.

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Now at festival time he used to release to them one of the prisoners, whomever they had petitioned for. Now there was a man called Barabbas imprisoned with some rioters, one who in the riot had committed murder. And the crowd came up, and began to ask that he do for them as he was wont. But Pilate addressed them, saying, S. "Do you wish that I release to you the King of the Jews?" C. For he knew that the chief priests had delivered Him up out of envy. But the chief priests stirred up the crowd to have him release Barabbas for them instead. But Pilate again spoke and said to them, S. "What then do you want me to do to the King of the Jews?" C. But they cried out again, "Crucify Him!" C. But Pilate said to them, S. "Why, what evil has He done?" C. But they kept crying out the more, S. "Crucify Him!" C. So Pilate, wishing to satisfy the crowd, released to them Barabbas; but Jesus he scourged and delivered to be crucified.

Now the soldiers led Him away into the courtyard of the praetorium, and they called together the whole cohort. And they clothed Him in purple, and plaiting a crown of thorns, they put it upon Him, and began to greet Him, S. "Hail, King of the Jews!" C. And they kept striking Him on the head with a reed, and spitting upon Him; and bending their knees, they did homage to Him. And when they had mocked Him, they took the purple off Him and put His own garments on Him, and led Him out to crucify Him. And they forced a certain passer-by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to take up His Cross.

And they brought Him to the place called Golgotha, which, translated, is the Place of the Skull. And they gave Him wine to drink mixed with myrrh; but He did not take it. Then they crucified Him, and divided His garments, casting lots for them to see what each should take. Now it was the third hour and they crucified Him. And the inscription bearing the charge against Him was, "The King of the Jews." And they crucified two robbers with Him, one on His right hand and one on His left. And the Scripture was fulfilled, which says, "And He was reckoned among the wicked." And the passers-by were jeering at Him, shaking their heads, and saying, S. "Aha, Thou Who destroyest the temple, and in three days buildest it up again; come down from the Cross, and save Thyself!" C. In like manner, the chief priests with the Scribes said in mockery to one another, S. "He saved others, Himself He cannot save! Let the Christ, the King of Israel, come down now from the Cross, that we may see and believe." C. And they who were crucified with Him reproached Him. And when the sixth hour came, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying, †"Eloi, Eloi, lamma sabacthani?" C. which, translated, is, †"My God, my God, why hast Thou forsaken me?" C. And some of the bystanders on hearing this said, S. "Behold, He is calling Elias." C. But someone ran, soaked a sponge in common wine, put it on a reed and offered it to Him to drink, saying, S. "Wait, let us see whether Elias is coming to take Him down." C. But Jesus cried out with a loud voice, and expired.

[Kneel and pause a few moments.]

And the curtain of the temple was torn in two from top to bottom. Now when the centurion, who stood facing Him, saw how He had thus cried out and expired, he said, S. "Truly this Man was the Son of God." C. And some women were also there, looking on from a distance. Among them were Mary Magdalene, Mary the mother of James the Less and of Joseph, and Salome. These used to accompany Him and minister to Him when He was in Galilee—besides many other women who had come with Him to Jerusalem.

Now when it was evening, as it was the Day of Preparation, that is, the eve of the Sabbath, there came Joseph of Arimathea, a councillor of high rank, who was himself looking for the kingdom of God. And he went in boldly to Pilate and asked for the body of Jesus. But Pilate wondered whether He had already died. And sending for the centurion, he asked him whether He was already dead. And when he learned from the centurion that He was, he granted the body to Joseph. And Joseph bought a linen cloth, and took Him down, and wrapped Him in the linen cloth, and laid Him in a tomb which had been hewn out of a rock. Then he rolled a stone to the entrance of the tomb.

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OFFERTORY. ♦ Ps. 139, 5.

CUSTÓDI me, Dómine, de manu peccatóris: et **K**EEP me, O Lord, from the hand of the
ab homínibus iníquis éripe me. wicked, and from unjust men deliver me.

SECRET.—May these sacrifices, O Lord, we beseech Thee, which are instituted with healing fasts, speedily restore us. Through our Lord, etc.

Preface of the Holy Cross, page 7.

COMMUNION. ♦ Ps. 68, 13. 14.

ADVÉRSUM me exercebántur, qui sedébant in **T**HEY who sat in the gate were busied against
porta: et in me psallébant, qui bibébant vinum: me; and they who drank wine made me their
ego vero oratióem meam ad te, Dómine: tempus song. But as for me, my prayer is to Thee,
benepláciti, Deus, in multitudíne misericórdiæ O Lord; for the time of Thy good pleasure, O
tuæ. God, in the multitude of Thy mercy.

POSTCOMMUNION.— May our vices be cured, almighty God, by Thy holy mysteries, and may we receive everlasting healing. Through, etc. *R.* Amen.

Prayer Over The People:

Let us pray. Bow down your heads before God.

May Thy mercy, O God, cleanse us from the deceits of our old nature, and enable us to be formed anew unto holiness. Through our Lord, etc.

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Purple

[STATION AT ST. MARY MAJOR]

Simple

Privileged Feria,

Introit ♦ Phil. 2, 10. 8. 11.

IN NÓMINE Jesu omne genu flectátur, coelésti- **A**T the Name of Jesus every knee should
um, terréstrium, et inférórum: quia Dóminus bend, of those in heaven, on earth and under
factus est obédiens, usque ad mortem, mortem the earth, for the Lord became obedient unto
autem crucis: ideo Dóminus Jesus Christus in death, even to death on a Cross. Therefore our
glória est Dei Patris.—Dómine, exáudi oratióem Lord Jesus Christ is in the glory of God the
meam: et clamor meus ad te véniat.—In nómine... Father. *Ps.* 101, 2. O Lord, hear my prayer, and
let my cry come to Thee.—At the Name.

After the Kyrie, the priest says:

COLLECT

Let us pray. Let us kneel. *R.* Arise.

Grant, we beseech Thee, O almighty God, that we, who are continually afflicted through our excesses and sins, may be delivered by the Passion of Thy Only-begotten Son. Who with Thee, etc.

Lesson. Isa. 62, 11; 63, 1-7.

Lesson from the Prophet Isaias.

THUS saith the Lord God: Tell the daughter of Sion: Behold thy Savior comes; behold His reward

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is with Him and His work before Him. Who is this that comes from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation and have trodden them down in my wrath; and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm has saved for me, and my indignation itself has helped me. And I have trodden down the people in my wrath and have made them drunk in my indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord our God has bestowed upon us.

GRADUAL ♦ Ps. 68, 18. 2-3.

NE avértas fáciem tuam a púero tuo, quóniam tríbulor: velóciter exáudi me. *V.* Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam: infixus sum in limo profúndi, et non est substántia.

Here Dóminus vobíscum... is said.

TURN not away Thy face from Thy servant, for I am in trouble: hear me speedily, *V.* Save me, O God, for the waters are come in even unto my soul: I stick fast in the mire of the deep, and there is no sure standing.

COLLECT.¹—O God, Who didst will that Thy Son should suffer for us the ignominy of the Cross to deliver us from the power of the enemy, grant to us Thy servants, that we may attain to the grace of the resurrection. Through the same, etc. *R.* Amen.

EPISTLE ♦ Isa. 53, 1-12.

Lesson from the Prophet Isaias.

IN those days, Isaias said: Who has believed our report, and to whom is the arm of the Lord revealed? And He shall grow up as a tender plant before Him, and as a root out of a thirsty ground; there is no beauty in Him, nor comeliness; and we have seen Him, and there was no sightliness that we should be desirous of Him; despised and the most abject of men, a man of sorrows and acquainted with infirmity; and His look was as it were hidden and despised, whereupon we esteemed Him not. Surely He has borne our infirmities and carried our sorrows: and we have thought Him as it were a leper, and as one struck by God and afflicted. But He was wounded for our iniquities, He was bruised for our sins; the chastisement of our peace was upon Him, and by His bruises we are healed. All we like sheep have gone astray, everyone has turned aside into his own way: and the Lord has laid on Him the iniquity of us all. He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and He shall not open His mouth. He was taken away from distress and from judgment: who shall declare His generation? Because He is cut off out of the land of the living: for the wickedness of My people have I struck Him. And He shall give the ungodly for His burial, and the rich for His death, because He has done no iniquity, neither was there deceit in His mouth. And the Lord was pleased to bruise Him in infirmity; if He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand. Because His soul has labored, He shall see and be filled: by His knowledge shall this My just servant justify many, and He shall bear their iniquities. Therefore will I distribute to Him very many, and He shall

¹ Indulgence of 5 years.-- Plenary, under the usual conditions, if this prayer is recited daily during a month.

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divide the spoils of the strong, because He has delivered His soul unto death and was reputed with the wicked: and has borne the sins of many and has prayed for the transgressors.

TRACT ♦ Ps. 101, 2-5. 14.

DÓMINE, exáudi oratiónem meam, et clamor meus ad te véniat. *V.* Ne avértas fáciem tuam a me: in quacúmque die tríbulor, inclína ad me aur-em tuam. *V.* In quacúmque die invocávero te, veló-citer exáudi me. *V.* Quia defecérunt sicut fumus dies mei: et ossa mea sicut in frixório confríxa sunt. *V.* Percússus sum sicut fœnum, et áruit cor meum: quia oblítus sum manducáre panem meum. *V.* Tu exsúrgens, Dómine, miseréberis Sion: quia venit tempus miseréndi ejus.

HEAR, O Lord, my prayer, and let my cry come to Thee. *V.* Turn not away Thy face from me: in the day when I am in trouble, incline Thy ear to me. *V.* In whatever day I shall call upon Thee, hear me speedily, *V.* For my days are vanished like smoke; and my bones are burnt up as in an oven. *V.* I am smitten like the grass, and my heart is withered: because I forgot to eat my bread, *V.* Thou shalt arise, O Lord, and have mercy on Sion: for the time is come to have mercy on it.

GOSPEL

[The Passion of our Lord Jesus Christ according to St. Luke 22, 39-71; 23, 1-53]

AT THAT time, Jesus came out and went, according to His custom, to the Mount of Olives, and the disciples also followed Him. But when He was at the place, He said to them, †"Pray, that you may not enter into temptation." C. And He Himself withdrew from them about a stone's throw, and kneeling down, He began to pray, saying, †"Father, if Thou art willing, remove this cup from Me; yet not My will but Thine be done." C. And there appeared to Him an angel from heaven to strengthen Him. And falling into an agony He prayed the more earnestly. And His sweat became as drops of blood running down upon the ground. And rising from prayer He came to the disciples, and found them sleeping for sorrow. And He said to them, †"Why do you sleep? Rise and pray, that you may not enter into temptation."

C. And while He was yet speaking, behold, a crowd came; and he who was called Judas, one of the Twelve, was going before them, and he drew near to Jesus to kiss Him. But Jesus said to him, †"Judas, dost thou betray the Son of Man with a kiss?" C. But when they who were about Him saw what would follow, they said to Him, S. "Lord, shall we strike with the sword?" C. And one of them struck the servant of the high priest and cut off his right ear. But Jesus answered and said, †"Bear with them thus far." C. And He touched his ear and healed him. But Jesus said to the chief priests and captains of the temple and elders, who had come against Him, †"As against a robber have you come out, with swords and clubs. When I was daily with you in the temple, you did not stretch forth your hands against Me. But this is your hour, and the power of darkness."

C. Now having seized Him, they led Him away to the high priest's house; but Peter was following at a distance. And when they had kindled a fire in the middle of the courtyard, and were seated together, Peter was in their midst. But a certain maidservant saw him sitting at the blaze, and after gazing upon him she said, S. "This man too was with Him." C. But he denied Him, saying, S. "Woman, I do not know Him." C. And after a little while someone else saw him and said, S. "Thou, too, art one of them." C. But Peter said, "Man, I am not." C. And about an hour later another insisted, saying, S. "Surely this man, too, was with Him, for he also is a Galilean." C. But Peter said, S. "Man, I do not know what thou sayest." C. And at that moment, while he was yet speaking, a cock crowed. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how He said, "Before a cock crows, thou wilt deny Me three times." And Peter went out and wept bitterly.

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And the men who had Him in custody began to mock Him and beat Him. And they blindfolded Him, and kept striking His face and asking Him, saying, S. "Prophecy, who is it that struck Thee?" C. And many other things they kept saying against Him, reviling Him.

And as soon as day broke, the elders of the people and the chief priests and Scribes gathered together; and they led Him away into their Sanhedrin, saying, S. "If Thou art the Christ, tell us." And He said to them, †"If I tell you, you will not believe Me; and if I question you, you will not answer Me, or let Me go. But henceforth, the Son of Man will be seated at the right hand of the power of God." C. And they all said, S. "Art Thou, then, the Son of God?" C. He answered, †"You yourselves say that I am." C. And they said, S. "What further need have we of witnesses? For we have heard it ourselves from His own mouth." C. And the whole assemblage rose, and took Him before Pilate. And they began to accuse Him, saying, S. "We have found this man perverting our nation, and forbidding the payment of taxes to Caesar, and saying that He is Christ a king." C. So Pilate asked Him, saying, S. "Art Thou the king of the Jews?" C. And He answered him and said, †"Thou sayest it." C. And Pilate said to the chief priests and to the crowds, S. "I find no guilt in this Man." C. But they persisted, saying, S. "He is stirring up the people, teaching throughout all Judea, and beginning from Galilee even to this place."

C. But Pilate, hearing Galilee, asked whether the Man was a Galilean. And learning that He belonged to Herod's jurisdiction, he sent Him back to Herod, who likewise was in Jerusalem in those days. Now when Herod saw Jesus, he was exceedingly glad; for he had been a long time desirous to see Him, because he had heard so much about Him, and he was hoping to see some miracle done by Him. Now he put many questions to Him, but He made him no answer. Now the chief priests and Scribes were standing by, vehemently accusing Him. But Herod, with his soldiery, treated Him with contempt and mocked Him, arraying Him in a bright robe, and sent Him back to Pilate. And Herod and Pilate became friends that very day; whereas previously they had been at enmity with each other. And Pilate called together the chief priests and the rulers and the people, and said to them, S. "You have brought before me this Man, as one who perverts the people; and behold, I upon examining Him in your presence have found no guilt in this Man as touching those things of which you accuse Him. Neither has Herod; for I sent you back to him, and behold, nothing deserving of death has been committed by Him. I will therefore chastise Him and release Him."

C. Now at festival time it was necessary for him to release to them one prisoner. But the whole mob cried out together, saying, S. "Away with this Man, and release to us Barabbas!"—C. one who had been thrown into prison for a certain riot that had occurred in the city, and for murder. But Pilate spoke to them again, wishing to release Jesus. But they kept shouting, saying, S. "Crucify Him! Crucify Him!" C. And he said to them a third time, S. "Why, what evil has this Man done? I find no crime deserving of death in Him. I will therefore chastise Him and release Him." C. But they persisted with loud cries, demanding that He should be crucified; and their cries prevailed. And Pilate pronounced sentence that what they asked for should be done. So he released to them him who for murder and riot had been put in prison, for whom they were asking; but Jesus he delivered to their will.

And as they led Him away, they laid hold of a certain Simon of Cyrene, coming from the country, and upon him they laid the Cross to bear it after Jesus. Now there was following Him a great crowd of the people, and of women, who were bewailing and lamenting Him. But Jesus turning to them said, †"Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. For behold, days are coming in which men will say, 'Blessed are the barren, and the wombs that never bore, and breasts that never nursed.' Then they will begin to say to the mountains, 'Fall upon us and to the hills, 'Cover us!' For if in the case of green wood they do these things, what is to happen in the case of the dry?"

C. Now there were also two other malefactors led to execution with Him. And when they came to

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the place called the Skull, they crucified Him there, and the robbers, one on His right hand and the other on His left. And Jesus said, †"Father, forgive them, for they do not know what they are doing." C. Now in dividing His garments, they cast lots. And the people stood looking on; and the rulers with them kept sneering at Him, saying, S. "He saved others; let Him save Himself, if He is the Christ, the Chosen One of God." C. And the soldiers also mocked Him, coming to Him and offering Him common wine, and saying, S. "If Thou art the King of the Jews, save Thyself." C. And there was also an inscription written over Him in Greek and Latin and Hebrew letters, "This is the King of the Jews." Now one of those robbers who were hanged was abusing Him, saying, S. "If Thou art the Christ, save Thyself and us!" C. But the other in answer rebuked him and said, S. "Dost not even thou fear God, seeing that thou art under the same sentence? And we indeed justly, for we are receiving what our deeds deserved; but this man has done nothing wrong." C. And he said to Jesus, S. "Lord, remember me when Thou comest into Thy kingdom." And Jesus said to him, †"Amen I say to thee, this day thou shalt be with Me in paradise."

C. It was now about the sixth hour, and there was darkness over the whole land until the ninth hour. And the sun was darkened, and the curtain of the temple was torn in the middle. And Jesus cried out with a loud voice and said, †"Father, into Thy hands I commend My spirit." C. And having said this, He expired.

[Here all kneel for a few moments.]

Now when the centurion saw what had happened, he glorified God, saying, S. "Truly this was a just Man." C. And all the crowd that collected for the sight, when they beheld what things had happened, began to return beating their breasts. But all His acquaintances, and the women who had followed Him from Galilee, were standing at a distance looking on. And behold, there was a man named Joseph, a councillor, a good and just man — he had not been party to their plan of action—of Arimathea, a town of Judea, who was himself looking for the kingdom of God. He went to Pilate and asked for the body of Jesus. And he took Him down, and wrapped Him in a linen cloth, and laid Him in a rock-hewn tomb where no one had ever yet been laid.

OFFERTORY ♦ Ps. 101, 2. 3.

DÓMINE, exáudi oratiónem meam, et clamor meus ad te pervéniat: ne avértas fáciem tuam a me: **H**EAR, O Lord, my prayer: and let my cry come to Thee; turn not away Thy face from me.

SECRET.—Receive, O Lord, we beseech Thee, the gift which we offer, and in Thy mercy, grant that we may obtain by loving affection what we celebrate in this mystery of the Passion of Thy Son our Lord. Through the same, etc.

Preface of the Holy Cross, page 7.

COMMUNION ♦ Ps. 101, 10. 13. 14.

POTUM meum cum fletu temperábam: quia elévans allisísti me: et ego sicut fœnum áruí: tu autem, Dómine, in ætérnum pérmanes: tu exsúr-gens miseréberis Sion, quia venit tempus mis-érendi ejus. **I** MINGLED my drink with weeping, for having lifted me up Thou hast thrown me down, and I am withered like grass; but Thou, O Lord, endurest forever: Thou shalt arise and have mercy on Sion, for the time is come to have mercy on it.

POSTCOMMUNION—Grant to us, almighty God, that by the temporal death of Thy Son to which these venerable rites bear witness, we may trust that Thou hast given to us everlasting life. Through the same, etc. R. Amen.

MAUNDY THURSDAY

Prayer Over The People:

Let us pray. Bow down your heads before God.

Look down, we beseech Thee, O Lord, on this Thy family, for which our Lord Jesus Christ did not hesitate to be delivered up into the hands of wicked men, and to suffer the torment of the Cross. Who with Thee, etc. *R. Amen.*

MAUNDY

or

HOLY THURSDAY

White

Dbl. 1 Cl.

[STATION AT ST. JOHN LATERAN]

Privileged Feria.

The Mass today which by order of Pope Pius XII should not begin before 5 p.m. Or after 8 p.m., specially commemorates the *Institution of the Blessed Eucharist* at the Last Supper, and the *Ordination* of the Apostles, and is, therefore, a Mass of joy and thanksgiving. Hence the Church lays aside for the moment the penitential purple and assumes festive white vestments; the altar is decorated; the *Gloria* is said. During the *Gloria* the bells are rung, and from that time until the Easter Vigil they remain silent.

At Pontifical Mass the oils are blessed for *Baptism, Confirmation, Holy Orders, Extreme Unction* and the *consecration of altars and churches*.

On this day an extra Ciborium is consecrated, for the *Mass of the Presanctified* (hence the name) on *Good Friday*. After the Mass this Ciborium is born in solemn procession, during which the *Pange Lingua* is sung, to the altar of Repose.

The derivation of the word Maundy reminds us of the ceremony of washing the feet, called *Mandatum*, from the first words of the Anthem: *Mandatum novum do vobis* [A new commandment I give unto you] (John, XIII. 34) The *Mandatum* takes place on this day because our Lord washed the feet of His Apostles on this before the Institution of the Holy Eucharist from which this feast (in Latin *Feria Quinta in Coena Domini*) derives its most characteristic features. The Epistle, Gospel, Secret, Communicantes (special form), the Post Communion, the procession of the Blessed Sacrament after Mass, and the placing of the Ciborium of hosts consecrated during the Mass in a tabernacle at the "Altar of Repose" where It is to remain until the following day, are all intended to commemorate the institution of this Divine Sacrament. This day was the real Feast of the Blessed Sacrament up to the time when a very special and solemn Feast was instituted on the Thursday after Trinity Sunday. Private Masses are forbidden on this day. There is a special Communion at the Solemn Mass in which the priests take part, to commemorate the custom of ancient times, when in cathedral churches the holy Sacrifice was offered by the Bishop surrounded by his priests. Another ancient rite of this day is the blessing of the Holy Oils and the reconcillation of public penitents. The only trace of reconcillation of the penitents in our present Roman Missal is the Collect of the Mass *Deus a quo* which is very ancient. In the early Middle Ages, when these ceremonies were observed, three Masses were celebrated on this day: 1—in memory of the institution of the Holy Eucharist, 2—for the the blessing of the Holy Oils; 3—for the reconcillation of the public penitents.

The second of these Masses is celebrated by the Bishop before noon in his Cathedral Church surrounded by his clergy, twelve acting as Priests, seven as Deacons, and another seven a Subdeacons. After the evening Mass the Altar is stripped in order to show that the Holy Sacrifice is interrupted and will not be offered again until Holy Saturday.

MAUNDY THURSDAY

THE MASS OF THE CHRISM

During this Mass the bishop blesses the Oil of catechumens and the Oil of the Sick and perfects the Chrism by mixing blessed oil of olives with blessed balsam. The blessing and the perfecting take place during the Mass of the Chrism. The full ceremonial is given in the Pontificale Romanum; here are given only details of the Mass itself, taken from the rite as reformed by Pope pius XII.

INTROIT ♦ Exodus 30, 25, 31

FÁCIES unctiónis óleum, et filiis Israel dices: Hoc óleum unctiónis sanctum erit mihi in generatiónes vestras.—Grátias Dómini in ætérnum cantábo; per omnes generatiónes annuntiábo fidelitátem tuam.—Fácies unctiónis...

THOU shalt make the holy oil of unction, and thou shalt say to the people of Israel: This oil of unction shall be holy unto Me throughout your generations. (*Ps.* 88. 2). The mercies of the Lord I will sing forever. I will shew forth Thy truth to generation and generation. Thou shalt...—

Kyrie eléison and Glória are sung as usual

COLLECT.—Lord God, who dost use the ministry of priests in regenerating Thy people: grant us persevering subjection to Thy will, so that Thy people who have been consecrated to Thee may by the gift of Thy grace increase in our day merits and in number. Through...

EPISTLE ♦ James 5. 13-16

Lesson from the Epistle of St. James.

IS any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.

GRADUAL ♦ Ps. 27, 7-8

IN Deo confisum est cor meum, et adjútus sum; ideo exsúltat cor meum, et cántico meo laudo eum. *V.* Dóminus robur est pópulo suo, præsídiu salutis uncto suo.

IN God hath my heart confided, and I have been helped; And my flesh hath flourished again: and with my will I will give praise to Him. *V.* The Lord is the strength of His people, and the protector of the salvation of His anointed.

GOSPEL ♦ Mark 6. 7-13

✠ A reading from the holy Gospel according to St. Mark.

AT THAT time, Jesus called the twelve; and began to send them two and two, and gave them power over unclean spirits. And he commanded them that they should take nothing for the way, but a staff only: no scrip, no bread, nor money in their purse, But to be shod with sandals, and that they should not put on two coats. And he said to them: Wheresoever you shall enter into an house, there abide till you depart from that place. And whosoever shall not receive you, nor hear you; going forth from thence, shake off the dust from your feet for a testimony to them. And going forth they

MAUNDY THURSDAY—CHRISM MASS

preached that men should do penance: And they cast out many devils, and anointed with oil many that were sick, and healed them.

OFFERTORY ♦ Ps. 44,8

DÍLLIGIS justítiam et odísti iniquitátem: **T**HOU hast loved justice and hated iniquity; proptérea unxit te Deus, Deus, tuus, óleo lætítiæ. therefore God, thy God, hath anointed thee with the oil of gladness.

SECRET.—In Thy clemency, O Lord, may the power of this sacrifice both drive out the old man and increase in us newness of life unto salvation. Through our Lord...

PREFACE

VERE dignum et justum est æquum et salutáre, cleméntiam tuam suppliciter obsecráre, ut spirituális lavácri baptísimo enovándis¹ creatúrum chrismátis in sacraméntum perféctæ salutis vitæque confírmes; ut sanctificatióne unctiónis infúsa, corruptiόne primæ nativitátis obsórpta, sanctum uniuscujúsque templum acceptábilis vitæ innoéntiæ odóre redoléscat; ut secúndum constitutiόnis tuæ sacraméntum, régio et sacerdotáli propheticóque honóre perfúsi, vestiménto incorrupti múnere induántur: Per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cœli cœlorúmque Virtútes, ac beáta Séraphim, sócia exsultatiόne concélebrant. Cum quibus et nostras voces ut admítte júbeas, deprecámur, súplici confessiόne dicétes:

IT is truly meet and just, right and for our salvation, humbly to beg Thee in Thy clemency to confirm this Chrism, Thy creature, into a sacrament of perfected salvation for those soon to be renewed in the spiritual laver of Baptism; may the anointing of sanctification be poured over each holy temple and cleanse him from the native corruption of birth. And may each exhale the perfume of pleasing innocence of life; and in accordance with the sign instituted by Thee for this, may they be imbued with the office of King and Priest and Prophet and vested in robes of unstained dignity, through Christ our Lord: through whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe: the Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise:

*The Canon of the Mass is altogether unchanged.
The faithful are not allowed to communicate at this Mass.*

COMMUNION ♦ Mark 6. 12-13

PRÆDICÁBANT Apóstoli ut pœniténtiam ágerent, et unguébant óleo multos ægros et sanábant. **T**HE Apostles preached that men should do penance, and they anointed with oil many that were sick, and healed them.

POSTCOMMUNION.—Grant, we beseech Thee, O Lord: that just as we pass on from what is old to things that are new, so we may cast aside the old man and by sanctification be renewed in soul. Through our Lord Jesus Christ...

¹ *The blessing is given as usual, but the Last Gospel is not said.*

MAUNDY THURSDAY

EVENING MASS

INTROIT ♦ Gal. 6, 14.

NOS autem gloriári opórtet in cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salváti, et liberáti sumus, —Deus misereátur nostri. Et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri.—Nos autem gloriári opórtet in cruce Dómini...

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.* 66, 2. May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us.—But it behooves.

The Glória in excélsis is now said and the bells are rung and the organ played, after which they are not heard again until the Easter Vigil.

COLLECT.—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 and reigneth in the unity of the Holy Ghost, God, world without end.

EPISTLE ♦ 1 Cor. 11, 20-32.

Lesson from the first Epistle of blessed Paul to the Corinthians.

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 ♦ Phil. 2, 8-9.

CHRISTUS factus est pro nobis obédiens usque ad mortem, mortem autem crucis. *V.* Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

CHRIST became obedient for us unto death, even to death on a Cross, *V.* Therefore, God also has exalted Him and has given Him the Name that is above every name.

MAUNDY THURSDAY

GOSPEL ♦ John 13, 1-15.

✠ Continuation of the holy Gospel according to St. John

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.

A short homily should be given on the mysteries of the day.

THE MAUNDY OR THE WASHING OF THE FEET

The washing of the feet takes place after the homily, though it may be done at some other time to-day.

The celebrant girds himself with a cloth, and assisted by his ministers, begins the washing of the feet of twelve men chosen for the ceremony. While the subdeacon holds the right foot of each of those whose feet are to be washed, the celebrant, kneeling before him, washes the foot and wipes it, the deacon handing him a towel for the wiping. Meanwhile the following chants are sung:

ANTIPHON ♦ John. 13-34

MÁNDATUM novum do vobis:* ut diligátis invicem, sicut diléxi vos, dicit Dóminus.— Beáti immaculáti in via: qui ámbulant in lege Dómini.— Mándatum novum . . .

A NEW commandment I give unto you: That you love one another, as I have loved you, saith the Lord.—(Ps. 118. 1). Blessed are the undefiled in the way: who walk in the law of the Lord. — A new commandment . . .

ANTIPHON ♦ John. 18. 4, 5, 15

POSTQUAM surréxit Dóminus a cœna, misit aquam in pelvim; et cœpit laváre pedes discipulórum suórum: hoc exémplum reliquit eis.— Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus.— Postquam . . .

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. 47. 2). Great is the Lord, and exceedingly to be praised in the city of our God, in His holy mountain.— After our Lord . . .

MAUNDY THURSDAY

ANTIPHON ♦ John 13. 12, 13, 15

DÓMINUS Jesus,* postquam cœnâvit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego Dóminus, et Magíster? Ex-émplum dedi vobis, ut et vos ita faciátis.—Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob.—Dóminus Jesus, postquam . . .

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.* 84. 2). Thou hast blessed, O Lord, Thy land; Thou hast turned away the captivity of Jacob.—Our Lord Jesus . . .

ANTIPHON ♦ John 13. 6-8

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

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. *V.* He came to Simon Peter, and Peter said to Him: 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. *V.* What I do, thou knowest not now; but thou shalt know hereafter.— Lord, dost Thou wash my feet?

ANTIPHON ♦ John 13. 14

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

IF I your Lord and Master, have washed your feet, how much more ought you to wash one another's feet? — (*Ps.* 48. 2). Hear these things, all ye nations: give ear, ye that inhabit the world.— If I your Lord . . .

ANTIPHON ♦ John 13. 35

IN hoc cognóscunt omnes, quia mei estis discípuli, si dilectiónem habuérítis ad invicem. *V.* Dixit Jesus discipulis suis. — In hoc cognóscunt . . .

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

ANTIPHON ♦ I. Cor. 13. 13

MÁNEANT in vobis fides, spes, cáritas, tria hæc: major autem horum est cáritas. *V.* Nunc autem manent fides, spes, cáritas, tria hæc: major autem horum est cáritas.— Máneant in vobis . . .

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

ANTIPHON ♦ I. John 2. 3, 4

UBI cáritas et amor, Deus ibi est. *V.* Congregávit nos in unum Christi amor. *V.* Exsultémus, et in ipso jucundémur. *V.* Timeámus, et amémus Deum vivum. *V.* Et ex corde diligámus nos sincero.

WHERE charity and love are, there is God. *V.* The love of Christ has gathered us together. *V.* Let us rejoice in Him and be glad. *V.* Let us fear and love the living God. *V.* And let us love one another with a sincere heart.

MAUNDY THURSDAY

The Anthem Ubi caritas... is repeated here:

V. Ubi caritas et amor, Deus ibi est. *V.* Simul ergo, cum in unum congregámur. *V.* Ne non mente dividámur, caveámus. *V.* Cessent júrgia maligna, cessant lites. *V.* Et in médio nostri sit Christus Deus. *V.* Ubi caritas et amor, Deus ibi est.

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

The Anthem Ubi caritas... is repeated here:

V. Simul quoque cum beátis videámus. *V.* Glóri-
anter vultum tuum Christe Deus: *V.* Gaudium,
quod est imménsum, atque probum. *V.* Sæcula per
infiníta sæculórum. Amen.

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

After the Maundy, the officiating priest washes his hands. Then returning to the place whence he came he puts on maniple and chasuble and standing with his head uncovered, he says:

Pater noster... (secre).

Our Father, etc. (silently).

V. Et ne nos indúcas in tentatiónem.

V. And lead us not into temptation.

R. Sed líbera nos a malo.

R. But deliver us from evil.

V. Tu mandásti mandáta tua, Dómine.

V. Thou hast commanded Thy commandments,
O Lord.

R. Custodíri nimis.

R. To be exactly observed.

V. Tu lavásti pedes discipulórum tuórum.

V. Thou hast washed the feet of Thy disciples.

R. Opera mánuum tuárum ne despicias.

R. Despise not the work of Thy hands.

V. Dómine, exáudi oratiónem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te véniat.

R. And let my cry come unto Thee.

V. Dóminus vobíscum.

V. The Lord be with you.

R. Et cum spírítu tuo.

R. And with thy spirit.

Let us pray. — 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 blotted out by Thee. Which do Thou vouchsafe to grant, who livest and reignest God for ever and ever. Amen.

If the the washing of the feet is done outside Mass, the above ceremonies are preceded by the singing of the Gospel of the Mass: Before the festival day . . . , above.

OFFERTORY ♦ Ps. 117. 16, 17

DÉXTERA Dómini fecit virtútem, dextera
Démini 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.—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 with Thee liveth and reigneth . . .

Preface of the Holy Cross...P. 7.

MAUNDY THURSDAY

CANON

WE therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy, unspotted Sacrifices, which in the first place we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world together with Thy servant N..., our Pope, and N..., our Bishop, and all orthodox believers and professors of the Catholic and Apostolic Faith.

Be mindful, O Lord, of Thy servants and handmaidens N..., and N..., and of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the wealth and salvation they hope for; and who now pay their vows to Thee, the everlasting, living and true God.

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 our Lord Jesus Christ: as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, 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.

WE therefore 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 of our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine Elect. Through Christ our Lord. Amen.

WHICH oblation do Thou, O God, vouchsafe in all respects, to bless ✠, 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.

WHO, the day before He suffered for our salvation and that of all men, that is, on this day, took bread into His holy 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 MY BODY

The remainder of the Canon, In like manner, etc, as on page. 11.

To-day even at Mass celebrated without Deacon and subdeacon, the Blessed Sacrament must be incensed at each Elevation.

The Pax or Kiss of Peace is not given; of the three ordinary prayers in preparation for the Communion, the first is omitted.

AGNUS DEI

AGNUS Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi: miserere nobis.
Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

LAMB of God, who takest away the sins of the world, have mercy on us.
Lamb of God, who takest away the sins of the world, have mercy on us.
Lamb of God, who takest away the sins of the world, have mercy on us.

MAUNDY THURSDAY

The Tabernacle at the principal Altar remains empty to-day. Hence after Communion the Ciborium is left on the corporal until the procession begins.

COMMUNION ♦ John 13. 12, 13, 15

DÓMINUS Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quod fécerim vobis ego Dóminus et Magíster? Exémplum dedi vobis, ut et vos ita faciátis.

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.

POSTCOMMUNION.—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 our Lord Jesus Christ . . .

Benedicamus Domino is sung, and Placeat is said; this ends the Mass. After Mass the priest takes off his chasuble and vests in a white cope; then returning to the altar he incenses the Sacred Host reserved in the Ciborium. Preceded by the cross, torchbearers, and the cergy, and accompanied by deacon and subdeacon, he carries the Blessed Sacrament to the Altar of Repose, or "Holy Sepulchre"¹ prepared for its reception in a side chapel, where It will remain until the Mass of the Presanctified on Good Friday, when no consecration takes place. During the procession the hymn Pange Lingua Gloriosi Corporis is sung.

PANGE LINGUA²

PANGE lingua, gloriósi
Corpóris mystérium,
Sanguínisque pretiósi,
Quem in mundi prétiúm
Fructus ventris generósi
Rex effúdit géntium.

SING, my tongue, the Savior's glory:
Of His Flesh the mystery sing;
Of His Blood all price exceeding.
Shed by our immortal King.
Destined for the world's redemption
From a noble womb to spring.

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

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.

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

On the night of His last supper,
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.

1 The faithful who, in Holy Week, shall visit the Blessed Sacrament in the "Holy Sepulchre" during two days and shall say five times the Our Father, Hail Mary, and Glory Be to the Father in thanksgiving for the institution of the Holy Eucharist, and besides this shall utter these same prayers for the intention of His Holiness, can gain: Indulgence of 15 years. —Plenary, once on these two days, under the usual conditions. —P.P.O. n. 118.

2 Indulgence of 7 years. —5 years, for the two strophes *Tantum Ergo Sacramentum* with verse and prayer. —Plenary, under the usual conditions, if this hymn or at least the two last verses *Tantum Ergo Sacramentum* with verse and prayer are daily recited during a month. —P.P.O. n. 136.

MAUNDY THURSDAY

Verbum caro, panem verum
Verbo carnem efficit;
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Word made Flesh, the bread of nature,
By His words to Flesh He turns;
Wine into His Blood He changes:
What though sense no change discerns,
Only be the heart in earnest,
Faith her lesson quickly learns.

TANTUM ERGO SACRAMENTUM
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

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.

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

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

When they reach the place prepared, the Sacrament is again incensed by the celebrant.

THE STRIPPING OF THE ALTARS

On returning from the Altar of Repose the Celebrant and his Ministers begin removing everything from the altar, meanwhile reciting alternately with the Choir the following Antiphon and Psalm:

Ant. Dividunt sibi* vestimenta mea: et de veste
mea mittunt sortem.

Ant. (Ps. 21. 19). They parted my garments
amongst them, and upon my vesture they cast
lots.

PSALM 21

DEUS meus, Deus meus, quare me dereliquisti?
*Longe abes a precibus, a verbis clamoris mei.

Deus meus clamo per diem, et non exaudies:* et
nocte, et non attendis ad me.

Tu autem in sanctuario habitas,* laus Israël.

In te speraverunt patres nostri,* speraverunt, et
liberasti eos.

Ad te clamaverunt, et salvi facti sunt* in te
speraverunt, et non sunt confusi.

Ego autem sum vermis, et non homo,*
opprobrium hominum, et despectio plebis.

Omnes videntes me, derident me,* diducunt
labbia, agitant caput:

MY God, my God, look upon me: why hast
Thou forsaken me? Far from my salvation are
the words of my sins.

O my God, I shall cry by day and Thou wilt not
hear: and by night, and it shall not be reputed
as folly in me.

But Thou dwellest in holiness, O Thou Praise
of Israel.

In Thee our fathers have hoped: they have
hoped, and Thou hast delivered them.

They cried unto Thee, and were delivered: they
trusted in Thee, and were not confounded.

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

MAUNDY THURSDAY—STRIPPING OF THE ALTARS

<<Confidit in Dómino: liberet eum,* eripiat eum, si dilligit eum.

Tu útique duxísti me ab inde ab útero;* secúrum me fecísti ab úbera matris meæ.

Tibi tráditus sum inde ab ortu, * ab útero matris meæ Deus meus es tu.

No longe stéteris a me, quóniam tribulor;* prope esto: quia non est adjútor.

Circúmstant me juvenici multi, * tauri Basan cingunt me.

Apériunt contra me os suum, * sicut leo rapax et rúgiens.

Sicut aqua effusus sum,* et disjuncta sunt omnia ossa mea:

Factum est cor meum tamquam cera,* liquéscit in viscéribus meis.

Aruit tamquam testa guttur meum, et lingua mea adhæret fáucibus meis, * et in púlverem mortis deduxísti me.

Etenim circúmstant me canes multi,* catérva male agéntium cingit me.

Foderunt manus meas et pedes meos,* dínúmerare possum ómnia ossa mea.

Ipsi vero aspíciunt et vidéntes me lætántur; dívidunt sibi induménta mea, * et de veste mea mittunt sortem.

Tu autem, Dómine, ne longe stéteris:* auxíllium meum,* ad juvándum me festína

Eripe a gladio animam meam, * et de manu canisvitam meam;

Salva me ex ore leonis,* et et me miserum a cornibus bubalorum.

Narrábo nomen tuum frátribus meis,* in médio cœtu laudábo te.

<<Qui tímētis Dóminum laudáte eum; univérsum semen Jacob celebráte eum:* tíméte eum, omne semen Israël.

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

He trusted the Lord, let Him rescue him: let Him deliver him, seeing He delighteth in him.

For Thou art He that hast drawn em out of the womb: my hope from the breasts of my mother. I was cast upon Thee from the womb.

From my mother's 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 gaped upon me with their mouths, as a ravening and a roaring lion.

I am poured out like water, and all my bones are scattered.

My heart is like melting wax in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: and Thou hast brought me into the dust of death.

For many dogs have compassed me: the council of the malignant have beseiged me.

They pierced my hands and my feet: they have told all my bones.

They look and stare upon me. They part my garments among them, and upon my vesture do they cast lots.

But Thou, O Lord, remove not Thy help to a distance from me: look towards my defense.

O God, deliver my soul from the sword: my darling from the power of the dog!

Save me from the lion's mouth: and my affliction from the horns of the unicorns.

I will declare Thy Name unto my brethren: in the midst of the church will I praise Thee.

MAUNDY THURSDAY—STRIPPING OF THE ALTARS

Neque enim spreuit nec fastidívit misériam míseri; neque abscondit fáciem suam ab eo* et, dum clamávit ad eum, audívit eum.>>

A te venit laudátio mea in cœtu magno,* vota mea reddam in conspéctu timéntium eum.

Edent páuperes, et saturabúntur; laudábunt Dóminum, qui quaerunt eum;* <<vivant corda vestra in saecula>>.

Recordabúntur et converténtur ad Dóminum * univérsi fines terræ.

Et procumbent in conspéctu ejus * univérsæ familiæ géntium,

Quóniam Dómini est regnum,*et ipse dominátur in géntibus.

Eum solum adorábunt omnes qui dórmunt in terra, * coram eo curvabúntur omnes, qui descéndunt in púlverem

Et ánima mea ipsi ivet,* semen meum sérviet ei.

Narrabit de Domino generationi venturae, * et annuntiabunt justitiam ejus populo, qui nascetur: <<Haec fecit Dominus>>.

Antiphon. Dividunt . . .

Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him.

Let all the seed of Israel fear Him. Because He hath not slighted nor despised the supplication of the poor man.

Neither hath He hid His face from me: but when I cried unto Him, He heard me.

With Thee is my praise in the great church: I will pay my vows in the sight of them that fear Him.

The poor shall eat and 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 turn unto the Lord.

And all the kindreds of the Gentiles shall adore in His sight.

For the kingdom is the Lord's: 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.

My soul also shall live unto Him: and my seed shall serve Him.

The generation to come shall tell it unto the Lord: and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

Antiphon. They parted . . .

GOOD FRIDAY¹

Black

Double 1Cl.

[STATION AT HOLY CROSS IN JERUSALEM.]

The instruction given by Pope Pius XII stipulates that Good Friday's solemn liturgy take place after noon; the best time would be three o'clock, and on no account may it begin later than six o'clock. The same Pope revives the old practice of all receiving Communion this day as a necessary part of the liturgical function. This consists of four main divisions, the whole forming a dramatic representation of the Sacred Passion.

I, II. The first two parts consists of *readings from Scripture*, and a prayer followed by *St. John's story of the Passion*, and is concluded by a long series of *prayers for various intentions*. In this part we have preserved the form of the earliest Christian prayer meeting — a service which was derived from the Jewish Synagogue. To this service of Scriptural readings the celebration of the Eucharist was afterwards joined to form the one solemn act of worship now called the *Mass*. This Mass still preserves these distinct divisions: the first from the beginning to the Offertory, in which the Introit and Gloria are included; the second from the Offertory to the Communion. The first division is called the Mass of the Catechumens, (for they were not permitted to remain for the celebration of the Eucharist); the second, the Mass of the Faithful.

III. The third part consists of the *unveiling and adoration of the Cross*. This ceremony was originally connected with the relic of the true Cross, and had its origin in Jerusalem. A veiled crucifix is gradually exposed to view, and three times at the words *Venite, adoremus* the faithful kneel in adoration to the Redeemer.

IV. The fourth part, the Communion of the Priest and people, completes what used to be known as the Mass of the Presanctified. Today's liturgy does not constitute a Mass, for there is no consecration: all who communicate receive sacred particles consecrated at Mass the previous day. This form of Mass is familiar in the Greek Rite.

The service opens with a Mass of the Catechumens in what is perhaps its oldest and simplest form. It has neither *Introit*, *Gloria*, nor *Credo*, but consists merely of two lessons, followed each by a Tract, also taken from the prophets. The Gospel is the story of the Passion according to St. John. This is followed by the most ancient form of intercession. The priest (formerly the deacon) makes a solemn appeal to the faithful, telling them for whom each *Prayer* is to be offered: for the Church, the Pope, the Bishops, priests, etc., the *Jews*, pagans, heretics, prisoners, etc. The *Flectamus genua* is said and all kneel down to pray until the subdeacon bids them to rise. Then the celebrant turns to God, Almighty and Eternal, and formulates the prayer in the name of all. This was the oldest form of the *Collect* or public prayer.

1 . The faithful who, on Good Friday during three hours, shall meditate, in public or in private, the sufferings of Our Lord on the Cross, and shall remember the words He spoke on the Cross, or say some psalms, hymns or other mental prayers, can gain: Plenary indulgence after confession and communion on Maundy Thursday or during the Octave of Easter with a prayer for the intention of His Holiness. —P.P.O. n. 165.

Those who on other Fridays of the year shall remember His holy agony, and pray at least on quarter of an hour, in the manner described above, can gain: Indulgence of 7 years on each of these Fridays. -- Plenary, under the usual conditions, on the last Fridays of each month, if they have performed this devout exercise on the consecutive Fridays. — P.P.O. n. 165.

The faithful, who, on a Friday they may choose, shall recite seven times the Our Father, Hail Mary, and Glory Be to the Father, and this before a picture of the Crucified, can gain: Indulgence of 7 years. — Plenary, on the usual conditions, if this devout exercise is performed on each Friday of the month. — P.P.O. n. 166.

GOOD FRIDAY

The adoration of the Cross is followed by a short Communion service. The ciborium containing the sacred hosts consecrated yesterday is brought in silence with the simplest of ceremonial from the Altar of Repose. Preparation for Communion is fittingly made by all standing to recite the Pater Noster in unison, and the Communion itself is followed at once by three prayers of thanksgiving. These end the day's solemn function.

The sacred ministers, wearing black stoles, come to the altar, lie prostrate before it, and pray silently for a few moments. A signal is given; whereupon all kneel upright except the celebrant who stands facing the altar steps and sings in the ferial tone:

DEUS, qui peccáti véteris hereditárium mortem, in qua posteritátis genus omne succésserat, Christi tui, Dómini nostri, passióne solvísti: da, ut, confórmes eidem facti; sicut imáginem terrénæ natúræ necessitáte portávimus, ita imáginem cœléstis grátiae sanctificatióne portémus. Per eúndem Christum Dóminum nostrum.

O GOD who, by the Passion of Thy Christ, our Lord, hast loosened the bonds of death, that heritage of the first sin to which all men of later times did succeed: make us so conformed to Him that, as we must needs have bourned the likeness of earthly nature, so we may by sanctification bear the likeness of heavenly grace. Through the same Christ our Lord.

To which all answer: Amen.

I.—READINGS FROM SCRIPTURE—PASSION

The Sacred Ministers sit while a lector reads the first lesson without title.

PROPHECY ♦ 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 auditum tuum, et tímui: considerávi ópera tua, et expávi. *V.* In médio duórum animálium innotescéris: dum appropinquáverint anni, cognósceris: dum advénerit, tempus, osténderis. *V.* In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memoreris. *V.* Deus a Líbano véniet, et Sanctus de monte umbróso, et condénso. *V.* Opéruit cœlos 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. *V.* 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. *V.* When my soul shall be in trouble, Thou wilt remember mercy, even in Thy wrath. *V.* God will come from Libanus, and the Holy One from the shady and thickly covered mountain. *V.* His majesty covered the heavens: and the earth is full of His praise.

GOOD FRIDAY

After the tract the priest sings Let us pray; the Deacon Let us kneel...and the subdeacon Arise.

COLLECT.—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 and reigneth in the unity of the Holy Ghost, God, world without end.

LESSON ♦ Exodus 12. 1-11

LESSON FROM THE BOOK OF EXODUS.

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 ♦ Ps. 139. 2-10, 14

ERIPE me, Dómine, ab hómine malo: a viro iníquo líbera me. *V.* Qui cogitavérunt malítias in corde: tota die constituébant prælia. *V.* Acuérunt linguas suas sicut serpéntis: venénium áspidum sub lábiis eórum. *V.* Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. *V.* Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láqueum mihi. *V.* Et funes extendérunt in láqueum pédibus meis, juxta iter scándalum posuérunt mihi. *V.* Dixi Dómino, Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. *V.* Dómine, Dómine virtus salútis meæ obúmbra caput meum in die belli. *V.* Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelínquas me, ne unquam exalténtur. *V.* Caput circúitus eórum: labor labiórum ipsórum opériet eos. *V.* Verúmtamen justí confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

DELIVER me, O Lord, from the evil man: rescue me from the unjust man. *V.* Who have devised iniquities in their hearts: all the day long they designed battles. *V.* They have sharpened their tongues like a serpent; the venom of asps is under their lips. *V.* Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. *V.* Who have proposed to supplant my steps. The proud have hidden a net for me. *V.* And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. *V.* I said to the Lord: Thou art my God. Hear, O Lord, the voice of my supplication. *V.* O Lord, Lord, the strength of my salvation: overshadow my head in the day of battle. *V.* 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. *V.* The head of them compassing me about: the labor of their lips shall overwhelm them. *V.* But the just shall give glory to Thy Name: and the upright shall dwell with Thy countenance.

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The Deacons of the Passion then kneel and bow low before the celebrant, who pronounces in a clear voice:

Dóminus sit in córdibus vestris et in lábiis vestris. May the Lord be in your hearts and on your lips.

To which the Deacons reply: Amen.

GOSPEL ♦ John 18. 1-40; 19. 1-42

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

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 fro 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? C. They answered Him: S. Jesus of Nazareth. C. Jesus saith to them: † I am He. C. 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? C. And they said: S. Jesus of Nazareth. C. Jesus answered: † I have told you that I am He. If therefore you seek Me, let these go their way; C. 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? C. 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: S. Art not thou also one of this man's disciples? C. He saith: S. I am not. C. 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. C. And when He had said these things, one of the servants, standing by, gave Jesus a blow, saying: S. Answerest Thou the high priest so? C. Jesus answered him: † If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me? C. And Annas sent Him bound to Caiphaz the high priest. And Simon Peter was standing and warming himself. They said therefore to him: S. Art not thou also one of His disciples? C. He denied it and said: S. I am not. C. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: S. Did I not see thee in the garden with Him? C. 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: S. What accusation bring you against this man? C. They answered and said to him: S. If He were not a malefactor, we would not have delivered Him up to thee. C. Pilate

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therefore said to them: S. Take Him you, and judge Him according to your law. C. The Jews therefore said to him: S. It is not lawful for us to put any man to death. C. 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: S. Art Thou the King of the Jews? C. Jesus answered: † Sayest thou this thing of thyself, or have other told it thee of Me? C. Pilate answered: S. Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me. What hast Thou done? C. 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. C. Pilate therefore said to Him: S. Art Thou a King then? C. 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. C. Pilate saith to Him: S. What is truth? C. And when he had said this, he went out again to the Jews and saith to them: S. 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? C. Then cried they all again, saying: S. Not this man, but Barabbas. C. 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: S. Hail, King of the Jews. C. And they gave Him blows. Pilate therefore went forth again and saith to them: S. Behold, I bring Him forth unto you, that you may know that I find no cause in Him. C. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: S. Behold the man. C. When the chief priests, therefore, and the servants had seen Him, they cried out, saying: S. Crucify Him, crucify Him. C. Pilate saith to them: S. Take Him you, and crucify Him; for I find no cause in Him. C. The Jews answered him: S. We have a law, and according to the law He ought to die, because He made Himself the Son of God. C. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: S. Whence art Thou? C. But Jesus gave him no answer. Pilate therefore saith to Him: S. Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? C. 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. C. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: S. If thou release this Man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar. C. 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: S. Behold your King. C. But they cried out: S. Away with Him. Away with Him: Crucify Him. C. Pilate saith to them: S. Shall I crucify your King? C. The chief priests answered: S. We have no king but Caesar. C. 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: S. Write not: The King of the Jews; but that He said: I am the King of the Jews. C. Pilate answered: S. What I have written, I have written. C. 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: S. 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 garments among them, and upon My vesture they have cast lots. And the soldiers indeed did

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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. C. After that, He saith to the disciple: † Behold thy mother. C. 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. C. 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. C. And bowing His head, He gave up the ghost.

[Here all kneel and pause a few moments.]

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.

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.

II. — THE GREAT INTERCESSIONS

While the Sacred Ministers put on black vestments, two acolytes spread a cloth on the altar and place the Missal in the center of it. The Great Intercessions are sung from here.

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 too 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 Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. R. Amen.

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 His holy Church to govern the holy people of God.

Let us pray. Let us kneel. Arise.

GOOD FRIDAY

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 our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R. Amen.*

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 our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R. Amen.*

LET US PRAY also for our Catechumens: that our Lord and 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 our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R. Amen.*

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; that all may rejoice that in their necessities Thy mercy has helped them. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R. Amen.*

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 our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R. Amen.*²

LET US PRAY also for the perfidious Jews: that our God and Lord would remove the veil from their hearts: that they also may acknowledge our Lord Jesus Christ.

Let us pray. Let us kneel. Arise.

² Indulgence of 5 years. — Plenary, under the usual conditions, if this prayer is daily recited during a month.

GOOD FRIDAY

ALMIGHTY and everlasting God, who drivest not away from Thy mercy even the perfidious Jews: hear our prayers, which we offer for the blindness of that people: that, acknowledging the light of Thy truth, which is Christ, they may be rescued from their darkness. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R. Amen.*

LET US PRAY also for the pagans: that almighty God would remove 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 our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R. Amen.*

III. — ADORATION OF THE CROSS

After these Collects, the Ministers lay aside their cope and chasubles and stand at the sedilia. The Deacon goes with the Acolytes to the Sacristy, whence they return in procession with lighted candles carrying the veiled cross (which should be as large as possible), the Celebrant and Subdeacon coming forward to meet them before the center of the altar. The Celebrant carries the Cross (with assistance, if necessary) to the Epistle side of the sanctuary and, turning towards the people, he uncovers the upper portion of the Cross and intones the antiphon:

ECCĒ lignum Crucis, in quo salus mundi pependit.

BEHOLD the wood of the Cross, on which hung the Savior of the world.

The choir answers:

Veníte, adorémus.

Come, let us adore.

When the choir sings these words, all kneel, except the celebrant. The priest then advances to the front corner, and uncovers the right arm; elevating the Crucifix a little, he sings on a higher tone than before:

Ecce lignum Crucis, in quo salus mundi pependit.

Behold the wood of the Cross, on which hung the Savior of the world.

The choir answers, while all kneel.

Veníte, adorémus.

Come, let us adore.

Then at the middle of the altar the Celebrant uncovers the whole Cross, and, lifting it up, begins still higher, the ministers and choir continuing as before:

Ecce lignum Crucis, in quo salus mundi pependit.

Behold the wood of the Cross, on which hung the Savior of the world.

The choir answers, while all kneel.

Veníte, adorémus.

Come, let us adore.

Two assistants take the unveiled Cross to the center of the sanctuary, where they stand facing the people and supporting the Cross upright by the arms; the acolytes place their candles at either side of the Cross and themselves kneel down facing the Cross throughout the adoration that follows. The celebrant and his ministers and assistants take off their shoes, and each in turn approaches, genuflecting thrice, and kisses the feet of the Crucifix.

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The Cross, still supported by the two assistants and candles and acolytes, is then placed more conveniently for the adoration of the faithful; these should form a procession past the Cross, men first, women afterwards, and after one simple genuflection devoutly kiss the feet of the Crucified.

Meanwhile two choirs should be singing the Improperia or Reproaches.

V. Pópule meus, quid feci tibi? aut in quo contristávi te? Respónde mihi. V. Quia edúxi te de terra Ægypti, parásti crucem Salvatóri tuo.

V. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me. V. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Savior.

The two choirs then sing alternately:

Agios o Theos!
Sanctus Deus!
Agios íschyros!
Sanctus fortis!
Agios athánatos, eléison imas.
Sanctus immortális, miserére nobis.

O holy God!
O holy God!
O holy strong One!
O holy strong One!
O holy immortal one, have mercy on us.
O holy immortal one, have mercy on us.³

Two cantors:

V. Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam: parásti Crucem Salvatóri tuo.

V. 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.

Alternately the two choirs repeat as before:

Agios o Theos...etc.

Two cantors:

V. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te vineam eléctam meam speciosíssimam: et tu facta es mihi nimis amára: acéto namque sitim meam potásti: et láncea perforásti latus Salvatóri tuo.

V. 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.

Alternately the two choirs repeat as before:

Agios o Theos...etc.

The verses of the following reproaches are sung alternately by two cantors of each choir. The choirs respond after each verse: Popule meus . . . as far as the verse Quia.

V. Ego propter te flagellávi Ægyptum cum primogénitus suis: et tu me flagellátum tradidísti.
R. Popule meus...

V. For thy sake I scourged Egypt with its first-born: and thou hast scourged Me and delivered Me up. R. O my people...

V. Ego edúxi te de Ægypto, demérso Pharaóne in Mare Rubrum: et tu me tradidísti princípibus sacerdotum.
R. Pópule meus...

V. I led thee out of Egypt having drowned Pharaoh in the Red Sea: and thou hast delivered Me to the chief priests.
R. O my people...

V. Ego ante te apéruí mare: et tu aperuísti láncea latus meum.
R. Pópule meus...

V. I opened the sea before thee: and thou with a spear hast opened My side.
R. O my people...

3. Indulgence of 50 days.

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V. Ego ante te præivi in columna nubis: et tu me duxisti ad prætorium Pilāti.

R. Pópule meus...

V. Ego te pavi manna per desértum: et tu me cecidisti álapis et flagéllis.

R. Pópule meus...

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

R. Pópule meus...

V. Ego propter te Chananæórum reges percússi: et tu percussisti arúndine caput meum.

R. Pópule meus...

V. Ego dedi tibi sceptrum regále: et tu dedisti cápiti meo spíneam corónam.

R. Pópule meus...

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

R. Pópule meus...

The following anthem is then sung:

CRUCEM tuam * adorámus, Dómine: et sanctam resurrectionem tuam laudámus, et glorificámus: ecce enim propter lignum venit gaudium in universo mundo. Deus misereátur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereátur nostri. —*V.* Crucem tuam . . .

Afterwards the hymn Pange lingua lauream is sung in the following manner with the Crux fidelis...:

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

V. Pange, lingua, gloriósi,
Láuream certáminis,
Et super Crucis trophæo
Dic triúmphum nóbilem:
Quáliter Redémptor orbis
Immolátus vicerit.

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

V. I went before thee in a pillar of cloud: and thou hast led Me to the judgement hall of Pilate. *R.* O my people...

V. I fed thee with manna in the desert; and thou hast beaten Me with whips and scourges. *R.* O my people...

V. I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and vinegar. *R.* O my people...

V. For thy sake I struck the kings of the Chanaanites: and thou hast struck My head with a reed. *R.* O my people...

V. I gave thee a royal sceptre: and thou hast given to My head a crown of thorns. *R.* O my people...

V. I exalted thee with great strength: and thou hast hanged Me on the gibbet of the Cross. *R.* O my people...

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.* 66. 2) 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.—*V.* We adore Thy Cross . . .

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.

V. 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 conquer'd
By the offering of His life.

R. Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be.

GOOD FRIDAY

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

R. Dulce lignum, dulces clavos,
Dulce pondus sustinet.

V. Hoc opus nostræ salútis
Ordo depopóscerat:
Multifórmis proditóris
Ars ut artem fálleret:
Et medélam ferret inde,
Hostis unde læserat.

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

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

R. Dulce lignum, dulces clavos,
Dulce pondus sustinet.

V. Vagit infans inter arcta
Cónditus præsepia:
Membra pannis invóluta
Virgo Mater álligat:
Et Dei manus, pedésque
Stricta cingit fáscia.

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

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

R. Dulce lignum, dulces clavos,
Dulce pondus sustinet.

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

R. Sweetest wood and sweetest iron,
Sweetest weight is hung on thee.

V. 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 healing,
Whence the insult of the foe.

R. Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be.

V. 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.

R. Sweetest wood and sweetest iron,
Sweetest weight is hung on thee.

V. 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.

R. Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be.

V. 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.

R. Sweetest wood and sweetest iron,
Sweetest weight is hung on thee.

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V. Felle potus ecce languet:
Spina, clavi, lancea,
Mite corpus perforarunt,
Unda manat, et cruor:
Terra, pontus, astra, mundus.
Quo lavantur flumine!

R. Crux fidelis, inter omnes
Arbor una nobilis!
Nulla silva talem profert,
Fronde, flore, germine.

V. Flecte ramos, arbor alta,
Tensa lax viscera,
Et rigor lentescat ille,
Quem dedit nativitas:
Et superni membra Regis
Tende mihi stipite.

R. Dulce lignum, dulces clavos,
Dulce pondus sustinet.

V. Sola digna tu fuisti
Ferre mundi victimam:
Atque portum praeprare
Arca mundo naufrago:
Quam sacer cruor perunxit,
Fusus Agni corpore.

R. Crux fidelis, inter omnes
Arbor una nobilis!
Nulla silva talem profert,
Fronde, flore, germine.

V. Sempiterna sit beatae
Trinitati gloria:
Aequa Patri, Filioque;
Par decus Paraclito:
Unius Trinique nomen
Laudet universitas.

Amen.

R. Dulce lignum...

V. He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
By that flood from stain are freed.

R. Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be.

V. 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!

R. Sweetest wood and sweetest iron,
Sweetest weight is hung on thee.

V. 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.

R. Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be.

V. 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.

R. Sweetest wood...

IV.—THE COMMUNION

The Cross is placed at the center of the altar so that it can be seen by all in the church, and the acolytes' candles are placed on either side. The Sacred Ministers change into purple vestments, but only the Deacon goes to the Altar of Repose with the acolytes. There he withdraws the Ciborium from the tabernacle without incensation, and returns to the High Altar, each acolyte carrying one of the lighted candles from the Altar of Repose. Meanwhile everyone else kneels, and the choir sings these antiphons:

GOOD FRIDAY

ADORÁMUS te, Christe, et benedícimus tibi, quia per Crucem tuam redemísti mundum.

2. Per lignum servi facti sumus, et per sanctam Crucem liberáti sumus: fructus árboris sedúxit nos, Fílius Dei redémit nos.

3. Salvátor mundi, salva nos: qui per Crucem et Sánguinem tuum redemísti nos, auxiliáre nobis, te deprecámur, Deus noster.

WE adore Thee, O Christ, and we bless Thee, because by Thy Cross Thou hast redeemed the world.

Through a tree we were enslaved, and through a holy Cross have we been set free: the fruit of a tree led us astray, the Son of God bought us back.

Savior of the world, do Thou save us, do Thou, who through Thy Cross and Blood didst redeem us, do Thou help us, our God, we beseech Thee.

At the High Altar the Deacon places the Ciborium on a corporal, and the Celebrant and Subdeacon with double genuflections join him there. Without delay the Celebrant recites:

Orémus.—Præceptis salutáribus móniti, et divina institutióne formáti, audémus dicere:

Let us pray.—Instructed by Thy saving precepts, and following Thy divine institution, we make bold to say:

Whereupon all present, clergy and faithful, recite the Pater Noster in Latin, as preparation for Communion; this recitation should be "solemn, grave, distinct."

PATER noster, qui es in cœlis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cœlo, 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 tentatióne; sed líbera nos a malo. Amen.

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; but deliver us from evil. Amen.

The Celebrant continues alone with:

LÍBERA nos, quæsumus, Dómine, ab ómnibus malis, prætérítis, præsentibus, et futúris: et intercédente beáta et gloriósa semper Virgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andráa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne securi. Per eúmdem Christum Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

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, 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.

And all answer together: Amen.

The celebrant joins his hands and bows, and in a lower voice continues:

PERCÉPTIO Córporis tui, Dómine Jesu Christe, quod ego indígnus súmeré præsumo, non mihi

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy,

GOOD FRIDAY

provéniat in iudicium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis, et córporis, et ad medélem percipiéndam. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

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.

He opens the Ciborium, genuflects, and takes out a sacred particle. He then makes his Communion as usual:

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea. *(three times)*

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

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

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

Holy Communion is now distributed as on Maundy Thursday, except that priests wear a purple stole, not white.

When all have communicated, the Celebrant purifies his fingers and places the Ciborium in the tabernacle in silence. All stand, in order to join him in his thanksgiving, which he recites in ferial tone:

Orémus.—Super pópulum tuum quæsumus, Dómine, qui passiónem et mortem Fílii tui devóta mente recóluit, benedictio copiósa descéndat, indulgéntia véniat, consolátio tribuátur, fides sancta succrésca, redémptio sempitérna firmétur. Per eúndem Christum Dóminum nostrum. Amen.

Let us pray.—Upon Thy people who with devout hearts have recalled the Passion and Death of Thy Son, we beseech Thee, O Lord, may plentiful blessings descend: may gentleness be used with us, and consolation given us, may our faith increase in holiness, our redemption for ever made firm. Through the same Christ our Lord. Amen.

And everyone answers: Amen.

Orémus.—Omnípotens et miséricors Deus, qui Christi tui beáta passióne et morte nos reparásti: consérva in nobis óperam misericórdiæ tuæ; ut hujus mystérii participatióne, perpétua devotióne vivámus. Per eúndem Christum Dóminum nostrum. Amen.

Let us pray.— Almighty and merciful God, who hast restored us by the Passion and Death of Thy Christ: preserve within us the work of Thy mercy; that by our entering into this mystery we may ever live devoutly. Through the same Christ our Lord. Amen.

Everyone answers: Amen.

Orémus.—Reminíscere miseratiónum tuárum, Dómine, et fámulos tuos ætérna protectióne sanctifica, pro quibus Christus, Fílius tuus, per suum cruórem instítuit paschále mystérium. Per eúndem Christum Dóminum nostrum. Amen.

Let us pray.—Be mindful of Thy mercies, O Lord, and hallow us with eternal protection us Thy servants, from whom Christ Thy Son established through His Blood this mystery of the Pasch. Through the same Christ our Lord. Amen.

And everyone answers: Amen.

The Ministers genuflect before retiring to the Sacristy.

HOLY SATURDAY

[Station at St. John Lateran]

I. —THE BLESSING OF THE NEW FIRE

At a convenient time, the altar is prepared, but the candles are not lighted until the beginning of the Mass. Meanwhile, fire is struck from a flint outside the church and coals are kindled from it. Near at hand lies a vessel containing five large grains of incense to be set in the paschal candle. The celebrant wearing amice, alb, girdle, stole and purple cope, goes to the church door accompanied by his ministers with processional cross, holy water and incense, and blesses the new fire.—The liturgy makes use of the fire or light as a symbol of Christ, whose teaching enlightens the minds of the faithful and whose grace enkindles their hearts. Hence the importance attached to the blessing of the candles on February 2, and the blessing of the new fire and paschal candle on this day.

The Priest blesses the new fire, saying:

V. Dóminus vobíscum

V. The Lord be with you.

R. Et cum spírítu tuo

R. 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 Cornerstone, 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 pure minds we may come to the solemnity of perpetual light. Through the same Christ our Lord.
R. Amen.

The Priest sprinkles the new fire with holy water in silence. An Acolyte fills the thurible with the blessed coals, the Priest puts in incense and blesses it as usual, and thrice incenses the fire.

II. —THE BLESSING OF THE PASCHAL CANDLE

The lighted Paschal Candle symbolises the risen Christ Himself who is the “light of the world” (John 9, 5). so the priest cuts in the wax a cross, to show that it represents Christ; then he draws the first letter and the last letter of the Greek Alphabet and the date, because Christ is the Beginning and the End of all things and all generations are under His dominion, including this present year. Finally, five grains of incense are fixed into the Candle, to remind us of the five wounds which still remain in our Lord's Risen Body: and the Candle is lighted from the newly- blessed fire, with the words: “*May the light of Christ, risen from the dead, dispel all darkness from our mind and heart.*”

An Acolyte places the Paschal Candle in front of the priest who uses a style to cut a cross in the wax between the holes intended for the five grains of incense, saying at the downwards stroke:

Christus heri et hódie (1)

Christ yesterday and today

And at the transverse stroke:

Princípium et Finis (2)

The Beginning and End

Above and below the upright stroke he then cuts and pronounces the Greek letters:

Alpha (3)

Alpha

et Omega (4)

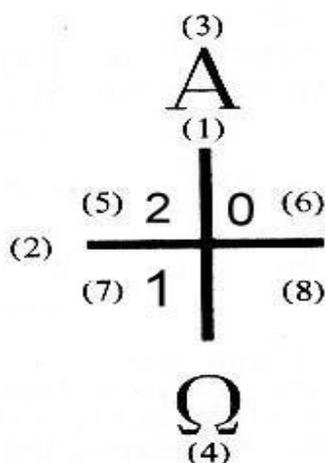
and Omega

In the four spaces outlined by the cross he inscribes the figures of the current year thus:

HOLY SATURDAY

Saying:

Ipsíus sunt témpora (5)
et sæcula; (6)
Ipsi glória et impérium (7)
per univérsa æternitátis sæ-
cula. (8) Amen.



All times are His
and all ages.
To Him be glory and dominion
through all ages of eternity.
Amen.

Next the five grains of incense are blessed and incensed in silence and then inserted in the holes made for them in this order:

1
4 2 5
3

At the respective insertions the priest says:

(1) Per sua sancta vúlnera
(2) gloriósa
(3) custódiat
(4) et consérvet nos
(5) Christus Dóminus. Amen.

Through His holy
and glorious wounds
guard
and preserve us
Christ the Lord. Amen.

A taper lighted at the new fire is used to light the paschal Candle while the Priest says:

LUMEN Christi glorióse resurgéntis Díssipet
ténébras cordis et mentis.

LIGHT of Christ in glory rising, Dispel dark
night from heart and mind.

To bless the lighted Paschal Candle the Priest says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Orémus.

Let us pray.

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. R. Amen.

During this prayer all the lights in the church are extinguished.

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Lætétur et mater Ecclésia, tanti luminis adornáta fulgóribus: et magnis populórum vocibus hæc aula resúltet.

Quapropter astantes vos, fratres caríssimi, ad tam miram hujus sancti luminis claritátem, una mecum, quæso, Dei omnipoténtis misericórdiam invocáte. Ut qui me non meis méritis intra Levítarum numérum dignátus est aggregáre: luminis sui claritátem infúndens, Cerei hujus laudem implere perfíciat.

Per Dóminum nostrum Jesum Christum Fílium tuum: qui cum eo vivit et regnat in unitáte Spíritus Sancti Deus per ómnia sæcula sæculórum. *R. Amen.*

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

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 for ever and ever. *R. Amen.*

V. The Lord be with you.

R. And with thy spirit.

V. Lift up thy hearts.

R. We have them lifted up to the Lord.

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

R. 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 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.

WHEREFORE, in this sacred night, receive, O holy Father, the evening sacrifice of this incense, which holy Church renders to Thee by the hands of Thy ministers in the solemn offering of this wax candle, made out the work of bees. Now also we know the praises of this pillar, which the shining fire enkindles to the honor of God.

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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.

OTRULY 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 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 liveth and reigneth in the unity of the Holy Ghost, God: World without end. *R. Amen.*

LOOK down also upon our temporal rulers, and with ineffable kindness and mercy so direct their thoughts towards justice and peace, that they, and all Thy subjects, may safely journey from the engrossing cares of this world to their heavenly homeland. Through the same...

LESSON FROM THE PROPHECIES

These four Lessons from the Old Testament prepare us for what is to come. The *first* is the story of Creation, and the prayer at the end reminds how God, who created us at the beginning, has much more wonderfully redeemed us. The *second* is the story of the Exodus from Egypt, followed by the singing of Moses' Canticle of triumph after crossing the Red Sea. The prayer tells us how these wonderful events are even more wonderfully repeated now but our deliverance from the slavery of sin through the Water of Baptism. The third is one of the great prophecies of Isaias. It tells how God is going to create a new spiritual people—His catholic Church, and is followed by Isaias' song about God's favourite vineyard, His Chosen People. The prayer reminds us that we are the vineyard, cared for by God's own hands. In the last lesson, Moses, the leader of God's people in the Old Testament, reminds them that they must now keep the Law He has given them: and this repeated in the Song of Moses which follows. We, too, must keep the new Law of Christ, a law no longer of fear but of joy (*Rom. 8, 15*). We now sing the *First Part of the Litany of the Saints*, the Church's most solemn call for help, in preparation for:

The Deacon changes from his white into purple vestments and joins the Celebrant. The Lessons are read by one or more lectors who stand and face the Paschal Candle; all others sit to listen standing only for the prayer which follows each Lesson. At each Flectamus genua everybody remains on both knees for a while until the Deacon gives the signal to stand: Levate.

THE FIRST PROPHECY ♦ Gen. 1. 1-31; 2. 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

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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 tieldest 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.

The Priest says:

Let us pray. Let us kneel. *R.* Arise.

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 our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R.* Amen.

THE SECOND PROPHECY ♦ Exodus. 14. 24; 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:

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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 com 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 Pharao, 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 thm 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 of 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 ♦ Exodus. 15. 1, 2

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

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. *V.* He is my God, and I will honor Him: the God of my father, and I will extol Him. *V.* He is the Lord that destroys wars: the Lord is His Name.

Let us pray. Let us kneel. *R.* Arise.

O God, Whose ancient miracles we see shining also 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 our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. *R.* Amen.

THE THIRD PROPHECY ♦ Isaias. 4. 2-6

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 ♦ Isaias. 5. 1, 2, 7

VÍNEA facta est dilécto in cornu, in loco úberi. *V.* Et macériam circúmdedit, et circumfódit: et plantávit véneam Sorec: et ædificávit turrim in médio ejus. *V.* Et tórcular fódit in ea: vénea enim Dómini Sábaoth, domus Israel est.

AVINEYARD was made on a hill in a fruitful place. *V.* 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. *V.* And set up a winepress therein: for the vineyard of the Lord of hosts is the house of Israel.

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Let us pray. Let us kneel. *R.* Arise.

O God, Who hast declared to all the children of Thy Church by the voice of the holy prophets, that in all places of Thine empire, Thou art the Sower of good seed, and the Cultivator of chosen branches: grant to Thy people who are called by Thee by the name of vines and harvestfield, that they may root out all thorns and briars, and produce good fruit in abundance. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost God, world without end.

FOURTH PROPHECY ♦ Deuteronomy 31. 22-30

IN those days: Moses 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 ♦ Deuteronomy 32. 1-4

ATTÉNDE, cœlum, et loquar: et áudiat terra verba ex ore meo. *V.* Expectétur sicut plúvia elóquium meum: et descéndant sicut ros verba mea, sicut imber super gramen, et sicut nix super fœnum: quia nomen Dómini invocábo. *V.* Date magnitúdinem Deo nostro: Deus, vera ópera ejus, et omnes viæ ejus júdícia. *V.* Deus fidélis, in quo non est iníquitas; justus et sanctus Dóminus.

HEAR, O ye heavens, the things I speak, let the earth give ear to the words of my mouth. *V.* Let my doctrine gather as the rain, let my speech distill as the dew, as a shower upon the herb. *V.* And as drops upon the grass: because I will invoke the name of the Lord. *V.* Give ye magnificence to our God: The works of God are perfect, and all his ways are judgments. *V.* God is faithful and without any iniquity, he is just and right.

Let us pray. Let us kneel. *R.* Arise.

O God, the exaltation of the humble, and the strength of the righteous, Who, by Thy holy servant Moses, wast pleased so to instruct Thy people by the singing of Thy sacred canticle, that the renewal of the law should be also our guidance: show forth Thy power to all the multitude of Gentiles justified by Thee, and by mitigating Thy terror grant them joy: that, all sins being blotted out by Thy remission, the threatened vengeance may give way to salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost God, world without end.

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FIRST PART OF THE LITANIES

(The Church's most solemn call for help)

The Litanies are divided into two parts; the first part, down to Propitius esto, precedes the Blessing of the Font. The Litanies are not duplicated.

KYRIE eléison.

Christe eléison.

Kyrie eléison.

Christe, audi nos.

Christe, exáudi nos.

Pater de cœlis, Deus, *miserere nobis.*

Fili Redemptor mundi, Deus, *

Spiritus Sancte, Deus,

Sancta Trinitas, unus Deus,

Sancta María, *ora pro nobis.* **

Sancta Dei Génatrix,

Sancta Virgo vírginum,

Sancte Michael,

Sancte Gábríel,

Sancte Ráphael,

Omnes sancti Angeli et Archángeli, orate pro nobis.

Omnes sancti beatórum Spirítuum órdenes, oráte pro nobis.

Sancte Joánnes Baptista,

Sancte Joseph,

Omnes sancte Patriárchæ et Prophétá, oráte pro nobis.

Sancte Petre,

Sancte Paule,

Sancte Andréa,

Sancte Joánnes,

Omnes sancti Apóstoli et Evangelístæ, oráte pro nobis.

Omnes sancti Discípuli Dómini, oráte pro nobis.

Sancte Stéphane,

Sancte Lauréti,

Sancte Vincéti,

Omnes sancti Mátyres, oráte pro nobis.

LORD, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us,

Christ, graciously hear us.

God the Father of heaven, have mercy on us.*

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Holy Mary, pray for us.**

Holy Mother of God,

Holy Virgin of virgins,

Saint Michael,

Saint Gabriel,

Saint Raphael,

All ye holy Angels and Archangels,
All ye holy orders of blessed Spirits,

St. John the Baptist,

St. Joseph, pray for us.

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evangelists,
All ye holy Disciples of the Lord,

St. Stephen,

St. Lawrence,

St. Vincent,

All ye holy Martyrs, pray for us.

*Miserere nobis.—Have mercy on us.

**Ora pro nobis.—Pray for us.

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Sancte Silvéster, <i>ora pro nobis.</i> **	Saint Silvester, pray for us.**
Sancte Gregóri,	Saint Gregory,
Sancte Augustíne,	Saint Augustine,
Omnes sancti Pontífices et Confessóres, oráte pro nobis.	All ye holy Bishops and Confessors,
Omnes sancti Doctóres,	All ye holy Doctors,
Sancte Antóni,	Saint Anthony,
Sancte Benedícte,	Saint Benedict,
Sancte Domínice,	Saint Dominic,
Sancte Francísce,	Saint Francis,
Omnes sancti Sacerdótes et Levítæ, oráte pro nobis.	All ye holy Priests and Deacons,
Omnes sancti Mónachi et Eremítæ, oráte pro nobis.	All ye holy Monks and Hermits,
Sancta María Magdaléna,	Saint Mary Magdalene,
Sancta Agátha,	Saint Agnes,
Sancta Agnes,	Saint Cecilia,
Sancta Cæcília,	Saint Agatha,
Sancta Anastásia,	Saint Anastasia,
Omnes sanctæ Vírgines et Víduæ, oráte pro nobis.	All ye holy Virgins and Widows,
Omnes Sancti et Sanctæ Dei, intercédite pro nobis.	All ye holy Saints of God, intercede for us.

BLESSING OF BAPTISMAL WATER

This is done at the Easter Vigil to show the close connection between Baptism and our Lord's Resurrection: by Baptism we not only die to our sins with Christ on the Cross, we also rise to the new life of Grace with Christ risen from the dead. So towards the end of this very solemn blessing, the priest dips the lighted Paschal Candle, which represents the Risen Christ, into the Water, to show that it is from the risen Christ that this sacrament draws its power.

While the Litanies are being sung, a vessel containing water, together with all requisites for the blessing, are prepared in the sanctuary a little towards the Epistle side. The Celebrant takes up a position behind these so that he faces the people, with the Cross-bearer on his left.

V. Dóminus vobíscum.

V. The Lord be with you.

R. Et cum spírítu tuo.

R. And with thy spirit.

Let us pray.—Almighty and everlasting God, be present at these Mysteries of Thy great kindness, be present at these Sacraments: and send forth Thy Spirit of adoption to regenerate the new people, whom the font of baptism brings forth; that what is to be done by our humble ministry may be accomplished by the effect of Thy power. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth in the unity of the Holy Ghost, God:

The Priest raises his voice to the tone of the Preface, and joining his hands, he continues:

**Ora pro nobis.—Pray for us.

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Per ómnia sæcula sæculórum.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up thy hearts.

R. We have them lifted up to the Lord.

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

R. It is meet and just.

IT is meet and just, right and availing unto salvation, to give Thee thanks always and in all places, O holy Lord, almighty Father, everlasting God, Who, by Thine ineffable power dost wonderfully produce the effect of Thy Sacraments: and though we are unworthy to perform such great mysteries: yet, as Thou dost not abandon the gifts of Thy grace, so Thou inclinest the ears of Thy goodness, even to our prayers. O God, Whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, Who by water didst wash away the crimes of the guilty world, and by the pouring out of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the beginning of virtue. Look, O Lord, on the face of Thy Church, and multiply in her Thy regenerations, who by the streams of Thine abundant grace fillest Thy city with joy, and openest the font of Baptism all over the world for the renewal of the Gentiles: that by the command of Thy Majesty she may receive the grace of Thine only Son from the Holy Ghost.

Here the Celebrant with outstretched hand, divides the water in the form of a cross, and wiping his hand with a towel, says:

MAY He by a secret mixture of His divine virtue render this water fruitful for the regeneration of men, to the end that a heavenly offspring, conceived by sanctification, may emerge from the immaculate womb of this divine font, reborn a new creature: and may all, however distinguished 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 diabolical deceit be entirely banished: may no power of the enemy prevail 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.

MAY this holy and innocent creature be free from all the assaults of the enemy, and purified 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 saving bath may obtain, by the operation of the Holy Ghost, the grace of a perfect cleansing.

Here the Celebrant makes the Sign of the Cross thrice over the water, saying:

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.

Here he divides the water with his hand and throws some of it towards the four quarters of the world, saying:

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

HOLY SATURDAY

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.

He changes the tone of his voice to that of the Lesson, and continues:

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:

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 Celebrant dips the Paschal Candle in the water, and singing in the tone of the Preface, says:

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

He then withdraws the candle from the water, dips it again to a greater depth, and repeats in a higher tone May the virtue...

Again he withdraws the candle from the water, and for the third time dips it in it to the bottom, repeating in a higher tone still May the virtue... then breathing thrice upon the water in the form of the Greek letter m he goes on:

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

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

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

One of the assistants withdraws some of the blessed water; that is to be used later when the baptismal promises have been renewed, and for blessing houses and other places.

After this the Celebrant pours some of the oil of catechumens into the water in the form of a Cross, saying audibly:

MAY this font be sanctified and made fruitful by the Oil of salvation, for those who are born anew therein unto life everlasting. R. Amen.

Then the priest pours holy Chrism into it:

MAY the infusion of the Chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the Name of the Holy Trinity. R. Amen.

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Then he takes the holy Oil and Chrism and pouring from both together in the form of a Cross, says:

MAY this mixture of the Chrism of sanctification, and of the Oil of unction, and of the water of Baptism, be made to the Name of the ✠ Father, ✠ and of the Son, and of the Holy ✠ Ghost. *R. Amen.*

He then mixes the oil with the water, and with his hand spreads it through the font. If there are any to be baptized he baptizes them in the usual way.

The vessel containing the blessed baptismal water is borne in solemn procession to the Font, this order being followed: thurifer, Cross-bearer, clergy, Deacon carrying the vessel of blessed water, and the Celebrant.

On the way to the Font the following Canticle is sung:

PSALM ♦ 41. 2-4

SICUT cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. Sitivit anima mea ad Deum vivum, quando veniam, et apparébo ante faciém Dei? Fuérunt mihi lácrymæ 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. My soul hath thirsted for the living God: when shall I come and appear before the face of God? My tears have become my bread day and night, while they say to me daily: Where is thy God?

The baptismal water is poured into the Font, and the Celebrant sings in ferial tone with hands joined:

*V. Dóminus vobíscum.
R. Et cum spírítu tuo.*

*V. The Lord be with you.
R. And with thy spirit.*

Orémus.—Omnípotens sempitérne Deus, réspice propítius ad devotióne[m] pópuli renascéntis, qui sicut cervus, aquarum tuarum éxpetit fontem: et concéde propítius; ut fidei ipsíus sitis, baptísmatis mystério, ánimam corpúsque sanctíficet. Per Dóminum nostrum Jesum Christum, qui tecum vivit et regnat in unitáte Spírítus Sancti, Deus, per ómnia sæcula sæculórum. *R. Amen.*

Let us pray.— 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 our Lord Jesus Christ, Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. *R. Amen.*

The Font is incensed and all return to the Sanctuary insilence.

(Note—In some Churches the Baptistry is separate from the body of the Church. It may therefore be preferable to bless the baptismal water in the Font. When this is the case, a procession forms when Sancta Trinitas unus Deus is reached in the Litanies, the order being as described above, except that a cleric carrying the Paschal Candle precedes the procession. Cantors and faithful stay in the body of the Church continuing the litanies as above, and the canticle: *Sicut cervus* follows them immediately. When the procession reaches the entrance to the Baptistry the prayer: *Omnípotens sempitérne Deus réspice propítius* is said before going in. The blessing of the water after it has been poured into the Font is carried out as described above (p.77).

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RENEWAL OF BAPTISMAL PROMISES

For the Renewal lighted candles are held by all.

The Priest vests in white stole and cope, incenses the Paschal Candle, and from there or from a pulpit announces.

HAC sacratissima nocte, Fratres carissimi, sancta Mater Ecclesia, recolens Domini nostri Jesu Christi mortem et sepulturam, eum redamando vigilat; et, celebrans ejusdem gloriosam resurrectionem, lætabunda gaudet.

Quoniam vero, ut docet Apostolus, consepultus sumus cum Christo per baptismum in mortem, quomodo Christus resurrexit a mortuis, ita et nos in novitate vite oportet ambulare; scientes, veterem hominem nostrum simul cum Christo crucifixum esse, ut ultra non serviamus peccato. Existimemus ergo nos mortuos quidem esse peccato, viventes autem Deo in Christo Jesu Domino nostro.

Quapropter, fratres carissimi, quadragesimali exercitatione absoluta, sancti baptismatis promissionis renovemus, quibus olim satanae et operibus ejus, sicut et mundo, qui inimicus est Dei, abrenuntiavimus, et Deo in sancta Ecclesia catholica fideliter servire promissimus. Itaque:

Sacerdos. Abrenuntiatis Satanae?

Populus. Abrenuntiamus.

S. Et omnibus operibus ejus?

P. Abrenuntiamus.

S. Et omnibus pompis ejus?

P. Abrenuntiamus.

S. Creditis in Deum, Patrem omnipotentem, Creatorem caeli et terrae?

P. Credimus.

S. Creditis in Jesum Christum, Filium ejus unicum, Dominum nostrum, natum et passum?

P. Credimus.

S. Creditis et in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam aeternam?

P. Credimus.

ON this most sacred night, dearly beloved brethren, Holy Mother Church, recalling the death and burial of Our Lord Jesus Christ, returneth His love by keeping vigil; and aboundeth with joy at celebrating His glorious Resurrection.

But because, as the Apostle teaches, we are baptised into His death and buried together with Christ: and as Christ rose again from the dead, so we too must walk in newness of life; knowing that our old man hath been crucified together with Christ so that we shall no longer be in servitude to sin. Let us therefore look upon ourselves therefore as dead indeed to sin but living to God in Christ Jesus our Lord.

Therefore, dearly beloved brethren, the Lenten observance now completed, let us renew the promises of baptism by which formerly we renounced Satan and his works, and the world likewise, the enemy of God; and by which we promised to serve God faithfully in the Holy Catholic Church. Therefore:

Priest. Do you renounce Satan?

Congregation. We do renounce him.

P. And all his works?

C. We do renounce them.

P. And all his pomps?

C. We do renounce them.

P. Do you believe in God the Father Almighty, Creator of heaven and earth?

C. We do believe.

P. Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and who suffered for us?

C. We do believe.

P. Do you also believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Congregation. We do believe.

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Sacerdos. Nunc autem una simul Deum precémur, sicut Dóminus noster Jesus Christus oráre nos dócuit:

Populus. Pater noster...

Sacerdos. Et Deus omnípotens, Pater Dómini nostri Jesu Christi, qui nos regenerávit ex aqua et Spíritu Sancto, quique nobis dedit remissionem peccatórum, ipse nos custódiat grátia sua in eódem Christo Jesu Dómino nostro in vitam aetérnam. Omnes. Amen.

Populus. Amen.

The Priest sprinkles the people with baptismal water.

The Litanies are now completed by cantors and congregation.

Meanwhile the Ministers retire to the sacristy to vest for Mass.

Priest. And now let us pray together as one, just as our Lord Jesus Christ taught us to pray:

Congregation. Our Father...

Priest. And may God almighty, the Father of our Lord Jesus Christ, who hath regenerated us by water and the Holy Ghost, and who hath given us remission of sins, may He by His grace keep us in the same Christ Jesus our Lord to life everlasting.

Congregation. Amen.

SECOND PART OF LITANIES

The Cantors and congregation resume the Litanies from Propitius esto, kneeling as before. Meanwhile the Sacred Ministers retire to vest in white for Mass, and the Altar is prepared with lights and flowers.

Propítius esto, parce nobis, Dómine.
Propítius esto, exaudi nos, Dómine.

Ab omni malo, libera nos, Dómine.*
Ab omni peccáto,
A morte perpétua,

Per mystérium sanctæ Incarnatiónis tuæ,
Per advéntum tuum,
Per nativitátem tuam,
Per baptísmum et sanctum jejúnium tuum,
Per crucem et passióem tuam,
Per mortem et sepultúram tuam,
Per sanctam resurrectióem tuam,
Per admirábilem ascensióem tuam,
Per advéntum Spíritus Sancti Parácliti,

In die iudícii,
Peccatóres, te rogámus, audi nos.**
Ut nobis parcas,
Ut Ecclésiám tuam sanctam régere et conserváre dignéris,
Ut domnum apostólicum et omnes ecclesiásticos órdenes in sancta religióne conserváre dignéris,

Be merciful, spare us, O Lord.
Be merciful, graciously hear us, O Lord.

From all evil, deliver us, O Lord.*
From all sin,
From everlasting death,

Through the mystery of Thy holy incarnation,
Through Thy coming,
Through Thy Nativity,
Through Thy Baptism and holy fasting,
Through Thy Cross and Passion,
Through Thy Death and Burial,
Through Thy holy Resurrection,
Through Thy wonderful Ascension,
Through the coming of the Holy Ghost, the Paraclete,

In the day of judgement,
We sinners, beseech Thee to hear us.**
That Thou wouldst spare us,

That Thou wouldst vouchsafe to govern and preserve Thy holy Church, we beseech Thee to hear us.

* Libera nos, Domine.—Deliver us, O Lord.

**Te rogamus, audi nos.—We beseech Thee to hear us.

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Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogamus, 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 régibus et principibus christiánis, pacem et veram concórdiam donare digneris, te rogamus, audi nos.”	<i>That Thou wouldst vouchsafe to humble the enemies of holy Church,¹ we beseech Thee to hear us.</i>
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,	That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes, we beseech Thee to hear us.**
Ut ómnibus benefactoribus nostris sempiterna bona retribuas,	That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service, we beseech Thee to hear us.
Ut fructus terræ dare et conservare digneris,	That Thou wouldst render eternal blessings to all our benefactors, we beseech Thee to hear us.
Ut ómnibus fidelibus defunctis réquiem ætérnam donare digneris,	That Thou wouldst vouchsafe to give and preserve the fruits of the earth, we beseech Thee to hear us.
Ut nos exaudire digneris,	That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we beseech Thee to hear us.
 	That Thou wouldst vouchsafe to hear us, we beseech Thee to hear us.
Agnus Dei, qui tollis peccata mundi, <i>parce nobis, Dómine.</i>	Lamb of God, who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, <i>exaudi nos, Dómine.</i>	Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Agnus Dei, qui tollis peccata mundi, <i>miserere nobis.</i>	Lamb of God, who takest away the sins of the world, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.

SOLEMN MASS OF THE VIGIL

At the end of the Litanies while the Choir is singing the Kyrie, the Ministers come to the Altar and, omitting all that usually precedes, incense the Altar. The Priest then solemnly intones the Gloria in excelsis, and the bells, silent for so long are now rung again. After which turning towards the people, he says:

*V. Dóminus vobiscum.
R. Et cum spíritu tuo.*

*V. The Lord be with you.
R. And with thy spirit.*

**Te rogamus, audi nos.—We beseech Thee to hear us.

1. Indulgence of 30 days.

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COLLECT.

DEUS, qui hanc sacratissimum noctem glória Domínicae Resurrecciónis illústras: consérva in nova famíliæ tuæ progénie adoptiónis spíritum, quem dedísti; ut, córpore et mente renováti, puram tibi exhíbeant servitútem. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. *R. 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 our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R. Amen.*

EPISTLE ♦ Col. 3. 1-4

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

FRATRES: si consurrexístis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sápite, non quæ super terram. Mórtui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparúerit, vita vestra: tunc et vos apparébitis cum ipso in glória.

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.

At the end of the Epistle the Celebrant sings Alleluia three times, each time upon a higher tone, and the Choir standing repeats it after him in the same tone. Then the Choir continues with the following:

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

V. (Ps. 117. 1). Give praise to the Lord for He is good: for His mercy endureth forever.

TRACT ♦ Ps. 116. 1, 2

LAUDÁTE Dóminum ómnes géntes: et collaudáte eum, omnes pópuli. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

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

At the Gospel the candles are not carried, but only incense.

GOSPEL ♦ Matth., 28. 1-7

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

VÉSPERE autem sábbati, quæ lucéscit in prima sabbati, venit María Magdaléne, et áltera María vidére sepúlchrum. Et ecce terræmótus factus est magnus. Angelus enim Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum: erat autem aspéctus ejus sicut fulgur: et vestiméntum ejus sicut nix. Præ timóre autem eius extérriti sunt custódes, et facti sunt velut mórtui.

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.

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Respóndens autem Angelus, dixit muliéribus: Nolíte timére vos: scio enim, quod Jesum, qui crucifixus est, quærítis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et cito eúntes dícite discíplis ejus, quia surréxit et ecce præcédit vos in Galilæam: ibi eum vidébitis. Ecce prædíxi vobis.

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.

The Creed is not said, nor the Offertory. But at the end of the Lavabo the Priest says the Gloria Patri...

SECRET.

SÚSCIPE, quæsumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum: ut paschálibus initiáta mystériis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

ACCEPT, we beseech Thee, O Lord, the prayers of Thy people together with the sacrifice they offer: that what has begun by the Paschal Mysteries, may by Thine arrangement result in our eternal healing. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

PREFACE OF EASTER SUNDAY

VERE dignum et justum est, æquum et salutáre, te quidem Dómine ómni tempóre, sed in hoc potíssimum nocte gloriósis prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus qui abstúlit peccáta mundi. Qui mórtem nostram moriéndo destrúxit, et vitam resurgéndo reparávit. Et ideo cum Angelis et Archángelis, cum Thrónis et Dominatióibus, cumque ómnia milita cœléstis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

IT is 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 rising 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, evermore saying:

COMMUNICANTES

COMMUNICÁNTES, et noctem sacratíssimum celebrántes Resurrectiόνis Dómini nostri Jesu Christi secúndum carnem: set et memóriam venerántes, in primis gloriósa semper Virgínis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi . . .

COMMUNICATING, and keeping this most holy night of the Resurrection of our Lord Jesus Christ according to the flesh; and also reverencing the memory, first, of the glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ: as also . . .

HANC IGITUR

HANC igitur oblatiónem servitútis nostræ, set et cunctæ famíliæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua, et Spíritu Sancto, tribúens eis remissionem ómnium peccatórum, quæsumus Dómine, ut placátus

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

HOLY SATURDAY

accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos erípi, et in electórum tuórum jubéas grége numerári. Per Christum Dóminum nostrum. Amen.

water and the Holy Ghost, granting them remission of all their sins: and to dispose our days in Thy peace, preserve us from final damnation and rank us in the number of Thine Elect. Through Christ our Lord. Amen.

The Agnus Dei, the first of the three Communion prayers, and the Kiss of Peace are all omitted. Communion is distributed as at any High Mass.

SOLEMN LAUDS OF EASTER DAY

As soon as the Celebrant has completed the ablutions, the choir sings this antiphon: Alleluia, alleluia, alleluia.

and the following Psalm:

PSALM 150

LAUDÁTE Dóminum in sanctuário ejus*
laudáte eum in augústo firmaménto ejus.

PRAISE ye the Lord in His holy places: *
praise ye Him in the firmament of His power.

2. Laudáte eum propter grándia ópera ejus, *
laudáte eum propter summam majestátem ejus.

Praise ye Him for His mighty acts: * praise ye
Him according to the multitude of His
greatness.

3. Laudáte eum clangóre tubæ,* laudáte eum
psaltério et cíthara.

Praise Him with sound of trumpets: * praise
Him with psaltery and harp.

4. Laudáte eum tympano, et choro, * laudáte eum
chordis et órgano.

Praise Him with timbrel and choir: * praise
Him with strings and organs.

5. Laudáte eum cymbalis sonóris, laudáte eum
cymbalis crepitántibus: *omne quod spirat, laudet
Dóminum.

Praise Him on high sounding cymbals: praise
Him on cymbals of joy. * Let every spirit
praise the Lord.

6. Glória Patri, et Fílio, * et Spíritui Sancto.

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

7. Sicut erat in princípio, 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.

Little Chapter, Hymn and Verse are omitted, and the Celebrant at once intones the Antiphon for the Benedictus. During the Benedictus the Altar is incensed.

ANTIPHON AT THE BENEDICTUS ♦ Mark. 16. 2

ET valde mane una sabbatórum, véniunt ad
monuméntum, orto jam sole, alleluía.

AND very early in the morning, the first day
of the week, they came to the sepulchre, the
sun being now risen, alleluia.

1. Benedictus Dóminus, Deus Israel, * quia
visitávit et redémit pópulum suum.

Blessed be the Lord God of Israel: * because
He hath visited and wrought the redemption of
His people.

2. Et eréxit cornu salútis nobis * in domo David
servi sui.

And hath raised up a horn of salvation to us,
* in the house of David His servant.

3. Sicut locútus est per os sanctórum, * qui olim
furérunt, prophetárum suórum.

As He spoke by the mouth of His holy
prophets, * who are from the beginning.

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4. Ut liberáret nos ab inimícis nostris,* et e manu ómnium qui odérunt nos.

5. Ut fáceret misericórdiam cum pátribus nostris, *et recordarétur foederis sui sancto.

6. Jusjurándi, quod jurávit Abrahæ, patri nostro, * datúrum se nobis,

7. Ut sine timóre, e manu inimicórum nostrórum liberáti, * serviámus illi,

8. In sanctitáte et justítia coram ipso, * ómnibus diébus nostris.

9. Et tu, puer, prophéta Altíssimi vocáberis * præíbis enim ante fáciem Dómini parándas vias ejus,

10. Ad dandam pópulo ejus sciéntiam salútis* in remissióne peccatórum eórum,

11. Per víscera misericórdiæ Dei nostri, * quia visitábit nos, Oriens ex alto,

12. Ut Illúminet eos qui in ténebris et in umbra mortis sedent, * ut dírigat pedes nostros in viam pacis.

13. Glória Patri, et Fílio, * et Spíritui Sancto.

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

Salvation from our enemies * and from the hand of all that hate us.

To perform mercy to our fathers * and to remember His holy testament.

The oath, which He swore to Abraham our father, * that He would grant to us,

That, being delivered from the hand of our enemies, * we may serve Him without fear,

In holiness and justice before Him * all our days.

And thou, child, shall be called the prophet of the Highest: * for thou shalt go before the face of the Lord to prepare His ways,

To give knowledge of salvation to His people * unto the remission of their sins.

Through the bowels of the mercy of our God, * in which the Orient from on high hath visited us,

To enlighten them that sit in darkness and in the shadow of death, * to direct our feet into the way of peace.

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

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

After the Antiphon has been repeated, the Celebrant says:

V. Dóminus vobiscum

R. Et cum spíritu tuo.

Orémus. —Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis Paschálibus satiásti tua fácias pietáte concórdes. Per Dóminum nostrum Jesum Christum, fílium tuum, qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti, Deus, per ómnia sæcula sæculórum. R. Amen.

V. Dóminus...

V. The Lord be with you.

R. And with thy spirit.

Let us pray. —Pour forth upon us, O Lord, the spirit of Thy love: that those whose hunger Thou hast satisfied with the Sacraments of Easter may in Thy kindness be one in heart. Through our Lord Jesus Christ, Thy Son, who with Thee liveth and reigneth in the unity of the same Holy Ghost, God, world without end. R. Amen.

V. The Lord be...

And the Mass concludes as usual, with Allelúia, allelúia added to the Ite Missa est and Deo gratias:

V. Ite Missa est, allelúia, allelúia.

R. Deo grátias, allelúia, allelúia.

V. Go, the Mass is offered, alleluia, alleluia.

R. Thanks be to God, alleluia, alleluia.

This is repeated throughout the Octave.

The blessing is given as usual, but the Last Gospel is not said.



esurrexi,

et adhuc tecum sum,

alleluia.

I arose,

and am still with Thee,

alleluia.

HYMNS

JESUS CHRIST IS RIS'N TODAY

JESUS Christ is ris'n today. Alleluia
Our triumphant holy day. Alleluia
Who did once upon the Cross. Alleluia
Suffer to redeem our loss. Alleluia

Hymns of praise then let us sing. Alleluia
Unto Christ our heav'nly King Alleluia
Who endured the Cross and grave. Alleluia
Sinners to redeem and save. Alleluia

But the pains which He endured. Alleluia
Our salvation have secured. Alleluia
Now above the sky he's King. Alleluia
Where the angels ever sing . Alleluia

BE JOYFUL MARY

BE joyful, Mary, heav'nly queen,
Gaude, María:
Your Son who died was living seen,
Allelúia,
Lætáre, O María!

The Son you bore by heaven's grace,
Gaude, María:
Did all our guilt and sin efface,
Allelúia,
Lætáre, O María!

Our Lord has risen from the dead,
Gaude, María:
He rose with might as he had said,
Allelúia,
Lætáre, O María!

O pray to God, O Virgin fair,
Gaude, María:
That He our souls to heaven bear.
Allelúia!
Lætáre, O María!

HYMNS

O SONS AND DAUGHTERS

Alleluia, alleluia, alleluia.

O Sons and daughters let us sing!
The King of Heav'n, our glorious King.
Today is ris'n and triumphing. Alleluia.

Alleluia, alleluia, alleluia.

On Easter morn, at break of day,
The faithful women went their way
To seek the tomb where Jesus lay. Alleluia.

Alleluia, alleluia, alleluia.

An Angel clothed in white they see,
Who sat and spoke unto the three,
Your Lord has gone to galilee. Alleluia.

Alleluia, alleluia, alleluia.

On this most holy day of days,
To you our hearts and voice we raise,
In laud and jubilee and praise. Alleluia.

Alleluia, alleluia, alleluia.

Glory to Father and to Son,
Who has for us the vict'ry won.
And Holy Ghost; blest Three in One. Alleluia.

Alleluia, alleluia, alleluia.

HYMNS

LET HYMNS OF JOY TO GRIEF SUCCEED

LET hymns of joy to grief succeed.

We know that Christ is ris'n indeed:

Alleluia.

Alleluia.

We hear His white robed Angel's voice,

And in our Risen Lord rejoice.

Alleluia, alleluia, alleluia, alleluia, alleluia!

The morn had spread her crimson rays,
When rang the skies with shouts of praise.

Alleluia.

Alleluia.

Earth joined the joyful hymns to swell
That brought despair to vanquished hell.

Alleluia, alleluia, alleluia, alleluia, alleluia!

To God the Father let us sing:

To God the Son, our Ris'n King:

Alleluia,

Alleluia,

And equally let us adore,

The Holy Ghost evermore.

Alleluia, alleluia, alleluia, alleluia, alleluia!

REGINA CÆLI

The Regina Cæli is said instead of the Angelus, from Holy Saturday to the Saturday after Pentecost Sunday.

REGINA cæli, lætâre, allelûia;

℞. Quia quem meruisti portâre, allelûia,

℣. Resurréxit sicut dixit, allelûia:

℞. Ora pro nobis Deum, allelûia.

℣. Gaude et lætâre, Vírgo María, allelûia.

℞. Quia surréxit Dóminus vere, allelûia.

O QUEEN of heaven! rejoice, Alleluia!

℞. For He whom thou didst merit to bear, Alleluia;

℣. Hast risen as he said, Alleluia.

℞. Pray for us to God. Alleluia.

℣. Rejoice and be glad, O Virgin Mary, alleluia.

℞. For the Lord hath risen indeed, alleluia.

Orémus. Deus, qui per resurrectionem Filii tui, Dómini nostri Jesu Christi, mundum lætificâre dignâtus es: præsta, quæsumus; ut, per ejus Genéricem Virginem Mariam, perpétuæ capiâmus gaudia vitæ. Per eúmdem Christum Dóminum nostrum. ℞. Amen.

Let us Pray. O God, Who through the life, death and Resurrection of Thy Son, our Lord Jesus Christ, hast brought great joy to the whole world, grant we beseech Thee that through the merits of His Virgin Mother Mary, we may attain the joys of eternal life. Through the same Christ our Lord. Amen.

