

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



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# PALM SUNDAY

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

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

## The Blessing of the Palms


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

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

Ant.  
7



O-sanna \* fí-li- o Da-vid: be-ne-dí- ctus qui ve- nit in nó-mi-ne



Dómi-ni. Rex Is- ra- òl: Ho-sánna in excél-sis.

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!

ŷ. Dóminus vobíscum.

ŷ. The Lord be with you.

ŕ. Et cum spírítu tuo.

ŕ. And with thy spirit.

Orémus.

Let us pray.

### PRAYER

**D**EUS, quem diligere et amare, justitia est, ineffabilis grátiae tuæ in nobis dona multiplica; et qui fecisti nos in morte Fílii

**O** God, whom to love above all is righteousnes, multiply in us the gifts of Thine ineffable grace: and since Thou hast

tui sperare quæ credimus; fac nos eodem resurgente pervenire quo tendimus: Qui tecum.

given us in the death of Thy Son to hope for those things which we believe, grant us by the Resurrection of the same to attain the end to which we aspire. Who with Thee.

*After this, the subdeacon sings the following lesson:*

Lectio libri Exodi.

Lesson from the Book of Exodus.

*Ex. 15, 27; 16, 1-7*

**I**N diébus illis: Venérunt filii Israël in Elim, ubi erant duódecim fontes aquárum, et septuagínta palmæ: et castrametáti sunt juxta aquas. Profectique sunt de Elim, et venit omnis multitúdo filiórú Israel in desértum Sin, quod est inter Elim et Sínai: quíntodécimo die mensis secúndi, postquam egréssi sunt de terra Ægýpti. Et murmurávit omnis congregátio filiórú Israel contra Móysen et Aaron in solitúdine. Dixerúntque filii Israël ad eos: Utinam mórtui essémus per manum Dómini in terra Ægýpti, quando sedebámus super ollas cárniū, et comedebámus panem in saturitáte: cur eduxístis nos in desértum istud, ut occiderétis omnem multitudínem fame? Dixit autem Dóminus ad Móysen: Ecce, ego pluam vobis panes de cælo: egrediátur pópulus, et cólligat quæ sufficiunt per síngulos dies: ut tentem eum, utrum ámbulet in lege mea an non. Die autem sexto parent quod ínferant: et sit duplum, quam collígere sciébant per síngulos dies. Dixerúntque Móyses et Aaron ad omnes fílios Israël: Véspere sciétis, quod Dóminus edúxerit vos de terra Ægýpti: et mane vidébitis glóriam Dómini.

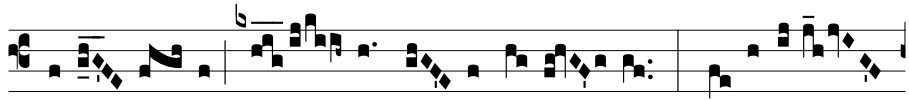
**I**N those days the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the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

Resp. 2

**C** Ol- le- gé- runt \* pontí- fi- ces et pha-  
ri- sæ- i con- cí- li- um, et di- cé- bant: Quid fá- ci-



mus, qui a hic ho- mo mul-ta signa fa- cit? Si di-mít-ti-



mus e- um sic, o- mnes cre- dent in e- um: \* Ne forte vé-



ni- ant Romá- ni, et tol- lant nostrum lo- cum,



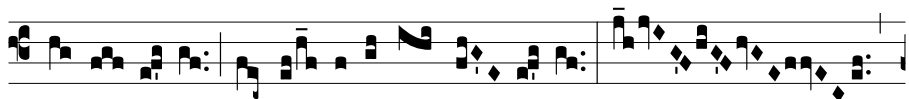
et gen- tem. ⁊. Unus au- tem ex il- lis,



Cá- i- phas nómi- ne, cum esset pónti- fex anni il-lí- us, prophe-



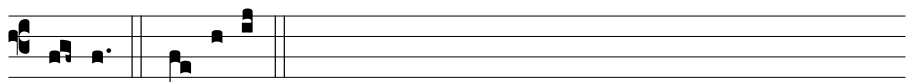
tá- vit di- cens: Expe-dit vo- bis, ut u-nus mo-ri- á-tur homo



pro pó- pu- lo, et non to-ta gens pér- e- at. Ab



il-lo ergo di- e co-gi- ta-vé- runt inter-fí- ce- re e- um, di-



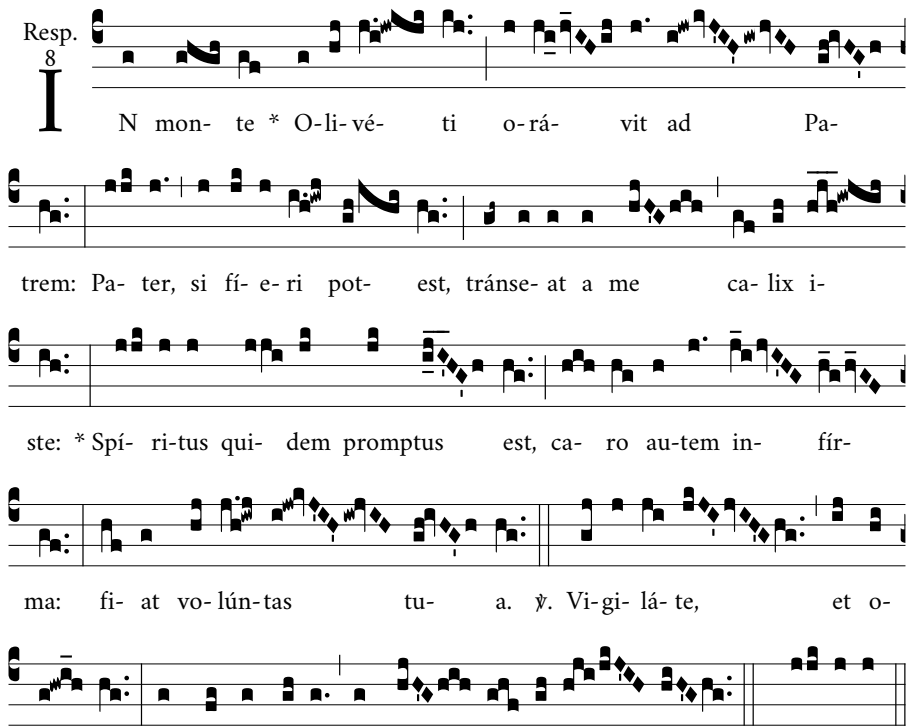
cén-tes. \* Ne forte.

⁊. The chief priests and the Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him; \* And the Romans will come, and take away our place and nation. ⁊. But one of them, called Caiphas, being the high priest that year, prophesied, saying:

It is expedient for you that one man should die for the people, and that the whole nation perish not. From that day, therefore, they devised to put Him to death, saying: \* And the Romans will come.

*Another chant*

Resp. 8



N mon- te \* O-li- vé- ti o- rá- vit ad Pa-  
trem: Pa- ter, si fí- e-ri pot- est, tránse- at a me ca- lix i-  
ste: \* Spí- ri-tus qui- dem promptus est, ca- ro au-tem in- fír-  
ma: fí- at vo- lún- tas tu- a. ʘ. Vi- gi- lá- te, et o-  
rá- te, ut non intré- tis in ten- ta- ti- ó- nem. \* Spí- ri-tus.

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

*Then the deacon sings the following Gospel, with the usual ceremonies:*



Sequéntia sancti Evangélíi  
secundum Matthæum.



Continuation of the holy Gospel  
according to St. Matthew.

*Matth. 21, 1-9*

**I**N illo témpore: Cum appropinquásset Jesus Jerosólymis, et venísset Béthphage ad montem Olivéti: tunc misit duos discípulos suos, dicens eis: Ite in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea: sólvite, et addúcite mihi: et si quis vobis áliquid dixerit, dícite, quia Dóminus his opus habet, et conféstim dimíttet eos. Hoc autem totum factum est, ut adimplerétur, quod dictum

**A**T that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go.



est per Prophétam, dicentem: Dícite filiae Sion: Ecce Rex tuus venit tibi mansuétus, sedens super ásinam et pullum, filium subjugális. Eúntes autem discípuli, fecérunt, sicut præcépít illis Jesus. Et adduxérunt ásinam et pullum: et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt. Plúrima autem turba stravérunt vestiménta sua in via: álii autem cædebant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicéntes: Hosánna filio David: benedíctus, qui venit in nómine Dómini.

*The priest says:*

ŷ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

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

Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way, and the multitudes that went before and that followed cried, saying: Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord.

ŷ. The Lord be with you.

℞. And with thy spirit.

Let us pray.

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

**P**

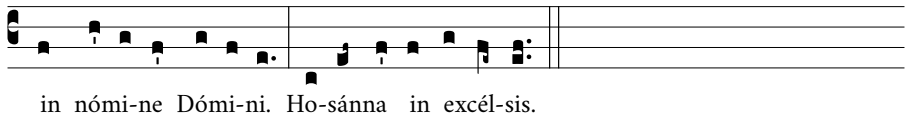
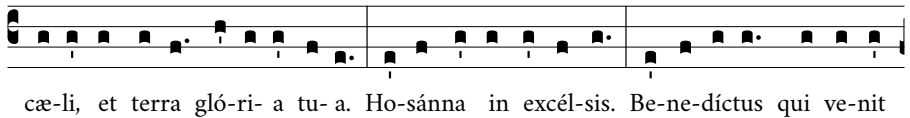
ER ómni- a sæ-cu-la sæ-cu-ló-rum. ℞. Amen. ŷ. Dómi-nus vo-bíscum.

℞. Et cum spí-ri-tu tu-o. ŷ. Sursum corda. ℞. Ha-bémus ad Dómi-num.

ŷ. Grá-ti- as a-gámus Dómi-no De-o nostro. ℞. Dignum et justum est.

**V**ERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dómine sancte, Pater omní-potens, ætérne Deus: Qui gloriáris in consílio sanctórum tuórum, Tibi enim sérviant creatúræ tuæ: qui a te solum auctórem et Deum cognóscunt, et omnis factúra tua te colláudat, et benedícunt te sancti tui. Quia illud magnum Unigéniti tui nomen coram régibus et potestátibus hujus sæculi libera voce confiténtur. Cui assístunt Angeli et Archángeli, Throni et Dominatiónes: cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cóncinunt, sine fine dicéntes.

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



ŷ. Dóminus vobíscum.

℣. Et cum spírítu tuo.

Orémus.

**P**ETIMUS, Dómine sancte, Pater omní-potens, ætérne Deus: ut hanc creatúram olívæ, quam ex ligni matéria prodíre jussísti, quamque colúmba rédiens ad arcam próprio pértulit ore, bene†dicere, et sancti †ficáre dignéris: ut, quicúmque ex ea recéperint, accípiant sibi protectiÓNem ánimæ et córporis: fiátque, Dómine, nostræ salútis remédium tuæ grátiae sacraméntum. Per Dóminum nostrum.

ŷ. The Lord be with you.

℣. And with thy spirit.

Let us pray.

**W**E beseech Thee, O holy Lord, almighty Father, everlasting God, that Thou wouldst vouchsafe to bless and hallow this creature of the olive tree, which Thou didst cause to shoot out of the substance of the wood, and which the dove when returning to the ark brought in its mouth: that whosoever shall receive it may find protection of soul and body; and that it may be to us, O Lord, a saving remedy and the sacred sign of Thy grace. Through Jesus Christ.

Orémus.

**D**EUS, qui dispérsa cóngregas, et congregáta consérvas: qui pópulis, óbviám Jesu ramos portántibus benedixísti: béne ✠dic étiam hos ramos palmæ et olívæ, quos tui fámuli ad honórem nóminis tui fidéliter suscípiunt; ut, in quemcúmque locum introducti fúerint, tuam benedictiónem habitatóres loci illius consequántur: et omni adversitaté effugáta, délixtera tua prótegat quos rédemít Jesus Christus Fílius tuus, Dóminus noster: Qui tecum.

Orémus.

**D**EUS, qui miro dispositiónis órđine, ex rebus étiam insensibílibus, dispensatióem nostræ salútis osténdere voluísti: da, quæsumus, ut devóta tuórum corda fidélium salúbriter intélligant, quid mýstice désígnat in facto, quod hódie cælésti lúmine affláta, Redemptóri óbviám procédens, palmárum atque olivárum ramos vestígiis ejus turba substrávit. Palmárum igitur rami de mortis príncipe triúmphos expéctant; súrculi vero olivárum spirituálem unctiõem advenísse quodámmodo clamant. Intelléxit enim jam tunc illa hómínium beáta multitúdo præfigurári: quia Redémptor noster humánis cóndolens misériis, pro totíus mundi vita cum mortis príncipe esset pugnáturus, ac moriéndó triumpháturus. Et ideo tália óbsequens administrávit, quæ in illo, et triúmphos victóriæ, et misericórdiæ pinguédinem declarárent. Quod nos quoque plena fide, et factum et significátum retinéntes, te, Dómine sancte, Pater omnípotens, ætérne Deus, per eúmdem Dóminum nostrum Jesum Christum suppliciter exorámus: ut in ipso, atque per ipsum, cuius nos membra fieri voluísti, de mortis império victóriam reportántes, ipsíus gloriósæ resurrectionis partícipes esse mereámur: Qui tecum.

Let us pray.

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

Let us pray.

**O** God, who, by the wonderful order of Thy disposition, hast been pleased to manifest the dispensation of our salvation even from things insensible: grant, we beseech Thee, that the devout hearts of Thy faithful may understand to their benefit what is mystically signified by the fact that on this day the multitude, taught by a heavenly illumination, went forth to meet their Redeemer, and strewed branches of palms and olive at His feet. The branches of palms, therefore, represent His triumphs over the prince of death; and the branches of olive proclaim, in a manner, the coming of a spiritual unction. For that pious multitude understood that these things were then prefigured; that our Redeemer, compassionate human miseries, was about to fight with the prince of death for the life of the whole world, and, by dying, to triumph. For which cause they dutifully ministered such things as signified in Him the triumphs of victory and the richness of mercy. And we also, with full faith, retaining this as done and signified, humbly beseech Thee, O holy Lord, Father almighty, everlasting God, through the same Jesus Christ our Lord, that in Him and through Him, whose members Thou hast been pleased to make us, we may become victorious over the empire of death, and may deserve to be par-

Orémus.

**D**EUS, qui, per olivæ ramum, pacem terris colúmbam nuntiáre jussisti: præsta, quæsumus; ut hos olivæ ceterarúmque árborum ramos cælésti bene ✠dictione sanctífices: ut cuncto pópulo tuo proficiant ad salútem. Per Christum Dóminum nostrum.

Orémus.

**B**ENE✠DIC, quæsumus, Dómine, hos palmárum, seu olivárum ramos: et præsta; ut, quod pópulus tuus in tui venerationem hodiérna die corporáliter agit, hoc spirituáliter summa devotióne perficiat, de hoste victóriam reportándo, et opus misericórdiæ summópere diligéndo. Per Dóminum.

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

☩. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

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

takers of His glorious Resurrection: Who livest and reignest.

Let us pray.

**O** God, who by an olive branch didst command the dove to proclaim peace to the earth: hallow, we beseech Thee, by Thy heavenly blessing these branches of the olive and other trees; that they may profit all Thy people unto salvation. Through Christ our Lord.

Let us pray.

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

☩. The Lord be with you.

℟. And with thy spirit.

Let us pray.

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

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

Ant.  
1  
P U- e- ri Hebræ- ó- rum, \* portántes ramos o- li- vá- rum, obvi- a- vé- runt

Dó-mi- no, clamán- tes et di- cén- tes: Ho- sánna in excél- sis.

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

Ant.  
1  
P U- e- ri Hebræ- ó- rum \* ve- stiménta prosterné- bant in vi- a, et

cláma- bant di- cén- tes: Ho- sánna fí- li- o Da- vid: be- ne- díctus, qui ve- nit

in nómi- ne Dómi- ni.

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

*Then the priest says:*

ψ. Dóminus vobíscum.

℣. Et cum spírítu tuo.

Orémus.

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

ψ. The Lord be with you.

℣. And with thy spirit.

Let us pray.

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

## The Procession

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

Procedámus in pace.

Let us go in peace.

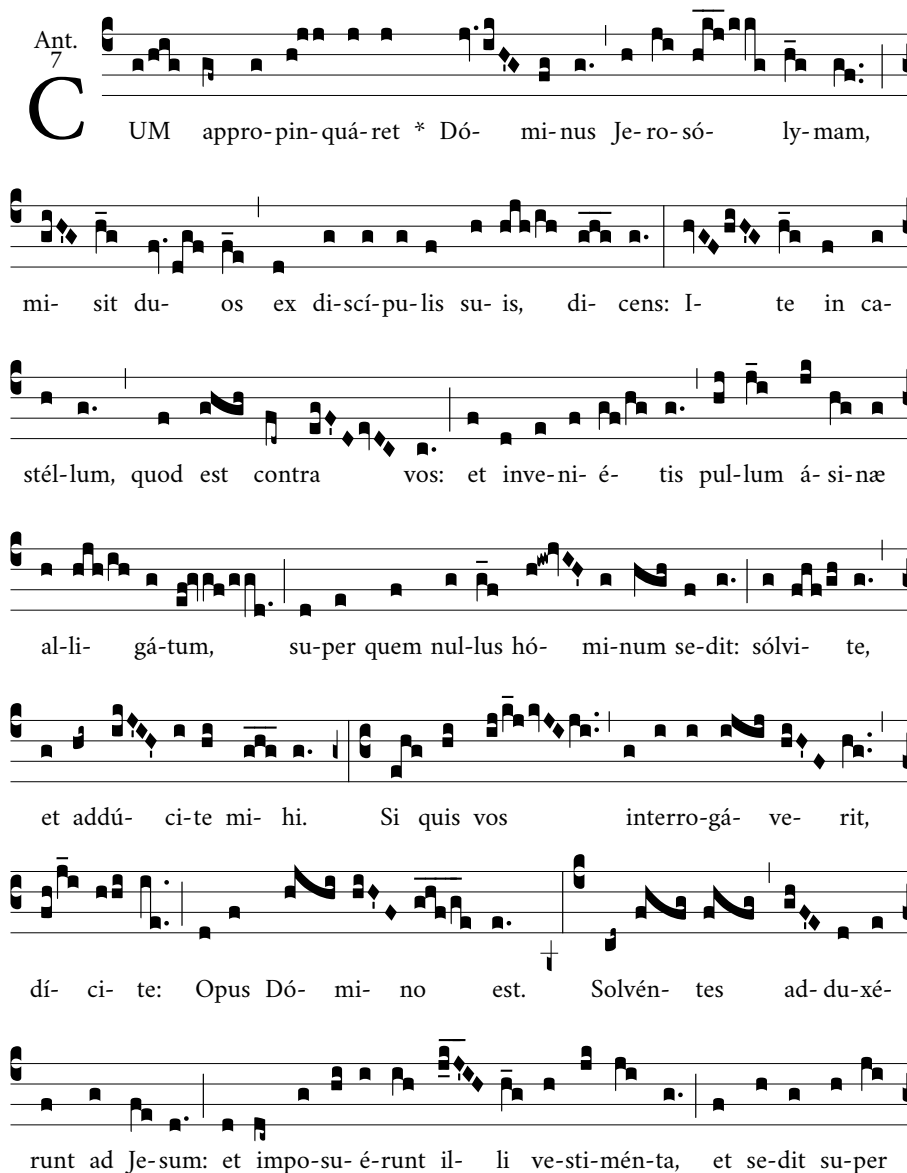
✠ In nómine Christi. Amen.

✠ In the name of Christ. Amen.

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

Ant.  
7

**C**



UM app-ro-pin-quá-ret \* Dó-mi-nus Je-ro-só-ly-mam,

mi-sit du-os ex di-scí-pu-lis su-is, di-cens: I-te in ca-

stél-lum, quod est contra vos: et inve-ni-é-tis pul-lum á-si-næ

al-li-gá-tum, su-per quem nul-lus hó-mi-num se-dit: sólvi-te,

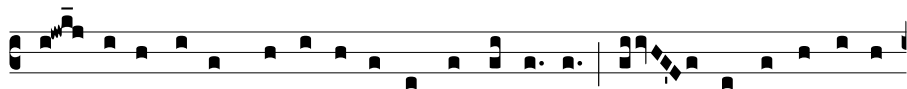
et addú-ci-te mi-hi. Si quis vos interro-gá-ve-rit,

dí-ci-te: Opus Dó-mi-no est. Solvén-tes ad-du-xé-

runt ad Je-sum: et impo-su-é-runt il-li ve-sti-mén-ta, et se-dit su-per



e- um: á-li- i expandé-bant ve-stiménta su- a in vi- a:



á- li- i ramos de arbó-ri-bus exsterné-bant: et qui seque-bántur,



clamá-bant: Ho-sánna, be-ne-díctus qui ve-nit in nómi-ne Dómi- ni:



be-ne-díctum regnum pa-tris nostri Da- vid: Ho-sánna in excél- sis:



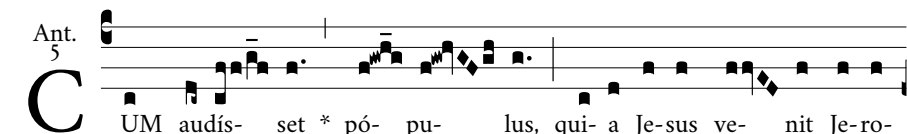
mi-se-ré-re no- bis, fi-li Da- vid.

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

*Another antiphon*

Ant.  
5

**C**



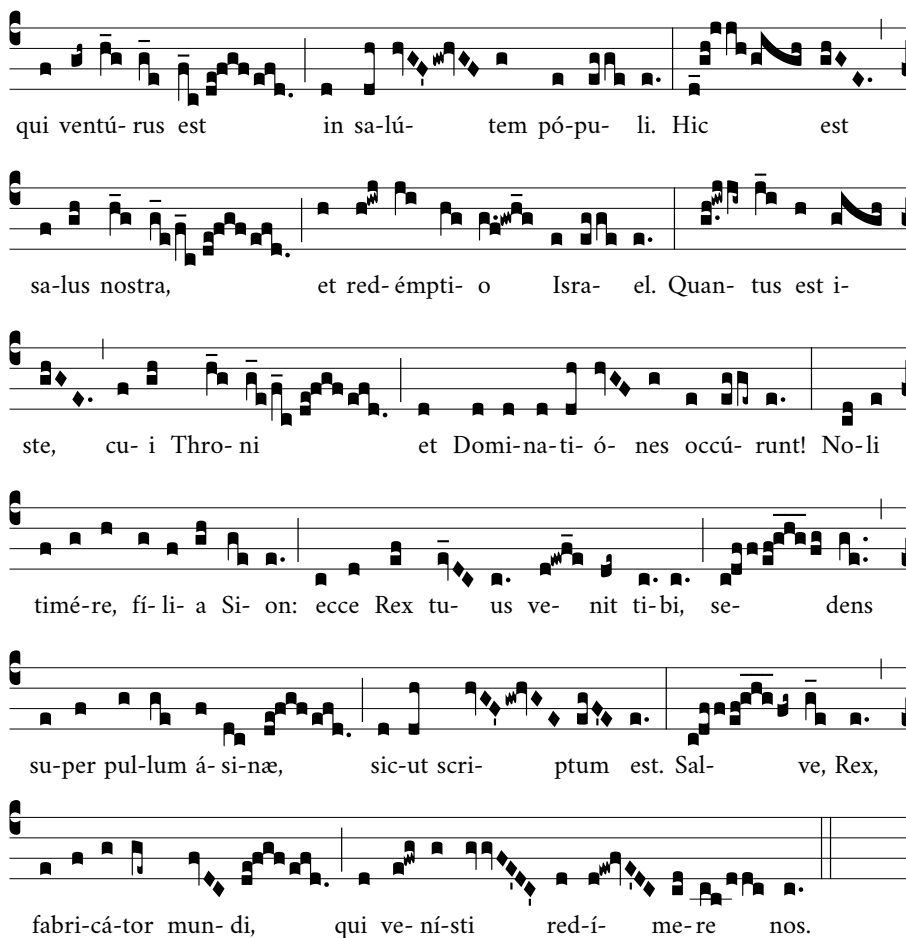
UM audís- set \* pó- pu- lus, qui- a Je-sus ve- nit Je-ro-



só- lymam, acce-pé-runt ramos palmá-rum: et ex-i- é-runt e- i



ób- vi- am, et clamá-bant pú- e- ri, di-céntes: Hic est,

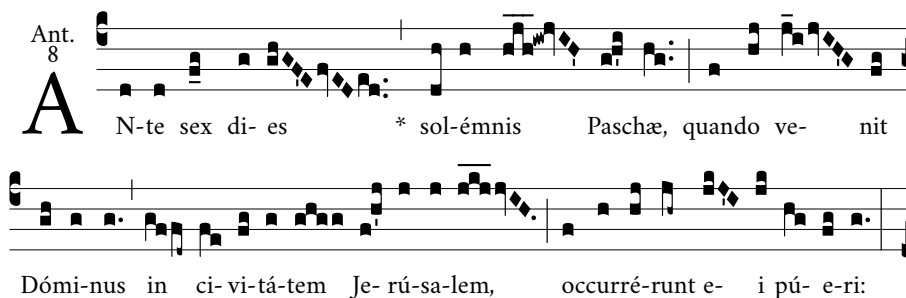


qui ventú- rus est in sa-lú- tem pó-pu- li. Hic est  
 sa-lus nostra, et red-émpti- o Isra- el. Quan- tus est i-  
 ste, cu- i Thro- ni et Domi-na-ti- ó- nes occú- runt! No-li  
 timé-re, fí- li- a Si- on: ecce Rex tu- us ve- nit ti-bi, se- dens  
 su-per pul-lum á- si-næ, sic-ut scri- ptum est. Sal- ve, Rex,  
 fabri-cá- tor mun- di, qui ve- ní- sti red-í- me- re nos.

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

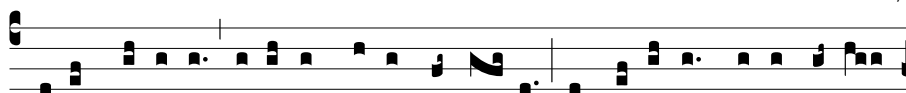
*Another antiphon*

Ant.  
8



**A** N-te sex di- es \* sol-émnis Paschæ, quando ve- nit  
 Dómi-nus in ci-vi-tá-tem Je- rú-sa-lem, occurré-runt e- i pú- e-ri:





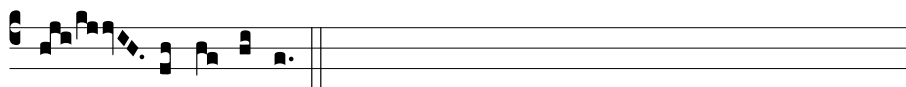
et in má-ni-bus portá-bant ramos palmá- rum, et clamá-bant vo-ce magna



di-céntes: Ho-sánna in ex-cél-sis: be-ne-díctus,



qui ve-ní-sti in mul-ti-tú-di-ne mi-se-ri-cór-di-æ: Ho-sánna



in ex-cél-sis.

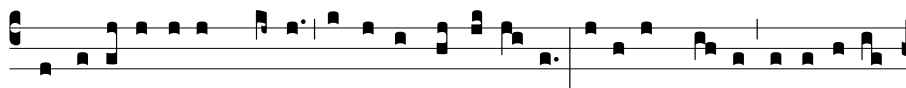
Six days before the solemn feast of the Passover, when our Lord came into the city of Jerusalem, the children met Him: and in their hands they carried palm branches, and they cried out with a loud voice, saying: Hosanna in the highest! Blessed art Thou who art come in the multitude of Thy mercy. Hosanna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

*Another antiphon*

Ant.  
8



C-cúrrunt turbæ \* cum fló-ri-bus et palmis Red-emptó-ri óbvi- am:



et victó-ri tri- umphánti digna dant obséqu- a: Fí-li- um De- i o-re gentes



præ-di-cant: et in laudem Chri- sti vo-ces to-nant per nú-bi-la: Ho-sánna.

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

*Another antiphon*Ant.  
7

C



UM ánge-lis et pú- e-ris \* fi-dé-les inve-ni- á-mur, tri- umpha-tó-ri

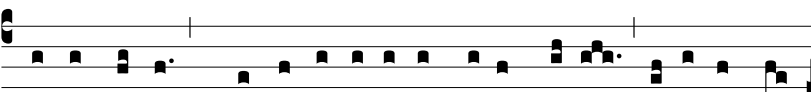


mortis clamántes: Ho-sánna in excél-sis.

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

*Another antiphon*Ant.  
4

T



Urba mul-ta, \* quæ convé-ne-rat ad di- em festum, clamá-bat Dó-



mi-no: Be-ne-díctus qui ve-nit in nómi-ne Dómi-ni: Ho-sánna in excél-sis.

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

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

Hymn.  
1

G



Lo-ri- a, laus, et ho-nor ti-bi sit, Rex Chri-ste Red-émptor: Cu- i

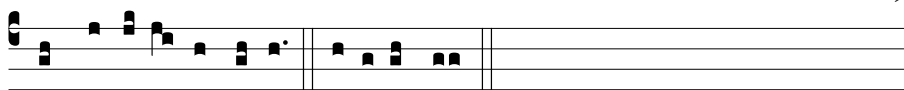


pu- e- rí-le de-cus prompsit Ho-sánna pi- um. Gló-ri- a, laus.

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



1. Isra- ěl es tu Rex, Da-ví-dis et íncl-y-ta pro-les: Nómi-ne qui in Dó-mi- ni,



Rex be-ne-dí-cte, ve-nis. Gló-ri- a, laus.

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



2. Coe-tus in ex-cél-sis te laudat cæ-li-cus omnis, Et mortá-lis ho-mo,



et cuncta cre-á-ta simul. Gló-ri- a, laus.

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



3. Plebs Hebræ-a ti-bi cum palmis óbvi-a ve-nit: Cum pre-ce, vo-to, hymnis,

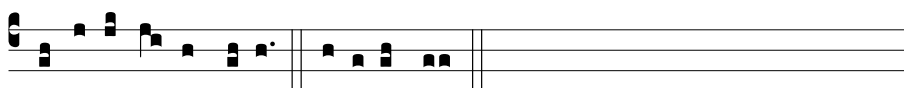


ádsumus ec-ce ti-bi. Gló-ri- a, laus.

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



4. Hi ti-bi pas-sú-ro solvé-bant mú-ni-a laudis: Nos ti-bi re-gnán-ti

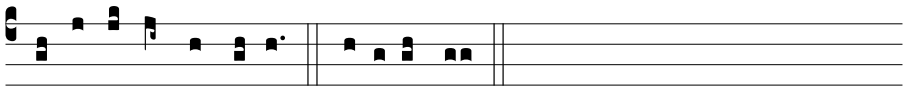


pángimus ec-ce me-los. Gló-ri- a, laus.

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



5. Hi pla-cu- é-re ti- bi, plá-ce- at de-vó- ti- o nostra: Rex bo-ne, Rex cle-mens,



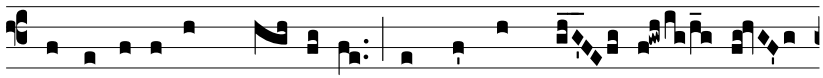
cui bo-na cuncta pla-cent. Gló-ri- a, laus.

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

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

Resp.

2  
I



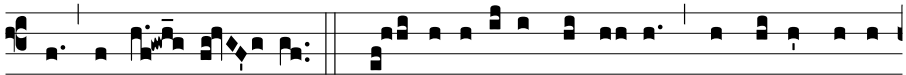
Ngre-di- ente \* Dó- mi- no in sanctam ci- vi- tá-



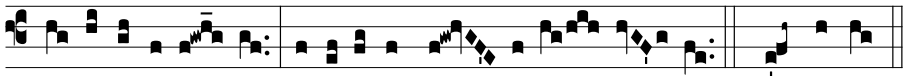
tem, Hebræ- ó- rum pú- e- ri re-surrecti- ó-nem vi-tæ pro- nun-



ti- án- tes, \* Cum ra-mis palmá- rum: Ho-sánna, clamá-



bant, in ex- cél- sis. ♪. Cumque audísset pó-pu- lus, quod Je-sus ve-ní-



ret Je-ro-só-ly- mam, ex-i- é-runt ób- vi- am e- i. \* Cum ra-mis.

℞. As our Lord entered the holy city, the Hebrew children, declaring the resurrection of life, \* With palm branches, cried out: Hosanna in the highest.

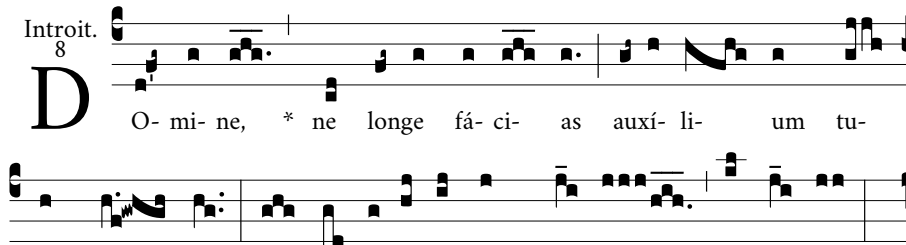
♪. When the people heard that Jesus was coming to Jerusalem, they went forth to meet Him: \* With palm branches.

## The Mass

Station at St. John Lateran

Introit.

8

**D**

um a me, ad de- fensi- ó- nem me- am á- spi- ce:



bus u- ni- cornu- ó- rum hu- mi- li- tá- tem me- am.



bus u- ni- cornu- ó- rum hu- mi- li- tá- tem me- am.

*Ps.* De- us, De- us me- us, ré- spi- ce in me, \* qua- re me de- re- liquí- sti?

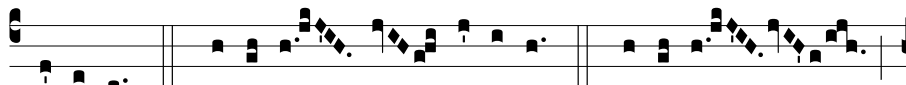
longe a sa- lú- te me- a verba de- lictó- rum me- ó- rum. Dó- mi- ne.

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

1

**K**

Y- ri- e \* e- lé- i- son. iij. Chri- ste e-



lé- i- son. iij. Ký- ri- e e- lé- i- son. ij. Ký- ri- e \*



*Another chant*

6  
K Y-ri- e \* e- lé- i-son. *ijj.* Chri-ste e- lé- i-son. *ijj.* Ký-ri- e e- lé- i-son. *ij.* Ký-ri- e \*

e- lé- i-son.

#### COLLECT

**O**MNIPOTENS sempitérne Deus, qui humano géneri, ad imitándum humilitátis exémplum, Salvatórem nostrum carnem súmere et crucem subíre fecisti: concede propítius; ut et patiéntiæ ipsíus habére documénta, et resurrectionis consórtia mereámur. Per eúmdem Dóminum nostrum.

**A**LMIGHTY, eternal God, Who, to provide mankind an example of humility for it to imitate, willed that the Savior should assume our flesh and suffer death upon the Cross, mercifully grant that we may be found worthy of the lesson of His endurance and the fellowship of His resurrection. Through the same.

Lectio Epístolæ beáti Pauli Apóstoli  
ad Philippenses.

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

*Philippians 2, 5-11*

**F**RATRES: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapinam arbitrátus est esse se æquálem Deo: sed semetípsum exinanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit illi nomen, quod est super omne nomen: (*Hic genuflectitur*) ut in nómine Jesu omne genu flectátur cæléstium,

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

terréstrium, et inférnorum: et omnis lingua confiteatur, quia Dóminus Jesus Christus in glória est Dei Patris.

Jesus every knee should bend of those in heaven, on earth and under the earth and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Grad.  
4

**T** E-nu- í-sti \* ma- num déx- te- ram me- am:

in vo- luntá-te tu- a de- du-xí-

sti me: et cum gló- ri- a as-

sumpsí- sti me. ♪. Quam bo- nus Isra- el

De- us re-

ctis cor del me- i au- tem pe-ne mo-

ti sunt pe- des: pe- ne effú- si sunt

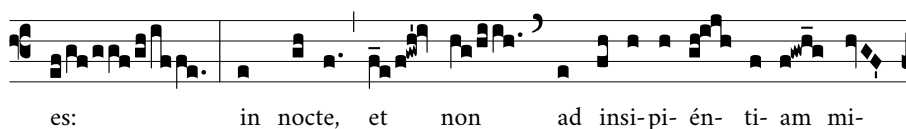
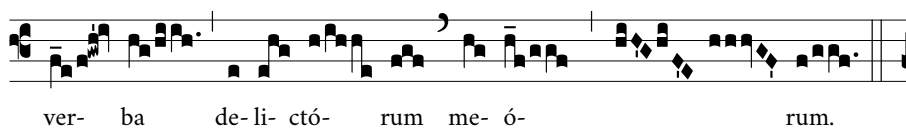
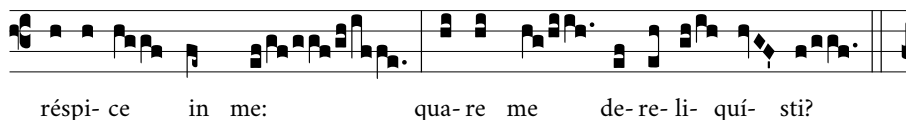
gres- sus me- i: qui- a ze-lá- vi in pec- ca- tó-



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

Tract.

2  
D





hi.    ♯. Tu au-                          tem in sancto há- bi- tas,

laus      Is- ra- ěl.                          ♯. In te spe-ra-vé-

runt patres no-       stri:               spe-ra-vé- runt, et li- be- rá-

sti e- os.    ♯. Ad te cla- ma-vé-               runt, et sal- vi fa-

cti sunt:               in te spe-ra-vé- runt, et non sunt confú-

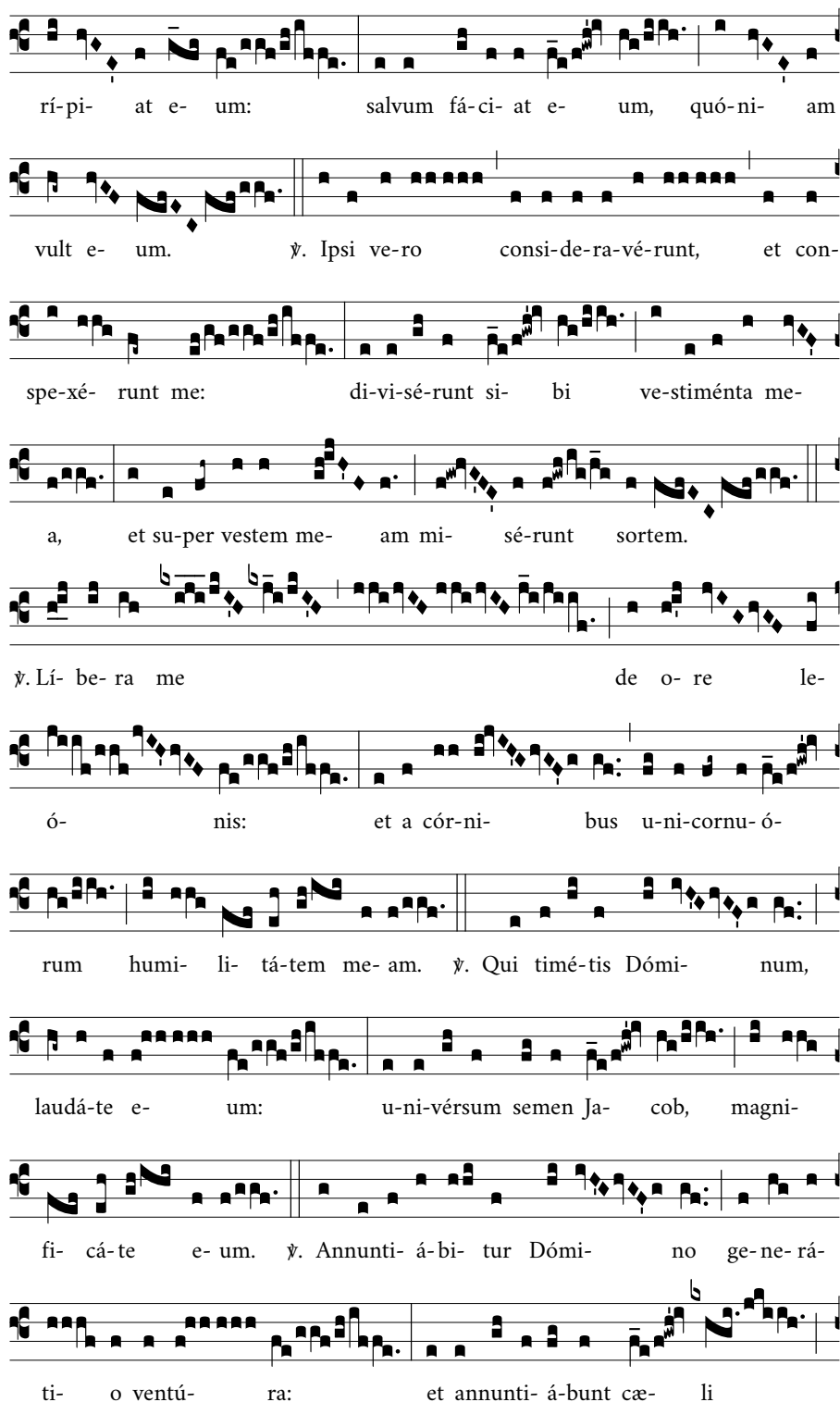
si.               ♯. E-go au-                          tem sum vermis, et non

ho- mo:               oppróbri- um hó- mi-num, et abjé-

cti o ple- bis.               ♯. Omnes qui vi- dé- bant me,

asperna-bán-               tur me:               lo-cú-ti sunt lá- bi- is

et mo-vé-runt ca- put.               ♯. Spe-rá-vit in Dó-mi- no, e-



rí-pi at e- um: saluum fá-ci at e- um, quó-ni- am  
 vult e- um. Ѹ. Ipsi ve-ro consi-de-ra-vé-runt, et con-  
 spe-xé- runt me: di-vi-sé-runt si- bi ve-stiménta me-  
 a, et su-per vestem me- am mi- sé-runt sortem.  
 Ѹ. Lí- be- ra me de o- re le-  
 ó- nis: et a cór-ni- bus u-ni-cornu- ó-  
 rum humi- li- tá-tem me- am. Ѹ. Qui timé-tis Dómi- num,  
 laudá-te e- um: u-ni-vérsum semen Ja- cob, magni-  
 fi- cá-te e- um. Ѹ. Annunti- á-bi- tur Dómi- no ge-ne- rá-  
 ti- o ventú- ra: et annunti- á-bunt cæ- li



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

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

Passio Dómini nostri Iesu Christi  
secúndum Matthæum.

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

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

**I**N illo témpore: Dixit Jesus discipulis suis: ✠ Scitis, quid post bíduum Pascha fiet, et Fílius hóminis tradétur, ut crucifigátur. C. Tunc congregáti sunt príncipes sacerdotum et senióres pópuli in átrium príncipis sacerdotum, qui dicebátur Cáiphas: et consílium fecérunt, ut Jesum dolo tenérent et occíderent. Dicébant autem: S. Non in die festo, ne forte tumultus fieret in pópulo. C. Cum autem Jesus esset in Bethánia in domo Simónis leprósi, accéssit ad eum múlier habens alabástrum unguénti pretiósi, et effúdit super caput ipsíus recumbéntis. Vidéntes autem discipuli, indignáti sunt, dicéntes: S. Ut quid perditio hæc? pótuít enim istud venúmdari multo, et dari paupéribus. C. Sciens autem Jesus, ait illis: ✠ Quid mólesti estis huic muliéri? opus enim bonum

**A**T that time Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people, into the court of the high priest, who was called Caiphas; and they consulted together, that by subtlety they might apprehend Jesus, and put Him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment and poured it on His head as He was at table. And the disciples seeing it had indignation, saying: To what purpose is this waste? For this might have

operáta est in me. Nam semper páuperes habétis vobiscum: me autem non semper habétis. Mittens enim hæc unguéntum hoc in corpus meum, ad sepeliéndum me fecit. Amen, dico vobis, ubicúmque prædicátum fúerit hoc Evangélium in toto mundo, dicétur et, quod hæc fecit, in memóriam ejus. C. Tunc ábiit unus de duódecim, qui dicebátur Judas Iscariótes, ad príncipes sacerdotum, et ait illis: S. Quid vultis mihi dare, et ego vobis eum tradam? C. At illi constituérunt ei trigínta argénteos. Et exínde quærébat opportunitátem, ut eum tráderet.

Prima autem die azymórum accessérunt discipuli ad Jesum, dicéntes: S. Ubi vis parémus tibi comédere pascha? C. At Jesus dixit: ✠ Ite in civitatē ad quendam, et dicite ei: Magister dicit: Tempus meum prope est, apud te fácio pascha cum discipulis meis. C. Et fecérunt discipuli, sicut constituit illis Jesus, et paravérunt pascha. Véspere autem facto, discumbébat cum duódecim discipulis suis. Et edéntibus illis, dixit: ✠ Amen, dico vobis, quia unus vestrum me traditúrus est. C. Et contristáti valde, coepérunt singuli dicere: S. Numquid ego sum, Dómine? C. At ipse respóndens, ait: ✠ Qui intíngit mecum manum in parópside, hic me tradet. Fílius quidem hóminis vadit, sicut scriptum est de illo: væ autem hómini illi, per quem Fílius hóminis tradétur: bonum erat ei, si natus non fuisset homo ille. C. Respóndens autem Judas, qui trádidit eum, dixit: S. Numquid ego sum, Rabbi? C. Ait illi: ✠ Tu dixísti.

C. Cenántibus autem eis, accépit Jesus panem, et benedíxit, ac fregit, deditque discipulis suis, et ait: ✠ Accípite et comédite: hoc est corpus meum. C. Et accípiens cálicem, grátias egít: et dedit illis, dicens: ✠ Bibíte ex hoc omnes. Hic est enim sanguis meus novi Testaménti, qui pro multis

been sold for much and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon Me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon My Body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and he said to them: What will you give me; and I will deliver Him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.

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

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

effundétur in remissionem peccatorum. Dico autem vobis: non bibam ámodo de hoc genímine vitis usque in diem illum, cum illud bibam vobíscum novum in regno Patris mei. C. Et hymno dicto, exiérunt in montem Olivéti. Tunc dicit illis Jesus: ✠ Omnes vos scándalum patiémíni in me in ista nocte. Scriptum est enim: Percútiam pastorem, et dispergéntur oves gregis. Postquam autem resurréxero, præcédam vos in Galiléam. C. Respóndens autem Petrus, ait illi: S. Et si omnes scandalizáti fúerint in te, ego numquam scandalizábor. C. Ait illi Jesus: ✠ Amen, dico tibi, quia in hac nocte, antequam gallus cantet, ter me negábis. C. Ait illi Petrus: S. Etiam si oportúerit me mori tecum, non te negábo. C. Simíliter et omnes discipuli dixerunt.

Tunc venit Jesus cum illis in villam, quæ dicitur Gethsémani, et dixit discipulis suis: ✠ Sedéte hic, donec vadam illuc et orem. C. Et assumpto Petro et duóbus filiis Zebedæi, coepit contristári et mæstus esse. Tunc ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigilate mecum. C. Et progréssus pusillum, prócidit in fáciem suam, orans et dicens: ✠ Pater mi, si possibile est, tránseat a me calix iste: Verúmtamen non sicut ego volo, sed sicut tu. C. Et venit ad discipulos suos, et invénit eos dormiéntes: et dicit Petro: ✠ Sic non potuístis una hora vigiláre mecum? Vigiláte et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro autem infirma. C. Iterum secúndo ábiit et orávit, dicens: ✠ Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. C. Et venit íterum, et invenit eos dormiéntes: erant enim óculi eórum graváti. Et relíctis illis, íterum ábiit et orávit tértio, eúndem sermónem dicens. Tunc venit ad discipulos suos, et dicit illis: ✠ Dormíte jam et requiescite: ecce, appropinquávit hora, et Filius hóminis tradétur in manus peccatorum. Súrgete, eámus: ecce, appropinquávit, qui me tradet.

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

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

C. Adhuc eo loquente, ecce, Judas, unus de duodecim, venit, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum et senioribus populi. Qui autem tradidit eum, dedit illis signum, dicens: S. Quemcumque osculatus fuero, ipse est, tenete eum. C. Et confestim accedens ad Jesum, dixit: S. Ave, Rabbi. C. Et osculatus est eum. Dixitque illi Jesus: ✠ Amice, ad quid venisti? C. Tunc accesserunt, et manus iniecerunt in Jesum et tenuerunt eum. Et ecce, unus ex his, qui erant cum Jesu, extendens manum, eximit gladium suum, et percutiens servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi Jesus: ✠ Converterte gladium tuum in locum suum. Omnes enim, qui acceperint gladium, gladio peribunt. An putas, quia non possum rogare Patrem meum, et exhibebit mihi modo plus quam duodecim legiones Angelorum? Quomodo ergo implebuntur Scripturae, quia sic oportet fieri? C. In illa hora dixit Jesus turbis: ✠ Tamquam ad latronem existis cum gladiis et fustibus comprehendere me: cotidie apud vos sedebam docens in templo, et non me tenuistis. C. Hoc autem totum factum est, ut adimplerentur Scripturae Prophetarum. Tunc discipuli omnes, relicto eo, fugerunt. At illi tenentes Jesum, duxerunt ad Caiapham, principem sacerdotum, ubi scribae et seniores convenerant.

Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum et omne concilium quaerebant falsum testimonium contra Jesum, ut eum morti traderent: et non inveniunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes et dixerunt: S. Hic dixit: Possum destruere templum Dei, et post triduum reaedificare illud. C. Et surgens princeps sacerdotum, ait illi: S. Nihil respondes

trayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray Me.

As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He; hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the temple, and you laid not hands on Me. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus led Him to Caiaphas 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

ad ea, quæ isti aduersum te testificantur? C. Jesus autem tacébat. Et princeps sacerdotum ait illi: S. Adjúro te per Deum vivum, ut dicas nobis, si tu es Christus, Fílius Dei. C. Dicit illi Jesus: ✠ Tu dixísti. Verúmtamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus coeli. C. Tunc princeps sacerdotum scidit vestiménta sua, dicens: S. Blasphemávit: quid adhuc egémus téstibus? Ecce, nunc audístis blasphemiam: quid vobis vidétur? C. At illi respondéntes dixerunt: S. Reus est mortis. C. Tunc expuérunt in fáciem ejus, et cólaphis eum cecidérunt, álíi autem palmas in fáciem ejus dedérunt, dicéntes: S. Prophetiza nobis, Christe, quis est, qui te percússit? C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancílla, dicens: S. Et tu cum Jesu Galiléo eras. C. At ille negávit coram ómnibus, dicens: S. Nécio, quid dicis. C. Exeúnte autem illo jánuam, vidit eum ália ancílla, et ait his, qui erant ibi: S. Et hic erat cum Jesu Nazaréno. C. Et íterum negávit cum juraménto: Quia non novi hóminem. Et post pusíllum accessérunt, qui stabant, et dixerunt Petro: S. Vere et tu ex illis es: nam et loquéla tua manifestum te facit. C. Tunc coepit detestári et juráre, quia non novísset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Jesu, quod díxerat: Priúsqvam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre. Mane autem facto, consílium iniérunt omnes príncipes sacerdotum et senióres pópuli aduersus Jesum, ut eum morti tráderent.

Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto præsídi. Tunc videns Judas, qui eum trádidit, quod damnátus esset, pæniténtia ductus, réttulit trigínta argenteos príncípibus sacerdotum et senióribus, dicens: S. Peccávi, tradens sánguinem justum. C. At illi dixerunt: S. Quid ad nos?

Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death. Then they did spit in His face and buffeted Him; and others struck His face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied it before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied it with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the words of Jesus which He had said: before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death.

And they brought Him bound, and delivered Him to Pontius Pilate the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood.

Tu vidéris. C. Et projectis argenteis in templo, recessit: et abiens, láqueo se suspendit. Príncipes autem sacerdotum, accéptis argenteis, dixerunt: S. Non licet eos mittere in córbonam: quia prétium sanguíinis est. C. Consílio autem ínito, emérunt ex illis agrum fíguli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Hacéldama, hoc est, ager sanguíinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremíam Prophétam, dicentem: Et acceperunt triginta argenteos prétium appetiáti, quem appetiavérunt a filiis Israël: et dedérunt eos in agrum fíguli, sicut constituit mihi Dóminus. Jesus autem stetit ante præsidem, et interrogávit eum præses, dicens: S. Tu es Rex Judæórum? C. Dicit illi Jesus: ✠ Tu dicis. C. Et cum accusarétur a princípibus sacerdotum et senióribus, nihil respóndit. Tunc dicit illi Pilátus: S. Non audis, quanta advérsus te dicunt testimónia? C. Et non respóndit ei ad ullum verbum, ita ut mirarétur præses veheménter.

Per diem autem sollémnem consuévrat præses pópulo dimíttre unum vinctum, quem voluissent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus: S. Quem vultis dimíttam vobis: Barábbam, an Jesum, qui dícitur Christus? C. Sciébat enim, quod per invídiam tradidissent eum. Sedénte autem illo pro tribunáli, misit ad eum uxor ejus, dicens: S. Nihil tibi et justo illi: multa enim passa sum hódie per visum propter eum. C. Príncipes autem sacerdotum et senióres persuasérunt populis, ut péterent Barábbam, Jesum vero pérderent. Respóndens autem præses, ait illis: S. Quem vultis vobis de duóbus dimítti? C. At illi dixerunt: S. Barábbam. C. Dicit illis Pilátus: S. Quid ígitur fáciam de Jesu, qui dícitur Christus? C. Dicunt omnes: S. Crucifigá-

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

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you: Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whither will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall



tur. C. Ait illis præses: S. Quid enim mali fecit? C. At illi magis clamabant, dicentes: S. Crucifigatur. C. Videns autem Pilatus, quia nihil proficeret, sed magis tumultus fieret: accepta aqua, lavit manus coram populo, dicens: S. Innocens ego sum a sanguine justi hujus: vos vidéritis. C. Et respondens universus populus, dixit: S. Sanguis ejus super nos et super filios nostros.

C. Tunc dimisit illis Barabbam: Jesum autem flagellatum tradidit eis, ut crucifigeretur. Tunc milites præsidis suscipientes Jesum in prætorium, congregaverunt ad eum universam cohortem: et exuentes eum, chlamydem coccineam circumdederunt ei: et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudébant ei, dicentes: S. Ave, Rex Judæorum. C. Et expuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illusérunt ei, exuerunt eum chlamyde et induerunt eum vestimentis ejus, et duxerunt eum, ut crucifigerent. Exeuntes autem, invenerunt hominem Cyrenæum, nomine Simónem: hunc angariaverunt, ut tolleret crucem ejus.

Et venerunt in locum, qui dicitur Golgotha, quod est Calvariæ locus. Et dederunt ei vinum bibere cum felle mixtum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, divisérunt vestimenta ejus, sortem mittentes: ut impleretur, quod dictum est per Prophétam dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes, servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam: Hic est Jesus, Rex Judæorum. Tunc crucifixi sunt cum eo duo latrones: unus a dextris et unus a sinistris. Prætereuntes autem blasphemabant eum, moventes capita sua et dicentes: S. Vah, qui destruis templum Dei et in triduo illud reedificas: salva temetipsum. Si Filius Dei es,

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

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

And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave Him wine to drink mingled with gall; and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon my vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves; one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God and in

descēde de cruce. C. Simíliter et príncipes sacerdotum illudētes cum scribis et senióribus, dicēbant: S. Alios salvos fecit, seípsum non potest salvum fácere: si Rex Israël est, descēdat nunc de cruce, et crédimus ei: confídit in Deo: líberet nunc, si vult eum: dixit enim: Quia Fílius Dei sum. C. Idípsum autem et latrónes, qui crucifíxi erant cum eo, impropérabant ei. A sexta autem hora ténebræ factæ sunt super univérsam terram usque ad horam nonam. Et circa horam nonam clamávit Jesus voce magna, dicens: ✠ Eli, Eli, lamma sabactháni? C. Hoc est: ✠ Deus meus, Deus meus, ut quid dereliquísti me? C. Quidam autem illic stantes et audiētes dicēbant: S. Eliám vocat iste. C. Et contínuo currens unus ex eis, accéptam spóngiam implévit acéto et impósuit arúndini, et dabat ei bíbere. Céteri vero dicēbant: S. Sine, videámus, an véniat Eliás líberans eum. C. Jesus autem íterum clamans voce magna, emísit spíritum.

*Here all kneel and pause for a few moments.*

Et ecce, velum templi scissum est in duas partes a summo usque deórsum: et terra mota est, et petræ scissæ sunt, et monuménta apérta sunt: et multa córpora sanctórum, qui dormierant, surrexérunt. Et exeúntes de monuméntis post resurrectionem ejus, venérunt in sanctam civitátem, et apparuerunt multis. Centúrio autem et qui cum eo erant, custodiētes Jesum, viso terræmótu et his, quæ fiébant, timuérunt valde, dicētes: S Vere Fílius Dei erat iste. C Erant autem ibi mulieres multæ a longe, quæ secútæ erant Jesum a Galilæa, ministrántes ei: inter quas erat María Magdaléne, et María Jacóbi, et Joseph mater, et mater filiórum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nómine Joseph, qui et ipse discípulus erat Jesu. Hic accessit ad Pilátum, et pétiiit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto córpore, Joseph invólvit illud in síndone munda. Et

three days dost rebuild it, save Thine own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save; if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. Now from the sixth hour there was a darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice, saying: Eli, Eli, lamma sabacthani? That is: My God, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost.

And behold the veil of the temple was rent in two from top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then

pósuit illud in monuménto suo novo, quod excíderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit. Erat autem ibi María Magdaléne et áltera María, sedéntes contra sepúlcrum.

Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way. And there was Mary Magdalen and the other Mary, sitting over against the sepulchre.

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

**A**LTERA autem die, quæ est post Parascé-  
ven, convenérunt príncipes sacerdó-  
tum, et pharisæi ad Pilátum, dicéntes: Dó-  
mine, recordáti sumus, quia sedúctor ille di-  
xit adhuc vivens: Post tres dies resúrgam. Ju-  
be ergo custodíri sepúlchrum usque in diem  
tértium: ne forte véniant discípuli ejus, et  
furéntur eum, et dicant plebi: Surréxit a  
mórtuis; et erit novíssimus error peior prió-  
re. Ait illis Pilátus: Habétis custódiam, ite,  
custodíte, sicut scitis. Illi autem abeúntes,  
muniérunt sepúlchrum, signántes lápidem,  
cum custódibus.

**A**ND the next day, which followed the  
day of preparation, the chief priests  
and the Pharisees came together to Pilate,  
saying: Sir, we have remembered that that  
seducer said, while He was yet alive: After  
three days I will rise again. Command there-  
fore the sepulchre to be guarded until the  
third day, lest perhaps His disciples come  
and steal Him away and say to the people:  
He is risen; and the last error shall be worse  
than the first. Pilate saith to them: You have  
a guard; go, guard it as you know. And they  
departing, make the sepulchre sure, sealing  
the stone and setting guards.

4

**C** Re-do in u-num De-um, Patrem omni-po-téntem, factó-rem cæ-li et

terrae, vi-si-bí-li-um ómni-um, et invi-si-bí-li-um. Et in u-num Dómi-

num Je-sum Chri-stum, Fí-li-um De-i un-i-gé-ni-tum. Et ex Patre na-tum

ante ómni-a sæ-cu-la. De-um de De-o, lumen de lúmi-ne, De-um ve-



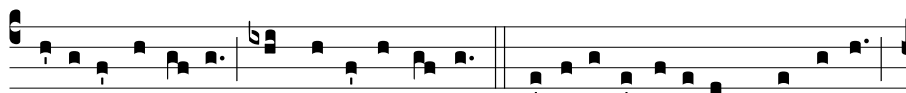
rum de De-o ve-ro. Gé-ni-tum, non factum, consubstanti-á-lem Pa-tri:



per quem ómni-a fa-cta sunt. Qui propter nos hó-mi-nes, et propter nostram



sa-lú-tem descéndit de cæ-lis. Et incarná-tus est de Spí-ri-tu Sancto ex



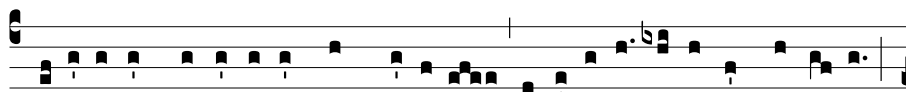
Ma-rí-a Vír-gi-ne: Et homo fa-ctus est. Cru-ci-fí-xus ét-i-am pro no-bis:



sub Pónti-o Pi-lá-to passus, et se-púl-tus est. Et re-surré-xit tér-ti-a di-e,



se-cúndum Scriptú-ras. Et ascéndit in cæ-lum: se-det ad dexte-ram Pa-tris.



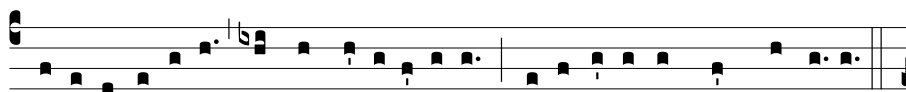
Et í-te-rum ventú-rus est cum gló-ri-a ju-di-cá-re vi-vos, et mór-tu-os:



cu-jus regni non e-rit fi-nis. Et in Spí-ri-tum Sanctum, Dó-mi-num, et vi-vi-



fi-cántem: qui ex Patre Fi-li-ó-que pro-cé-dit. Qui cum Patre et Fí-li-o



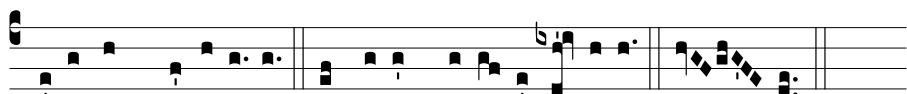
simul a-do-rá-tur, et conglo-ri-fi-cá-tur: qui lo-cú-tus est per Prophé-tas.



Et u-nam sanctam cathó-li-cam et a-postó-li-cam Ecclé-si-am. Confí-te-or



u-num baptísma in remis-si-ó-nem pecca-tó-rum. Et expécto re-surre-



cti-ó-nem mortu-ó-rum. Et vi-tam ventú-ri sáe-cu-li. A-men.

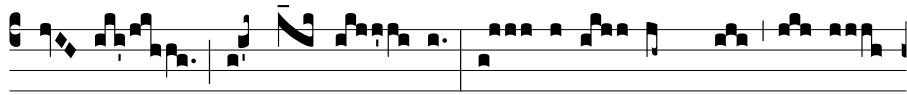
Offert.



M- pro-pe-ri-um \* expectá-vit cor me-um,



et mi-sé-ri-am: et sus-tí-nu-i qui si-mul contri-sta-



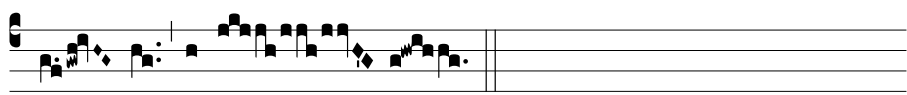
ré-tur, et non fu-it: con-so-lán-tem me quæ-sí-



vi, et non invé-ni: et de-dé-runt



in e-scam me-am fel, et in si-ti me-a po-ta-vé-



runt me a-cé-to.

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

## SECRET

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

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

## PREFACE OF THE HOLY CROSS

**P**ER omnia sæcula sæculórum.  
℟. Amen.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et justum est.

**V**ERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adorant Dominatiónes, tremunt Potestátes. Cæli cælórumque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítti júbeas deprecámur, súpplici confessióne dicentes.

**W**ORLD without end.  
℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is meet and just.

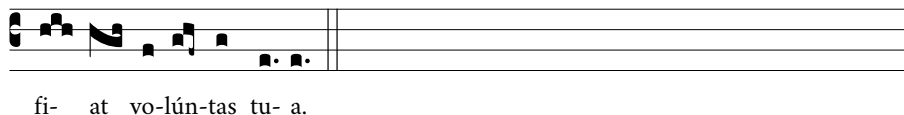
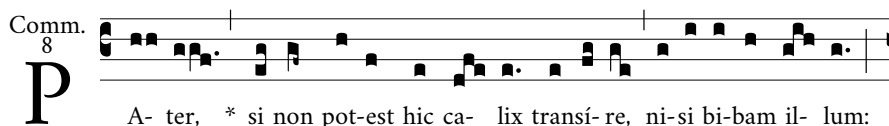
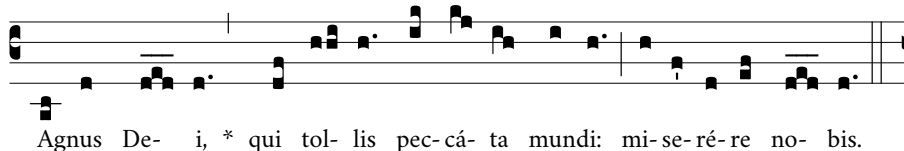
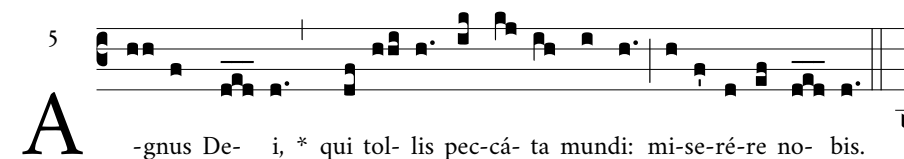
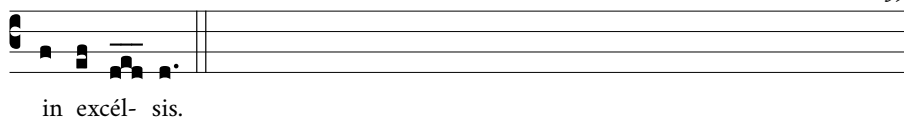
**I**T is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God; Who didst establish the salvation of mankind on the tree of the Cross; that whence death came, thence also life might arise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

5

**S** An- ctus, \* San- ctus, San- ctus Dómi- nus De- us Sá- ba- oth.

Ple- ni sunt cæ- li et ter- ra gló- ri- a tu- a. Ho- sánna in ex-

cél- sis. Be- ne- díctus qui ve- nit in nó- mi- ne Dómi- ni. Ho- sánna

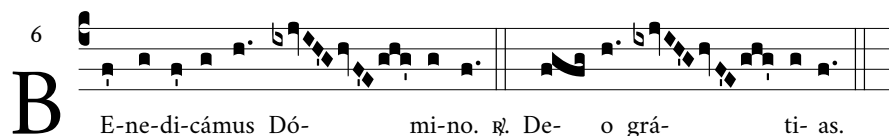


Father, if this cup cannot pass away, unless I drink it, Thy will be done.

#### POSTCOMMUNION

**P**ER hujus, Dómine, operatió-nem my-  
stérii : et vítia nostra purgéntur, et ju-  
sta desidéria compleántur. Per Dóminum  
nostrum.

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



# MAUNDY THURSDAY

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

## At the Mass

### Station at St. John Lateran

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

Intr.  
2

**N** OS au- tem \* glo-ri- á- ri o-pór- tet, in cru-ce Dó- mi-  
ni no-stri Je- su Chri- sti: in quo est sa-lus, vi- ta, et re- sur-  
ré-cti- o no- stra: per quem salvá-ti, et li-be-rá- ti su- mus.  
Ps. De- us mi-se-re- á-tur nostri, et be-ne-dí-cat no-bis: \* il-lúmi-net vultum

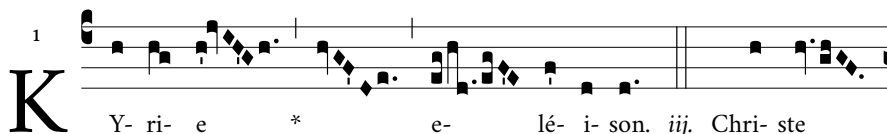




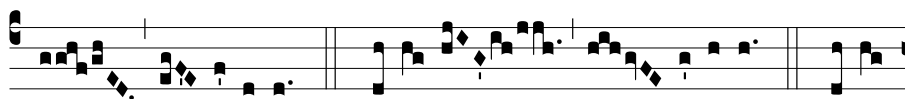
su-um su-per nos, et mi-se-re-á-tur nostri. Nos au-tem.

But it behooves us to glory in the cross of our Lord Jesus Christ: in Whom is our salvation, life, and resurrection; by whom we are saved and delivered.

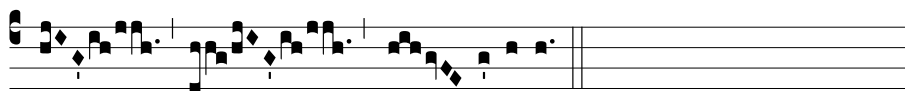
*Ps.* May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us.



Y-ri-e \* e-lé-i-son. *ijj.* Chri-ste



e-lé-i-son. *ijj.* Ký-ri-e e-lé-i-son. *ij.* Ký-ri-



e \* \*\* e-lé-i-son.

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



Lo-ri-a in excél-sis De-o. Et in terra pax ho-mí-ni-bus



bonæ vo-luntá-tis. Laudá-mus te. Be-ne-dí-cimus te. Ado-rá-mus te.



Glo-ri-fi-cá-mus te. Grá-ti-as á-gi-mus ti-bi propter mágnam gló-ri-am



tu-am. Dó-mi-ne De-us Rex cæ-lé-stis, De-us Pa-ter omní-pot-ens.



Dómi-ne Fi-li u-ni-gé-ni-te, Je-su Chri-ste. Dómi-ne De-us,

Agnus De-i, Fí-li-us Pa-tris. Qui tol-lis peccá-ta mundi, mi-se-ré-

re no-bis. Qui tol-lis peccá-ta mundi, sú-ci-pe de-pre-ca-ti-ó-nem nostram.

Qui se-des ad déxte-ram Pa-tris, mi-se-ré-re no-bis. Quó-ni-am tu so-lus san-

ctus. Tu so-lus Dó-mi-nus. Tu so-lus Al-tís-simus, Je-su Chri-ste.

Cum San-cto Spí-ri-tu, in gló-ri-a De-i Pa-tris. A-men.

## COLLECT

**D**EUS, a quo et Judas reátus sui poenam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Jesus Christus Dóminus noster, diversa utrisque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiósni suæ grátiam largiátur: Qui tecum.

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

Lectio Epístolæ beáti Pauli Apóstoli  
ad Corínthios.

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

*1 Corinthians 11, 20-32*

**F**RATRES: Conveniéntibus vobis in unum, jam non est Domínica mœnam manducáre. Unusquisque enim suam mœnam

**B**RETHREN: When you come therefore into one place, it is not now to eat the Lord's supper. For every one taketh before

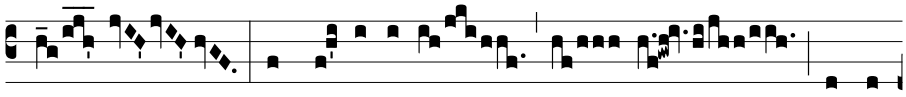
præsúmit ad manducándum. Et álius qui-  
dem ésurit: álius autem ébrius est. Num-  
quid domos non habétis ad manducándum  
et bibéndum? aut ecclésiám Dei contémni-  
tis, et confúnditis eos, qui non habent? Quid  
dicam vobis? Laudo vos? In hoc non laudo.  
Ego enim accépi a Dómino, quod et trádi-  
di vobis, quóniam Dóminus Jesus, in qua  
nocte tradebátur, accépit panem, et grátias  
agens fregit, et dixit: Accípíte, et manducá-  
te: hoc est corpus meum, quod pro vobis  
tradétur: hoc fácite in meam commemo-  
ratióem. Simíliter et cálicem, postquam  
coenávit, dicens: Hic calix novum testamén-  
tum est in meo ságuine: hoc fácite, quo-  
tiescúmque bibétis, in meam commemo-  
ratióem. Quotiescúmque enim manducábi-  
tis panem hunc, et cálicem bibétis: mortem  
Dómini annuntiábitis donec véniat. Itaque  
quicúmque manducáverit panem hunc, vel  
bíberit cálicem Dómini indígne, reus erit  
córporis et ságuinis Dómini. Probet au-  
tem seípsum homo: et sic de pane illo edat,  
et de cálice bibat. Qui enim mandúcat et bi-  
bit indígne, iudícium sibi mandúcat et bibit:  
non dijúdicans corpus Dómini. Ideo inter  
vos multi infirmi et imbecílles, et dórmiunt  
multi. Quod si nosmetípsos dijudicáremus,  
non útique iudicáremur. Dum iudicámur  
autem, a Dómino corrípimur, ut non cum  
hoc mundo damnémur.

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 commemo-  
ration 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 con-  
demned with this world.

Grad.  
5  
C Hri- stus \* factus est pro no- bis ob-é- di- ens us- que  
ad mor- tem, mor- tem au- tem cru- cis.



Ÿ. Propter quod et De- us ex- al- tá- vit il- lum:



et de- dit il- li no- men, quod est



su- per o- mne \* no- men.

Christ became obedient for us unto death, even to the death of the cross.

Ÿ. For which cause God also exalted Him and hath given Him a Name which is above all names.



Sequéntia sancti Evangélii  
secundum Joánnem.



Continuation of the holy Gospel  
according to St. John.

*John 13, 1-15*

**A**NTE diem festum Paschæ, sciens Jesus, quia venit hora ejus, ut tránseat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem diléxit eos. Et cœna facta, cum diábolus jam misisset in cor, ut tráderet eum Judas Simónis Iscariótæ: sciens quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Deum vadit: surgit a cœna, et ponit vestiménta sua: et cum accepisset línteum, præcínxit se. Deinde mittit aquam in pelvim, et cœpit laváre pedes discipulórum, et extérgere línteo, quo erat præcínctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: Dómine, tu mihi lavas pedes? Respóndit Jesus et dixit ei: Quod ego fácio, tu nescis modo, scies autem póstea. Dicit ei Petrus: Non lavábis mihi pedes in ætérnum. Respóndit ei Jesus: Si non lávero te, non habébis partem mecum. Dicit ei Simon Petrus: Dómine, non tantum pedes meos, sed et manus, et caput. Dicit ei Jesus: Qui lotus est, non índiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciébat enim, quisnam esset, qui tráderet eum: proptérea

**B**EFORE 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

dixit: Non estis mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestimenta sua: cum recubisset iterum, dixit eis: Scitis, quid fecerim vobis? Vos vocatis me Magister et Domine: et bene dicitis: sum etenim. Si ergo ego lavi pedes vestros, Dominus et Magister: et vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis, ut, quemadmodum ego feci vobis, ita et vos faciatis.

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.

4

**C** Re-do in u-num De-um, Patrem omni-po-tentem, factó-rem cæ-li et

terrae, vi-si-bí-li-um ómni-um, et invi-si-bí-li-um. Et in u-num Dómi-

num Je-sum Chri-stum, Fí-li-um De-i un-i-gé-ni-tum. Et ex Patre na-tum

ante ómni- a sæ-cu-la. De-um de De-o, lumen de lúmi-ne, De-um ve-

rum de De-o ve-ro. Gé-ni-tum, non factum, consubstanti-á-lem Pa-tri:

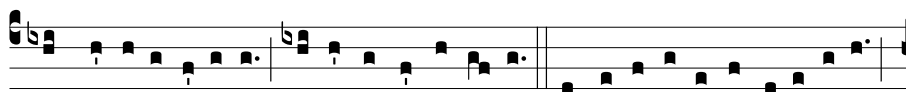
per quem ómni- a fa-cta sunt. Qui propter nos hómi-nes, et propter nostram



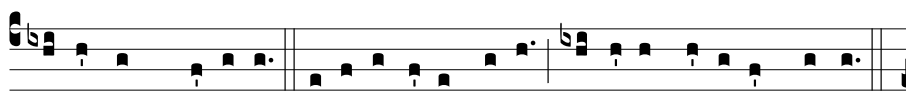
sa-lú-tem descendit de cæ-lis. Et incarná-tus est de Spí-ri-tu Sancto ex



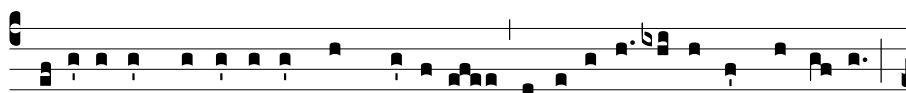
Ma-rí- a Vír-gi-ne: Et homo fa-ctus est. Cru-ci-fí-xus ét-i- am pro no-bis:



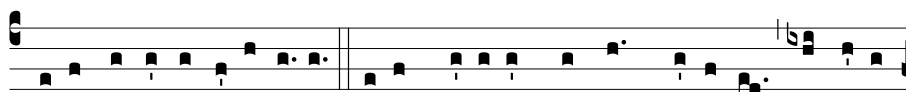
sub Pónti- o Pi-lá-to passus, et se-púl-tus est. Et re-sur-ré-xit tér-ti- a di- e,



se-cúndum Scriptú-ras. Et ascéndit in cæ-lum: se-det ad dexte-ram Pa-tris.



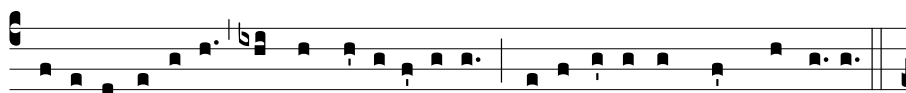
Et í-te-rum ventú-rus est cum gló-ri- a ju-di-cá-re vi-vos, et mór-tu- os:



cu-jus regni non e-rit fi-nis. Et in Spí-ri-tum Sanctum, Dómi-num, et vi-vi-



fi-cántem: qui ex Patre Fi-li- óque pro-cé-dit. Qui cum Patre et Fí-li- o



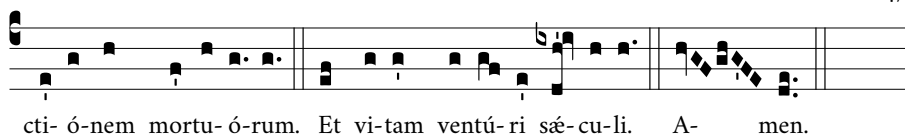
simul a-do-rá-tur, et conglo-ri-fi-cá-tur: qui lo-cú-tus est per Prophé-tas.



Et u-nam sanctam cathó-li- cam et a-postó-li- cam Ecclé- si- am. Confí-te- or

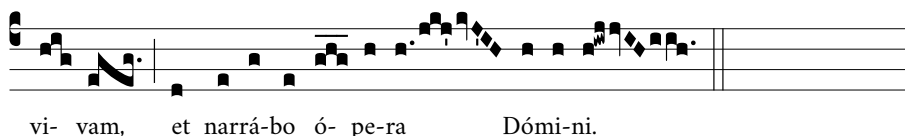
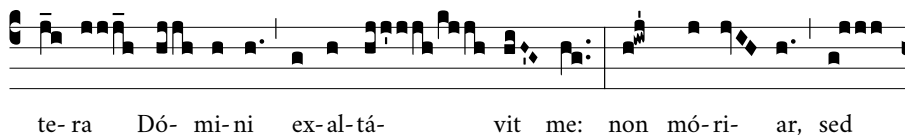
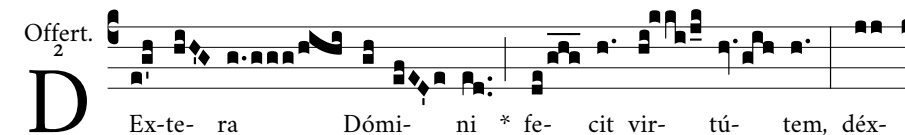


u-num baptísma in remis-si- ó-nem pecca-tó-rum. Et expécto re-sur-re-



Offert.

D



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

**I**PSE tibi, quæsumus, Dómine sancte, Pater omnipotens, ætérne Deus, sacrificium nostrum reddat accéptum, qui discipulis suis in sui commemoratióne monstrávit, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat.

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

## PREFACE OF THE HOLY CROSS

**P**ER omnia sæcula sæculórum.  
 R. Amen.  
 V. Dóminus vobíscum.  
 R. Et cum spíritu tuo.  
 V. Sursum corda.  
 R. Habémus ad Dóminum.  
 V. Grátias ágamus Dómino Deo nostro.  
 R. Dignum et justum est.

**V**ERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut, un-

**W**ORLD without end.  
 R. Amen.  
 V. The Lord be with you.  
 R. And with thy spirit.  
 V. Lift up your hearts.  
 R. We have lifted them up to the Lord.  
 V. Let us give thanks to the Lord our God.  
 R. It is meet and just.

**I**T 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, Father almighty, everlasting God; Who didst establish the salvation of

de 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 cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítti júbeas deprecámur, súpplici confessiόne dicentes.

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

8

**S** An- ctus, \* Sanctus, San- ctus Dómi- nus De- us Sá- ba- oth.

Ple- ni sunt cæ- li et terra gló- ri- a tu- a. Ho- sánna in ex- cél- sis.

Be- ne- díctus qui ve- nit in nómi- ne Dó- mi- ni. Ho- sánna

in ex- cél- sis.

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

#### DURING THE ACTION

**C**OMMUNICANTES, et diem sacratíssimū celebrántes, quo Dóminus noster Jesus Christus pro nobis est tráditus: sed et memóriam venerántes in primis gloriósæ semper Vírginis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi,

**C**ommost sacred day in which our Lord Jesus Christ was betrayed for us: and also honoring in the first place the memory of the glorious and ever Virgin Mary, mother of the same God and Lord Jesus Christ: and of the blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and



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

*Holding his hands above the gifts, he says:*

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

**Q**UAM oblatiónem tu, Deus, in ómnibus, quæsumus, bene✠díctam, adscri✠ptam, ra✠tam, rationábilem, acceptábilémque fácere dignéris: ut nobis Cor✠pus, et San✠guis fiat dilectíssimi Fílii tui, Dómini nostri Jesu Christi.

**Q**UI pridie, quam pro nostra omniúmq; salute paterétur, hoc est hódie, accépit panem in sanctas, ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, bene✠dixit, fregit, deditque discípulis suis, dicens: Accípite, et manducáte ex hoc omnes.

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.

**W**E 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 our day in Thy peace preserve us from eternal damnation, and rank us in the number of Thine Elect. Through the same Christ our Lord. Amen.

**W**HICH 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.

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

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

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

6

**A** -gnus De- i, \* qui tol-lis pec-cá-ta mundi: mi-se-ré- re no-

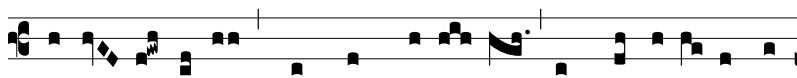
bis. Agnus De- i, qui tol-lis peccá-ta mundi: mi-se-ré- re no- bis.



Agnus De- i, qui tol-lis pec-cá-ta mundi: do-na no- bis pa- cem.

Comm.

**D**



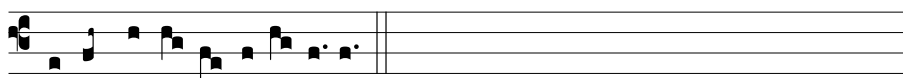
Omi- nus Je-sus, \* postquam coená- vit cum di-scí-pu- lis su-



is, la-vit pe-des e- ó-rum, et a- it il- lis: Sci- tis quid fé-ce- rim



vo- bis, e-go Dómi- nus et Ma-gís-ter? Ex-émplum de-di vo- bis,



ut et vos i- ta fa-ci- á-tis.

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

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

#### POSTCOMMUNION

**R**EFFECTI vitálibus aliméntis, quáesumus, Dómine, Deus noster: ut, quod témpore nostræ mortalitátis exséquimur, immortalitátis tuæ múnere consequámur. Per Dóminum nostrum.

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

1

**I**



- te, missa est.



gr. De- o

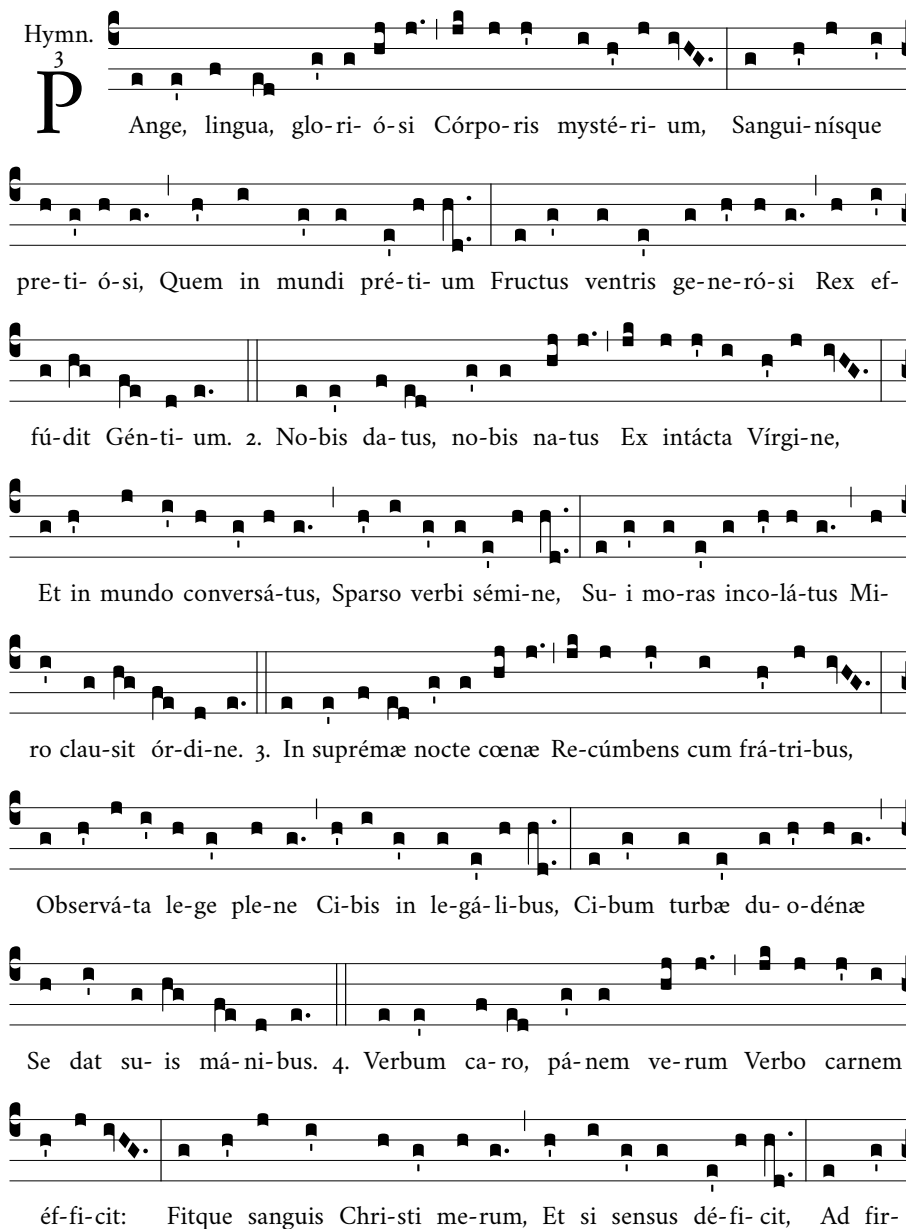
grá-ti- as.

## The Procession of the Blessed Sacrament

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

Hymn.

<sup>3</sup>  
P



Angē, lingua, glo-ri- ó-si Córpo-ris mysté-ri- um, Sangui-nisque

pre-ti- ó-si, Quem in mundi pré-ti- um Fructus ventris ge-ne-ró-si Rex ef-

fú-dit Gén-ti- um. 2. No-bis da-tus, no-bis na-tus Ex intácta Vírgi-ne,

Et in mundo conversá-tus, Sparso verbi sémi-ne, Su- i mo-ras inco-lá-tus Mi-

ro clau-sit ór-di-ne. 3. In supré-mæ nocte cœnæ Re-cúmbens cum frá-tri-bus,

Observá-ta le-ge ple-ne Ci-bis in le-gá-li-bus, Ci-bum turbæ du-o-dénæ

Se dat su- is má-ni-bus. 4. Verbum ca-ro, pá-nem ve-rum Verbo carnem

éf-fi-cit: Fitque sanguis Chri-sti me-rum, Et si sensus dé-fi- cit, Ad fir-



mándum cor sincé-rum So-la fi-des sú-fi-cit. 5. Tantum ergo Sacraméntum



Ve-ne-rémur cértu- i: Et antíquum do-cuméntum No-vo ce-dat rí-tu- i: Præ-



stet fi-des suppléméntum Sénsu-um de- fé-ctu- i. 6. Ge-ni-tó-ri, Ge-ni-tóque



Laus et ju-bi-lá-ti- o, Sa-lus, ho-nor, virtus quoque Sit et be-ne-dí-cti- o:



Pro-ce-dénti ab utróque Compar sit lau-dá- ti- o. A- men.

1. Sing, my tongue, the Saviour's glory, Of his flesh the mystery sing; Of the blood, all price exceeding, Shed by our immortal King, Destined, for the world's redemption, From a noble womb to spring.

2. 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.

3. On the night of that 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.

4. Word made flesh, the bread of nature By his word to flesh he turns; Wine into his blood he changes: What though sense no change discerns? Only be the heart in earnest, Faith her lesson quickly learns.

5. 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.

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

## The Stripping of the Altars

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

*Ant.* Divisérunt sibi \* vestiménta mea: et super vestem meam misérunt sortem.

*Ant.* They parted my garments amongst them; and upon my vesture they cast lots.

*Psalm 21*

**D**EUS, Deus meus, réspice in me: quare me dereliquísti? \* longe a salúte mea verba delictórum meórum.

Deus meus, clamábo per diem, et non exáudies: \* et nocte, et non ad insipiéntiam mihi.

Tu autem in sancto hábitas, \* laus Israël.

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

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

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

Omnes vidéntes me, derisérunt me: \* locúti sunt lábiis, et movérunt caput.

Sperávit in Dómino, erípiat eum: \* salvum fáciat eum, quóniam vult eum.

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

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

Quóniam tribulatio próxima est: \* quóniam non est qui ádjuvet.

Circumdedérunt me vítuli multi: \* tauri pingues obsederunt me.

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

Sicut aqua effúsus sum: \* et dispérsa sunt

**O** God my God, look upon me: why hast thou forsaken me? \* Far from my salvation are the words of my sins.

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

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

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

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

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

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

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

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

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

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

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

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

I am poured out like water; \* and all my

omnia ossa mea.

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

Aruit tamquam testa virtus mea, et lingua mea adhæsit faucibus meis: \* et in pulverem mortis deduxisti me.

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

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

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

Tu autem, Dómine, ne elongáveris auxiliúm tuum a me: \* ad defensiónem meam cónspece.

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

Salva me ex ore leónis: \* et a córnibus unicórnium humilitátem meam.

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

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

Tímeat eum omne semen Israël: \* quóniam non sprevit, neque despéxit deprecaciónem páuperis:

Nec avértit faciém suam a me: \* et cum clamárem ad eum, exaudivit me.

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

Edent páuperes, et saturabúntur: et laudábunt Dóminum, qui requírunť eum: \* vivent corda eórum in sæculum sæculi.

Reminiscéntur et converténtur ad Dóminum \* univérsi fines terræ.

Et adorábunt in conspéctu ejus \* univérsæ famíliæ Géntium.

Quóniam Dómini est regnum: \* et ipse dominábitur géntium.

Manducavérunt et adoravérunt omnes pingues terræ: \* in conspéctu ejus cadent omnes qui descéndunt in terram.

bones are scattered.

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

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

For many dogs have encompassed me: \* the council of the malignant hath besieged me.

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

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

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

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

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

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

Ye that fear the Lord, praise him: \* all ye the seed of Jacob, 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 turned away his face from me: \* and when I cried to him he heard me.

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

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

All the ends of the earth \* shall remember, and shall be converted to the Lord:

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

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

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

Et ánima mea illi vivet: \* et semen meum  
sérviet ipsi.

Annuntiábitur Dómino generátio ven-  
túra: \* et annuntiábunt cæli justítiam ejus  
pópulo qui nascétur, quem fecit Dóminus.

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

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

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

*Ant.* They parted my garments amongst  
them; and upon my vesture they cast lots.

## The Washing of the Feet

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

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

Ant.  
3

**M** Andá-tum no-vum do vo-bis: \* ut di-li-gá-tis ínvi-cem, sic-ut

di-lé-xi vos, di-cit Dómi-nus. Ps. Be-á-ti imma-cu-lá-ti in vi-a:

\* qui ámbu-lant in le-ge Dómi-ni.

*Jn 13, 34* 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.

*The antiphon Mandátum novum is repeated. This is observed with the other antiphons to which psalms are attached. The first verse only is sung.*

Ant.  
4

**P** Ostquam surréx-it Dómi-nus \* a coëna, mi-sit aquam in

pel-vim: coë-pit la-vá-re pe-des di-sci-pu-ló-rum: hoc ex-ém-





ci-vi-tá-te De-i nostri, in monte sancto e-jus. Postquam.

*Jn 13, 4-5 and 15* 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.

Ant.  
2

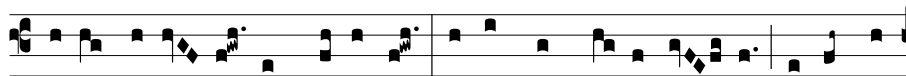
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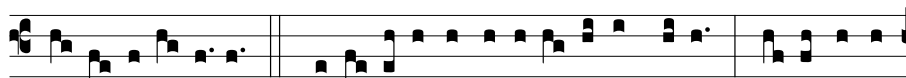
Omi-nus Je-sus, \* postquam coená- vit cum di-scí-pu-lis su- is,



la-vit pe-des e- ó-rum, et a- it il- lis: Sci- tis quid fé-ce-rim vo- bis,



e-go Dómi-nus et Ma-gí-ster? Ex-émplum de-di vo- bis, ut et vos



i- ta fa-ci- á-tis. Ps. Be-ne-di-xí-sti Dómi-ne terram tu- am: \* a-ver-tí-sti

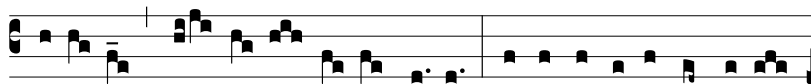


cap-ti-vi- tá-tem Ja-cob. Dómi-nus Je-sus.

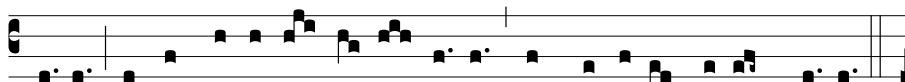
*Jn 13, 12-13 and 15* Our Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know you what I your Lord and Master have done to you? I have given you an example, that ye also may do likewise. *Ps. 84, 2* Thou hast blessed, O Lord, Thy land; Thou hast turned away the captivity of Jacob.

Ant.  
5

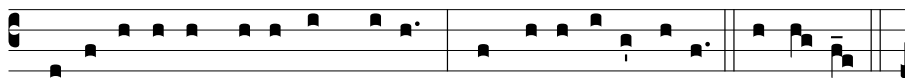
D



Omi- ne, \* tu mi- hi la- vas pe- des? Respóndit Je- sus, et di- xit



e- i: Si non lá- ve- ro ti- bi pe- des, non ha- bé- bis partem me- cum.



ψ. Ve- nit ergo ad Simó- nem Petrum, \* et di- xit e- i Petrus. Dó- mi- ne.

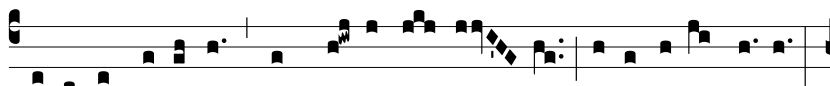


ψ. Quod e- go fá- ci- o, tu nescis mo- do: sci- es au- tem póste- a. Dó- mi- ne.

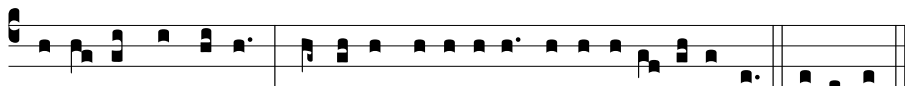
*Jn 13, 6-7 and 8* Lord, dost Thou wash my feet? Jesus answered and said to them: If I shall not wash thy feet, thou shalt have no part with Me. ψ. He came to Simon Peter, and Peter said to Him: Lord. ψ. What I do, thou knowest not now; but thou shalt know hereafter.

Ant.  
4

S



I e- go Dómi- nus, \* et Ma- gí- ster ve- ster la- vi vo- bis pe- des?

quanto ma- gis vos de- bé- tis al- ter al- té- ri- us la- vá- re pe- des? *Ps.* Audí-

te hæc omnes gentes: \* áu- ri- bus percí- pi- te qui ha- bi- tá- tis orbem. Si e- go.

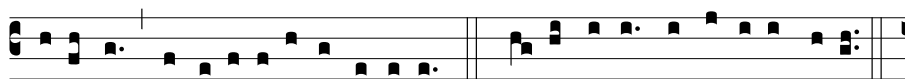
*Jn 13, 14* If I your Lord and Master, have washed your feet, how much more ought you to wash one another's feet? *Ps. 48, 2* Hear these things, all ye nations: give ear, ye that inhabit the world.

Ant.  
7

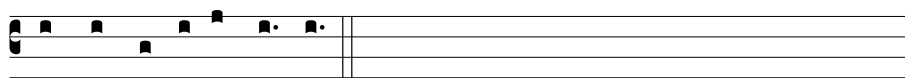
I



N hoc cognóscant omnes, \* qui- a me- i e- stis di- scí- pu- li, si di- le-



cti- ó-nem ha-bu- é-ri- tis ad ínvi-cem. ♪. Di- xit Je- sus di- scí- pu- lis su- is.



In hoc cognóscunt omnes.

*Jn 13, 35* 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.



ma- jor au- tem ho- rum est cá- ri- tas. ♪. Nunc au- tem ma- nent fi- des, spes, cá- ri- tas,

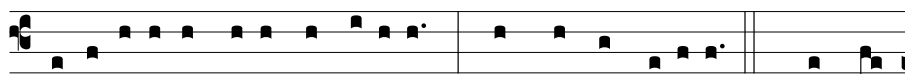


tri- a hæc: \* ma- jor au- tem ho- rum est cá- ri- tas. Má- ne- ant in vo- bis.

*1 Cor. 13, 13* 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.



confi- té- bi- mur e- i, qui- a fe- cit no- bíscum mi- se- ri- cór- di- am su- am.



♪. Be- ne- di- cámus Patrem et Fí- li- um, \* cum Sancto Spí- ri- tu. *Ps.* Quam di-



lécta ta-berná-cu-la tu-a, Dó-mi-ne virtú-tum! \* concu-pí-scit, et dé-fi-cit



á-ni-ma me-a in á-tri-a Dó-mi-ni. Be-ne-dí-cta sit.

Blessed be the Holy Trinity and undivided Unity: We will give praise to Him, for unto us He hath shown His mercy. ♫. Let us bless the Father, and the Son, and the Holy Ghost. *Ps. 83, 2-3* How lovely are Thy tabernacles O lord of Hosts: my soul longeth and fainteth for the courts of the Lord.

Ant.

6  
U



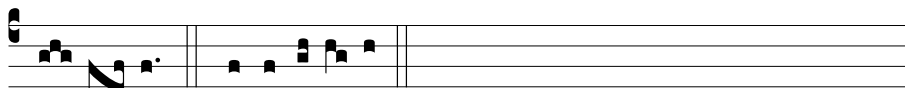
-bi cá-ri-tas et a-mor, De-us i-bi est. ♫. Congre-gá-vit nos



in ú-num Chri-sti amor ♫. Exsul-té-mus, et in i-pso ju-cundémur.



♫. Time-á-mus, et a-mé-mus De-um vi-vum. ♫. Et ex corde di-li-gá-mus nos



sin-cé-ro. Ant. U-bi cá-ri-tas.

*1 Jn 2, 3-4* Where charity and love are, there is God. ♫. The love of Christ has gathered us together. ♫. Let us rejoice in Him and be glad. ♫. Let us fear and love the living God. ♫. And let us love one another with a sincere heart.



♫. Simul ergo cum in u-num congre-gámur: ♫. Ne nos men-te di-vi-dá-mur



ca-ve-á-mus. ♫. Cessent júrgi-a ma-lí-gna, cessent li-tes. ♫. Et in mé-di-o



nostri sit Chri-stus De- us. *Ant.* U-bi cá- ri- tas.

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



ψ. Simul quoque cum be- á- tis vi-de- ámus. ψ. Glo-ri- án-ter vul-tum tu- um,



Chri-ste De- us: ψ. Gáudi- um, quod est imménsum, atque pro-bum. ψ. Sáe-cu-la



per infi- ní- ta sæ-cu- ló- rum. A- men.

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

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

*Pater noster, in silence.*

Our Father.

ψ. Et ne nos indúcas in tentatiónem.

ψ. And lead us not into temptation.

℣. Sed líbera nos a malo.

℣. But deliver us from evil.

ψ. Tu mandásti mandáta tua, Dómine.

ψ. Thou hast commanded Thy commandments, O Lord.

℣. Custodíri nimis.

℣. To be exactly observed.

ψ. Tu lavásti pedes discipulórum tuórum.

ψ. Thou hast washed the feet of Thy disciples.

℣. Opera mánuum tuárum ne despicias.

℣. Despise not the work of Thy hands.

ψ. Dómine, exáudi oratiónem meam.

ψ. O Lord, hear my prayer.

℣. Et clamor meus ad te véniat.

℣. And let my cry come unto Thee.

ψ. Dóminus vobíscum.

ψ. The Lord be with you.

℣. Et cum spíritu tuo.

℣. And with thy spirit.

Orémus.

Let us pray.

#### PRAYER

**A**DESTO, Dómine, quæsumus, officio servitútis nostræ: et quia tu discipulis tuis pedes laváre dignátus es, ne despicias

**B**E present, O Lord, we beseech Thee, at the performance of our service: and since Thou didst vouchsafe to wash the feet

ópera mánuum tuárum, quæ nobis  
retinénda mandásti: ut, sicut hic nobis et a  
nobis exterióra abluúntur inquinaménta;  
sic a te ómnium nostrum interióra lavéntur  
peccáta. Quod ipse præstáre dignéris, qui  
vivis et regnas Deus: per ómnia sæcula  
sæculórum. R̃. Amen.

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. R̃. Amen.

# GOOD FRIDAY ON THE PARASCEVE

*Station at the Holy Cross in Jerusalem*

## The Lessons and the Passion

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

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

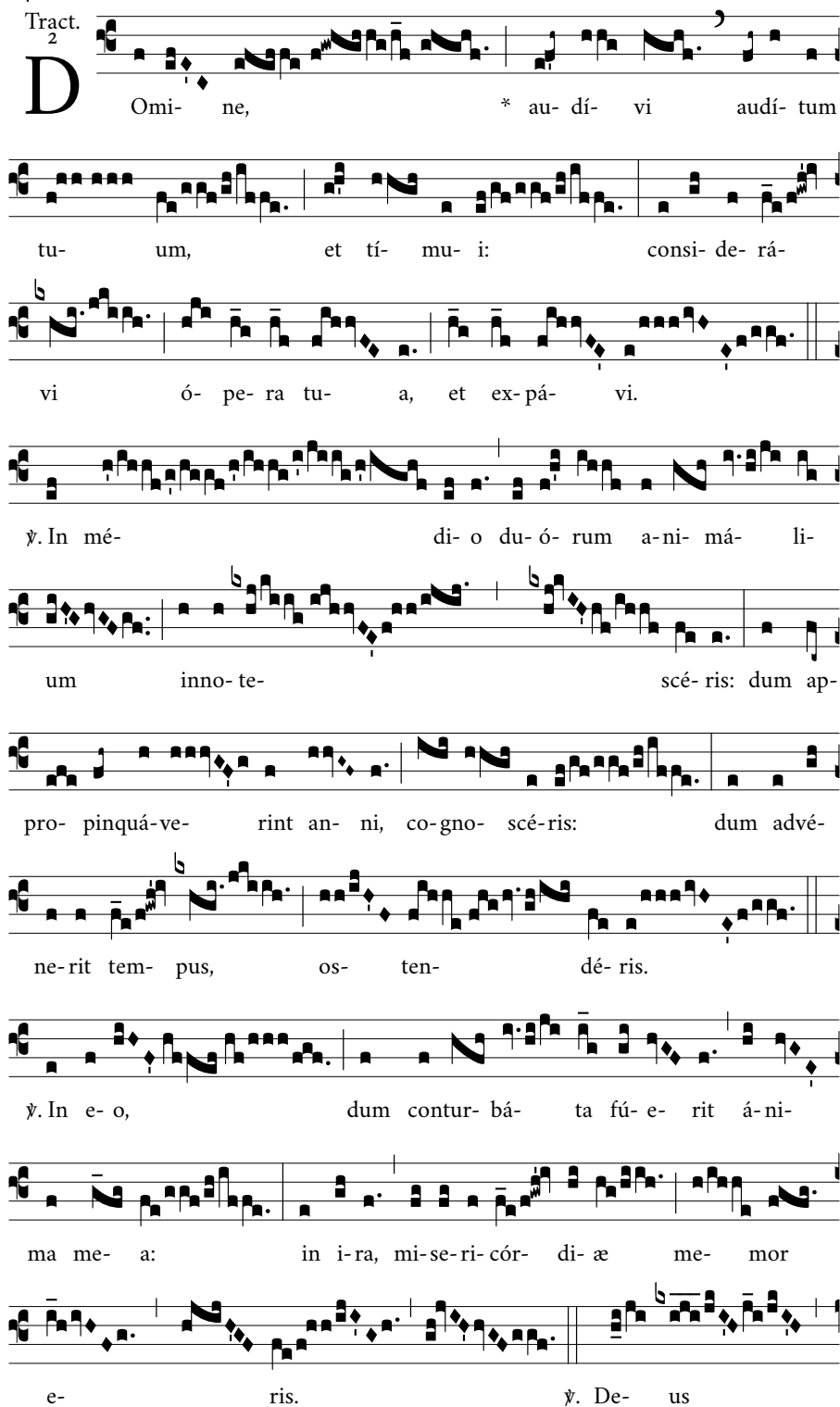
*Osee 6, 1-6*

**H**AEC dicit Dóminus: In tribulatióne sua mane consúrgent ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiet, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu ejus. Sciémus, sequemúrque, ut cognoscámus Dóminum: quasi dilúculum præparátus est egrésus ejus, et véniet quasi imber nobis temporáneus et serótinus terræ. Quid fáciam tibi, Ephraim? Quid fáciam tibi, Juda? misericórdia vestra quasi nubes matutína: et quasi ros mane pertránsiens. Propter hoc dolávi in prophétis, occídi eos in verbis oris mei: et iudícia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrificium, et sciéntiam Dei, plus quam holocáusta.

**T**HUS 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.  
2

D



Omi- ne, \* au- dí- vi audí- tum

tu- um, et tí- mu- i: consi- de- rá-

vi ó- pe- ra tu- a, et ex- pá- vi.

¶. In mé- di- o du- ó- rum a- ni- má- li-

um inno- te- scé- ris: dum ap-

pro- pinquá- ve- rint an- ni, co- gno- scé- ris: dum advé-

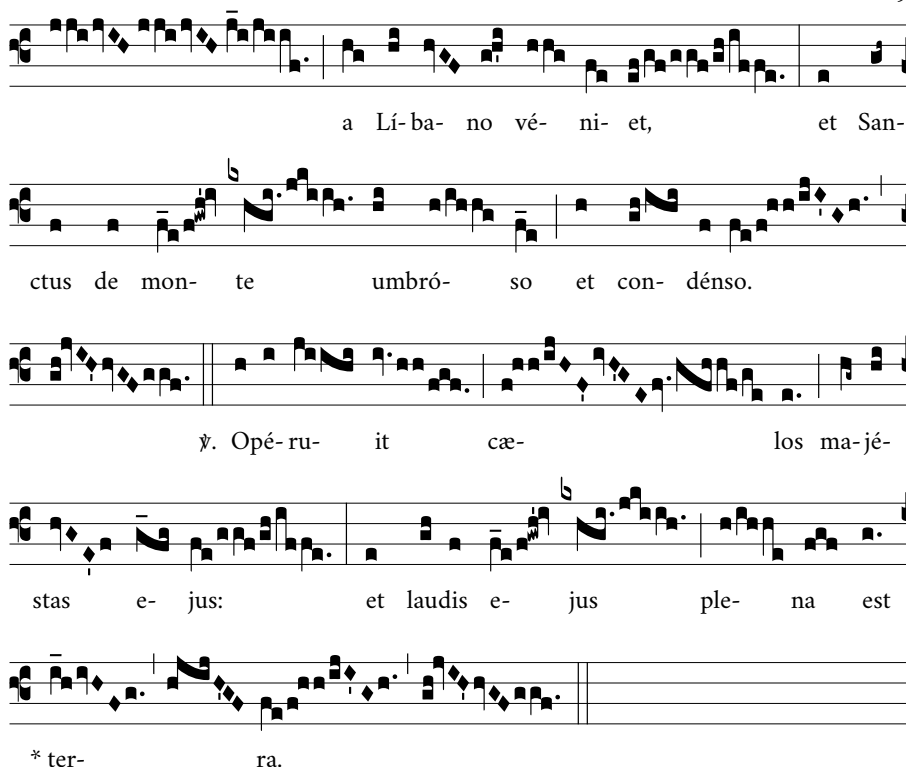
ne- rit tem- pus, os- ten- dé- ris.

¶. In e- o, dum contur- bá- ta fú- e- rit á- ni-

ma me- a: in i- ra, mi- se- ri- cór- di- æ me- mor

e- ris. ¶. De- us





a Lí-ba- no vé- ni- et, et San-  
ctus de mon- te umbró- so et con- dēso.  
♪. Opé- ru- it cæ- los ma- jé-  
stas e- jus: et laudis e- jus ple- na est  
\* ter- ra.

O Lord, I have heard Thy hearing and was afraid: I have considered Thy works and trembled. ♪. 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. ♪. When my soul shall be in trouble, Thou wilt remember mercy, even in Thy wrath. ♪. God will come from Libanus, and the Holy One from the shady and thickly covered mountain. ♪. His majesty covered the heavens: and the earth is full of His praise.

Orémus. Flectámus gēnua.

℣. Leváte.

Let us pray. Let us kneel.

℣. Arise.

#### COLLECT

**D**EUS, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concède nobis tuæ propitiatiónis effectum: ut, sicut in passióne sua Jesus Christus Dóminus noster, diversa utrisque intulit stipéndia meritórum; ita nobis, abláto vetustátis errore, resurrectiόnis suæ grátiam largiátur: Qui tecum.

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

*The subdeacon then reads the following lesson:*

*Exodus 12, 1-11*

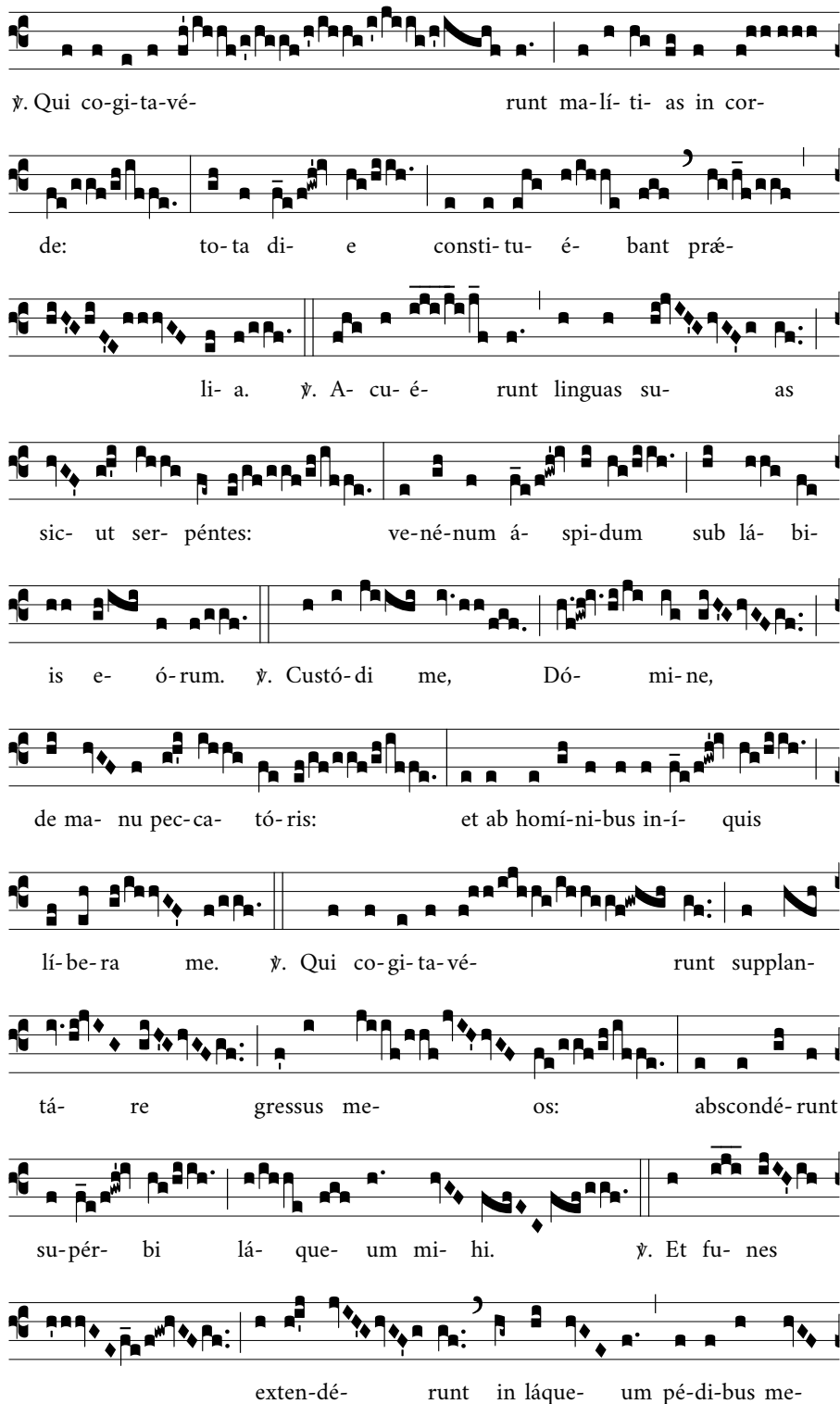
**I**N diébus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægýpti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni. Loquímini ad univérsam coetum filiórum Israël, et dícite eis: Décima die mensis hujus tollat unusquisque agnum per fámilias et domos suas. Sin autem minor est númerus, ut sufficere possit ad vescéndum agnum, assúmet vicínium suum, qui junctus est dómui suæ, juxta númerum animárum quæ sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: juxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartamdécimam diem mensis hujus: immolabítque eum univérsa multitúdo filiórum Israël ad vésperam. Et sument de sanguine ejus, ac ponent super utrúmque postem, et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus ejus et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

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

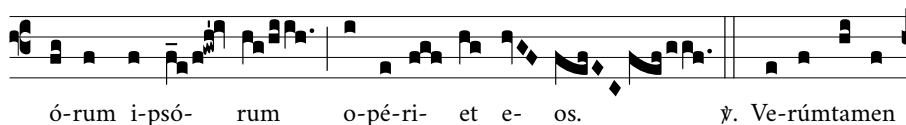
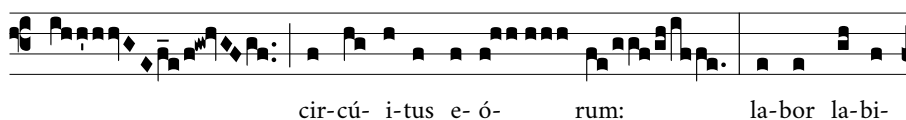
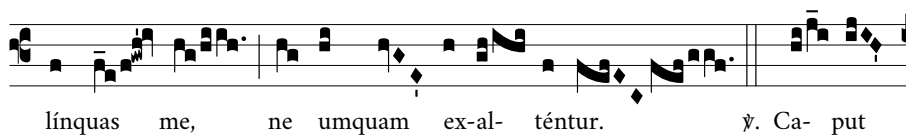
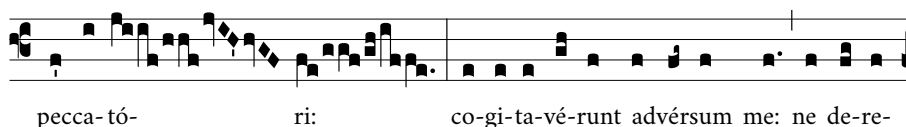
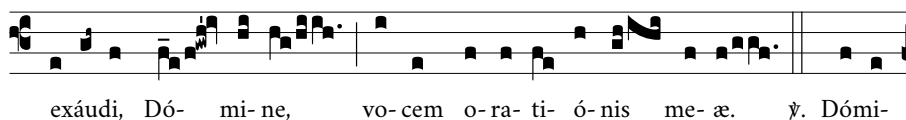
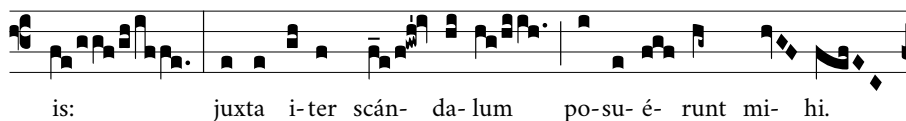
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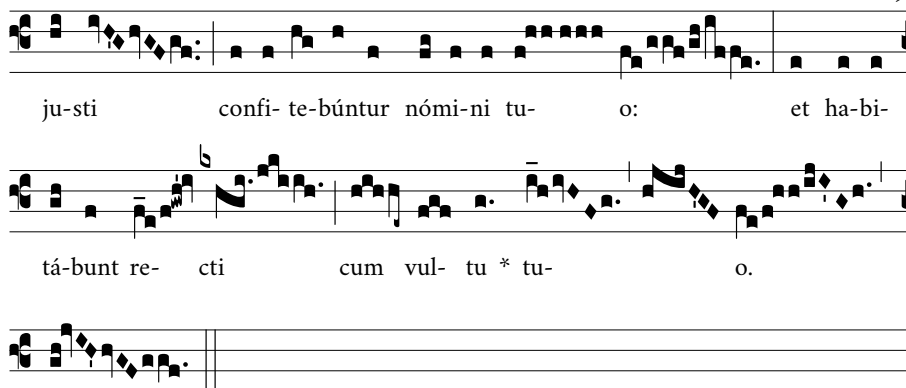
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¶ Qui co-gi-ta-vé-  
 runt ma-lí-ti-as in cor-  
 de: to-ta di-e consti-tu-é-bant práe-  
 li-a. ¶ A-cu-é-runt linguas su-as  
 sic-ut ser-péntes: ve-né-num á-spi-dum sub lá-bi-  
 is e-ó-rum. ¶ Custó-di me, Dó-mi-ne,  
 de ma-nu pec-ca-tó-ris: et ab homí-ni-bus in-í-quis  
 lí-be-ra me. ¶ Qui co-gi-ta-vé-runt supplan-  
 tá-re gressus me-os: abscondé-runt  
 su-pér-bi lá-que-um mi-hi. ¶ Et fu-nes  
 exten-dé-runt in láque-um pé-di-bus me-





Deliver me, O Lord, from the evil man: rescue me from the unjust man. *ψ.* Who have devised iniquities in their hearts: all the day long they designed battles. *ψ.* They have sharpened their tongues like a serpent; the venom of asps is under their lips. *ψ.* Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. *ψ.* Who have proposed to supplant my steps. The proud have hidden a net for me. *ψ.* And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. *ψ.* I said to the Lord: Thou art my God. Hear, O Lord, the voice of my supplication. *ψ.* O Lord, Lord, the strength of my salvation: overshadow my head in the day of battle. *ψ.* Give me not up from my desire to the wicked: they have plotted against me. Do not Thou forsake me, lest at any time they should triumph. *ψ.* The head of them compassing me about: the labor of their lips shall overwhelm them. *ψ.* But the just shall give glory to Thy Name: and the upright shall dwell with Thy countenance.

Passio Dómini nostri Jesu Christi  
secúndum Joánnem.

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

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

**I**N illo témpore: Egréssus est Jesus cum discipulis suis trans torrénstem Cedron, ubi erat hortus, in quem introívit ipse, et discipuli ejus. Sciébat autem et Judas, qui tradébat eum, locum: quia frequénter Jesus convénérat illuc cum discipulis suis. Judas ergo cum accepísset cohórtem, et a pontíficibus et phariséis minístros, venit illuc cum latérnis, et fácibus, et armis. Jesus itaque sciens ómnia quæ ventúra erant super eum, procéssit, et dixit eis: ✠ Quem quæritis? C. Respondérunt ei: S. Jesum Nazarénium. C. Dicit eis Jesus: ✠ Ego sum. C. Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt

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

retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos: ✠ Quem quæritis? C. Illi autem dixerunt: S. Jesum Nazarenum. C. Respondit Jesus: ✠ Dixi vobis, quia ego sum: si ergo me quæritis, sinite hos abire. C. Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdidisti ex eis quemquam. Simon ergo Petrus habens gladium eduxit eum: et percussit pontificis servum: et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: ✠ Mitte gladium tuum in vaginam. Cálícem, quem dedit mihi Pater, non bibam illum? C. Cohors ergo, et tribúnus et ministri Judæorum comprehendérunt Jesum, et ligavérunt eum: et adduxérunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat pónטיפex anni illius. Erat autem Cáiphás, qui consílium déderat Judæis: Quia expédit, unum hóminem mori pro populo.

Sequebátur autem Jesum Simon Petrus et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Jesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriæ: et introduxit Petrum. Dicit ergo Petro ancílla ostiária: S. Numquid et tu ex discipulis es hóminis istíus? C. Dicit ille: S. Non sum. C. Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciébant se. Erat autem cum eis et Petrus stans, et calefaciens se. Pónטיפex ergo interrogávit Jesum de discipulis suis et de doctrína ejus. Respondit ei Jesus: ✠ Ego palam locútus sum mundo: ego semper dócui in synagóga et in templo, quo omnes Judæi convéniunt: et in occulto locútus sum nihil. Quid me intérrogas? intérroga eos, qui audiérunt, quid locútus sim ipsis: ecce hi sciunt, quæ dixerim ego. C. Hæc autem cum dixisset, unus asístens ministrórum dedit álapam Jesu, di-

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

And Simon Peter followed Jesus: and so did another disciple. And that disciple was known to the high priest and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore that was portress saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter, also, standing and warming himself. The high priest therefore asked Jesus of His disciples and of His doctrine. Jesus answered him: I have spoken openly to the world. I have always taught in the synagogue and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why asketh thou Me? Ask them who have heard what I have spoken

cens: S. Sic respóndes pontífici? C. Respóndit ei Jesus: ✠ Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me cædis? C. Et misit eum Annas ligátum ad Cáipham pontíficem. Erat autem Simon Petrus stans et calefáciens se. Dixérunt ergo ei: S. Numquid et tu ex discípulis ejus es? C. Negávit ille, et dixit: S. Non sum. C. Dicit ei unus ex servis pontíficis, cognátus ejus, cujus abscídit Petrus aurículam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negávit Petrus: et statim gallus cantávit. Addúcunt ergo Jesum a Cáipha in prætóríum. Erat autem mane: et ipsi non introiérunt in prætóríum, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras et dixit: S. Quam accusatiónem affértis advérsus hóminem hunc? C. Respondérunt, et dixérunt ei: S. Si non esset hic malefáctor, non tibi tradidissémus eum. C. Dixit ergo eis Pilátus: S. Accípíte eum vos, et secúndum legem vestram judicáte eum. C. Dixérunt ergo ei Judæi: S. Nobis non licet interfícere quemquam. C. Ut sermo Jesu implerétur, quem dixit, significans, qua morte esset moritúrus. Introívit ergo íterum in prætóríum Pilátus, et vocávit Jesum, et dixit ei: S. Tu es Rex Judæórum? C. Respóndit Jesus: ✠ A temetípso hoc dicis, an álíi dixérunt tibi de me? C. Respóndit Pilátus: S. Numquid ego Judæus sum? Gens tua et pontífices tradidérunt te mihi: quid fecísti? C. Respóndit Jesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertárent ut non tráderer Judæis: nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilátus: S. Ergo Rex es tu? C. Respóndit Jesus: ✠ Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis, qui est ex veritáte, audit vocem meam. C. Dicit ei Pilátus: S. Quid est véritas?

unto them. Behold they know what things I have said. And when He had said these things, one of the servants, standing by, gave Jesus a blow, saying: Answerest Thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why striketh thou Me? And Annas sent Him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it and said: I am not. One of the servants of the high priest a kinsman to him whose ear Peter cut off saith to him: Did I not see thee in the garden with Him? Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them: Take Him you, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which He said, signifying what death He should die. Pilate therefore went into the hall again and called Jesus and said to Him: Art Thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have other told it thee of Me? Pilate answered: Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me. What hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence. Pilate therefore said to Him: Art Thou a King then? Jesus answered: Thou sayest I am a king. For this was I born, and for this came I into the world; that I should give

C. Et cum hoc dixisset, iterum exiit ad Judæos, et dicit eis: S. Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis Regem Judæorum? C. Clamaverunt ergo rursus omnes, dicentes: S. Non hunc, sed Barábbam. C. Erat autem Barábbas latro. Tunc ergo apprehendit Pilátus Jesum, et flagellávit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: S. Ave, Rex Judæorum. C. Et dabant ei alapas. Exiit ergo iterum Pilátus foras, et dicit eis: S. Ecce adduco vobis eum foras, ut cognoscatis, quia nullam invenio in eo causam. C. (Exiit ergo Jesus portans coronam spineam et purpureum vestimentum.) Et dicit eis: S. Ecce homo. C. Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes: S. Crucifige, crucifige eum. C. Dicit eis Pilátus: S. Accipite eum vos, et crucifigite: ego enim non invenio in eo causam. C. Responderunt ei Judæi: S. Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. C. Cum ergo audisset Pilátus hunc sermonem, magis timuit. Et ingressus est prætorium iterum: et dixit ad Jesum: S. Unde es tu? C. Jesus autem responsum non dedit ei. Dicit ergo ei Pilátus: S. Mihi non loqueris? nescis, quia potestatem habeo crucifigere te, et potestatem habeo dimittere te? C. Respondit Jesus: ✠ Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea, qui me tradidit tibi, majus peccatum habet. C. Et exinde quærebat Pilátus dimittere eum. Judæi autem clamabant dicentes: S. Si hunc dimittis, non es amicus Cæsaris. Omnis enim, qui se regem facit, contradicit Cæsari. C. Pilátus autem cum audisset hos sermones, adduxit foras Jesum, et sedit pro tribunali, in loco, qui dicitur Lithóstratos, hebræice autem Gábbatha. Erat autem Pa-

testimony of the truth. Every one that is of the truth heareth My voice. Pilate saith to Him: What is truth?

And when he had said this, he went out again to the Jews and saith to them: I find no cause in Him. But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the King of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged Him. And the soldiers plating a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him and said: Hail, King of the Jews. And they gave Him blows. Pilate therefore went forth again and saith to them: Behold, I bring Him forth unto you, that you may know that I find no cause in Him. Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them: Behold the man. When the chief priests, therefore, and the servants had seen Him, they cried out, saying: Crucify Him, crucify Him. Pilate saith to them: Take Him you, and crucify Him; for I find no cause in Him. The Jews answered him: We have a law, and according to the law He ought to die, because He made Himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art Thou? But Jesus gave him no answer. Pilate therefore saith to Him: Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered: Thou shouldst not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee hath a greater sin. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this Man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar. Now when



rascève Paschæ, hora quasi sexta. Et dicit Judæis: S. Ecce Rex vester. C. Illi autem clamabant: S. Tolle, tolle, crucifige eum. C. Dicit eis Pilátus: S. Regem vestrum crucifigam? C. Respondérunt pontífices: S. Non habémus regem nisi Cæsarem.

C. Tunc ergo trádidit eis illum ut crucifigerétur. Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem, exívit in eum, qui dicitur Calváriæ, locum, hebráice autem Gólgotha: ubi crucifixérunt eum, et cum eo alios duos, hinc et hinc, médium autem Jesum. Scripsit autem et título Pilátus: et pósuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judæórum. Hunc ergo título multi Judæórum legérunt, quia prope civitátem erat locus, ubi crucifixus est Jesus. Et erat scriptum hebráice, græce, et latíne. Dicébant ergo Piláto pontífices Judæórum: S. Noli scribere Rex Judæórum, sed quia ipse dixit: Rex sum Judæórum. C. Respóndit Pilátus: S. Quod scripsi, scripsi. C. Míletes ergo cum crucifixissent eum, accepérunt vestiménta ejus (et fecérunt quátuor partes: unicuique míliti partem), et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad invicem: S. Non scindámus eam, sed sortiámur de illa, cujus sit. C. Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam miserunt sortem. Et míletes quidem hæc fecérunt. Stabant autem juxta Crucem Jesu, mater ejus et soror matris ejus, María Cléophæ, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discipulum stantem quem diligébat, dicit matri suæ: ♣ Múlier, ecce filius tuus. C. Deinde dicit discipulo: ♣ Ecce mater tua. C. Et ex illa hora accépit eam discipulus in sua. Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: ♣ Sítio. C. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam

Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was Parasceve of the Pasch, about the sixth hour; and he saith to the Jews: Behold your King. But they cried out: Away with Him. Away with Him: Crucify Him. Pilate saith to them: Shall I crucify your King? The chief priests answered: We have no king but Caesar.

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

plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit: ✠ Consummatum est. C. Et inclinato capite tradidit spiritum.

*Here all kneel, and pause a while, to meditate on the redemption of mankind.*

Judæi ergo (quoniam Parascève erat) ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum, ut frangerentur eorum crura, et tollerentur. Venērunt ergo milites: et primi quidem fregērunt crura et alterius, qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregērunt ejus crura, sed unus militum lancea latus ejus aperuit, et continuo exiit sanguis et aqua. Et qui vidit, testimonium perhibuit: et verum est testimonium ejus. Et ille scit, quia vera dicit: ut et vos credatis. Facta sunt enim hæc, ut Scriptura impleatur: Os non comminuētis ex eo. Et iterum alia Scriptura dicit: Vidēbunt in quem transfixerunt.

*Here Munda cor meum is said, but the blessing is not asked, nor are lights used, as in other Gospels; and the priest at the end does not kiss the book.*

POST hæc autem rogavit Pilatum Joseph ab Arimathæa (eo quod esset discipulus Jesu, occultus autem propter metum Judæorum), ut tolleret corpus Iesu. Et permisit Pilatus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodēmus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ et aloës, quasi libras centum. Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus: et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parascēven

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

Then the Jews because it was the Parascève, 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

Judæórum, quia juxta erat monuméntum, posuérunt Jesum.

garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

## The Great Intercessions

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

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

### FOR THE HOLY CHURCH OF GOD

ORÉMUS, dilectíssimi nobis, pro Ecclé-  
sia sancta Dei: ut eam Deus et Dómi-  
nus noster pacificáre, adunáre, et custodí-  
re dignétur toto orbe terrárum: subjiciens  
ei principátus et potestátes: detque nobis  
quiétam et tranquillam vitam degentibus,  
glorificáre Deum Patrem omnipoténtem.

Orémus. Flectámus génua.

℣. Leváte.

OMNIPOTENS sempitérne Deus, qui gló-  
riam tuam ómnibus in Christo gén-  
tibus revelásti: custódi ópera misericórdiæ  
tuæ; ut Ecclésia tua toto orbe diffúsa, stábili  
fide in confessióne tui nóminis perseveret.  
Per eúmdem Dóminum.

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

Let us pray. Let us kneel.

℣. Arise.

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

### FOR THE SOVEREIGN PONTIFF

ORÉMUS et pro beatíssimo Papa nostro  
N., ut Deus et Dóminus noster, qui  
elégit eum in órđine episcopátus, saluum  
atque incólumem custódiat Ecclesiæ suæ  
sanctæ, ad regéndum pópulum sanctum  
Dei.

Orémus. Flectámus génua.

℣. Leváte.

OMNIPOTENS sempitérne Deus, cujus  
judício unívérsa fundántur: respice  
propítius ad preces nostras, et electum no-  
bis Antístitem tua pietáte consérva; ut chri-

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.

ALMIGHTY and everlasting God, by  
Whose judgement all things are  
established, mercifully regard our prayers,  
and in Thy goodness preserve the Bishop

stíána plebs, quæ te gubernátur auctóre, sub tanto Pontífice, credulitátis suæ méritis augeátur. Per Dóminum nostrum.

chosen for us: that the Christian people who are ruled by Thine authority, may under so great a Pontiff, be increased in the merits of faith. Through Jesus Christ.

#### FOR ALL THE FAITHFUL

**O**REMUS et pro ómnibus Episcopis, Presbyteris, Diaconibus, Subdiacónibus, Acólýthis, Exorcístis, Lectoribus, Ostiáriis, Confessóribus, Virgínibus, Víduis: et pro omni pópulo sancto Dei.

Orémus. Flectámus génua.

℣. Leváte.

**O**MNIPOTENS sempitérne Deus, cujus Spíritu totum corpus Ecclésiæ sanctificátur et régitur: exáudi nos pro univér-sis ordínibus supplicántes; ut grátiae tuæ múnere, ab ómnibus tibi grádibus fidé-liter serviátur. Per Dóminum ... in unitáte ejúsdem.

**L**ET 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.

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

#### FOR THE CATECHUMENS

**O**REMUS et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures præcordiórum ipsórum, januámque misericórdiæ; ut per lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.

Orémus. Flectámus génua.

℣. Leváte.

**O**MNIPOTENS sempitérne Deus, qui Ecclésiám tuam nova semper prole fœcúndas: auge fidem et intellectum catechúmenis nostris; ut renáti fonte baptísmatis, adoptiόνis tuæ fíliis aggregéntur. Per Dóminum nostrum.

**L**ET 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.

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

#### FOR ALL NEEDS

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

**L**ET 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.

Orémus. Flectámus génua.

℣. Leváte.

**O**MNIPOTENS sempitérne Deus, mæstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gáudeant affuisse. Per Dóminum nostrum.

Let us pray. Let us kneel.

℣. Arise.

**A**LMIGHTY 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 Jesus Christ.

#### FOR HERETICS AND SCHISMATICS

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

Orémus. Flectámus génua.

℣. Leváte.

**O**MNIPOTENS sempitérne Deus, qui salvas omnes, et néminem vis perire: respice ad ánimas diabólica fraude decéptas; ut omni hærética pravitáte depósita, errántium corda resipiscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum nostrum.

**L**ET 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.

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

#### FOR THE JEWS

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

Orémus. Flectámus génua.

℣. Leváte.

**O**MNIPOTENS sempitérne Deus, qui vis ut omnes hómines salvi fiant et ad agnitiónem veritátis véniant: concéde propítius, ut plenitúdine géntium in Ecclésiám tuam intránte, omnis Israel salvus fiat. Per Dóminum.

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

Let us pray. Let us kneel.

℣. Arise.

**A**LMIGHTY and everlasting God, who wouldst that all men be saved and should come to the knowledge of truth: grant that, in the fullness of the nations entering into the Church, all Israel be saved. Through Jesus Christ.

#### FOR THE PAGANS

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

**L**ET 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.

Orémus. Flectámus génua.

℟. Leváte.

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

Let us pray. Let us kneel.

℟. Arise.

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

## The Adoration of the Cross

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

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

Ant.  
6  
**E**

C-ce li- gnum Cru- cis, in quo sa- lus mun- di pe-pén-

dit. ℟. Ve- ní- te, ad- o-ré- mus.

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

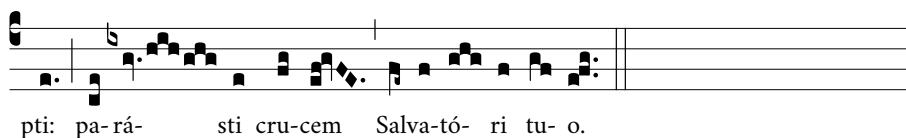
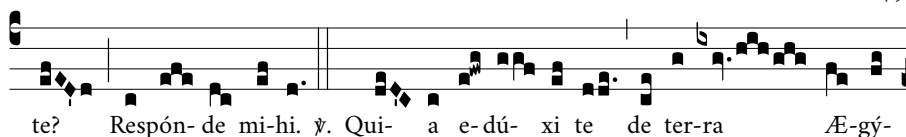
℟. Come, let us adore.

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

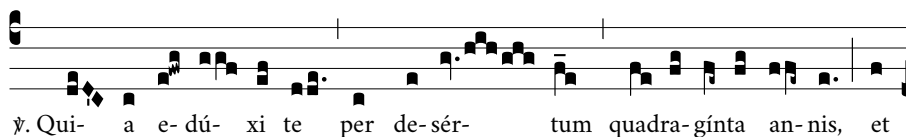
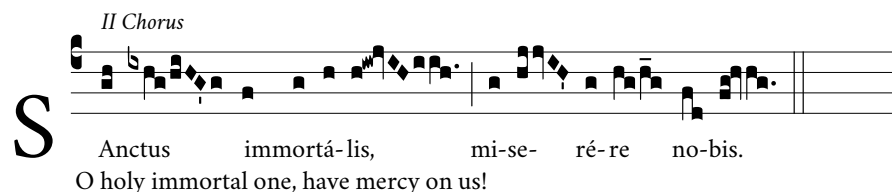
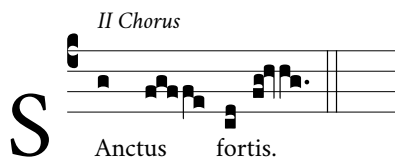
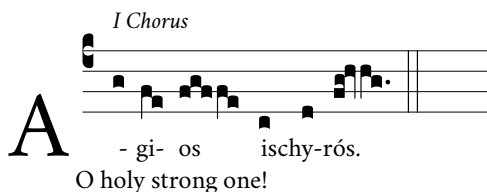
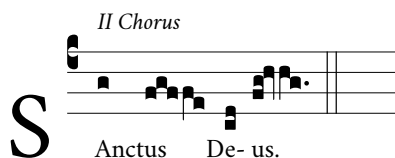
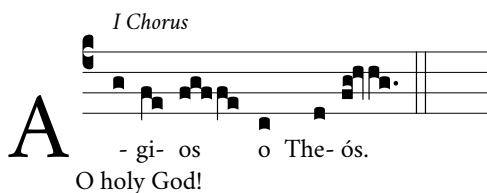
During the adoration, two chanters in the middle of the choir sing the following verses:

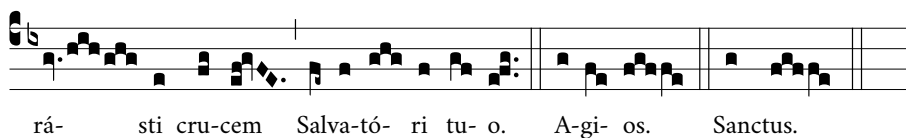
6  
**P**

Opu-le me- us, quid fe- ci ti-bi? Aut in quo contri-stá-vi

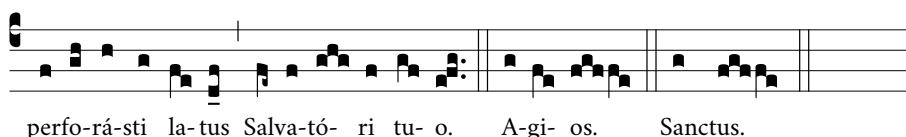
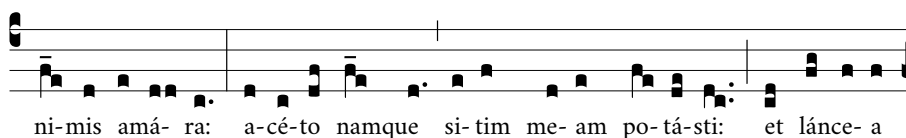
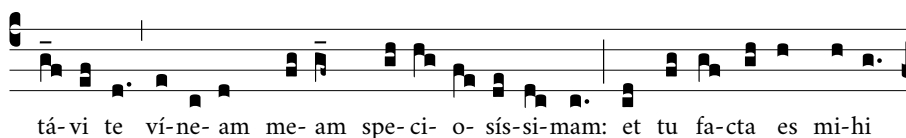


O my people, what have I done to thee? or wherein have I afflicted thee?  
Answer me. Ѱ. Because I led thee out of the land of Egypt, thou hast prepared a  
cross for thy Savior.





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.

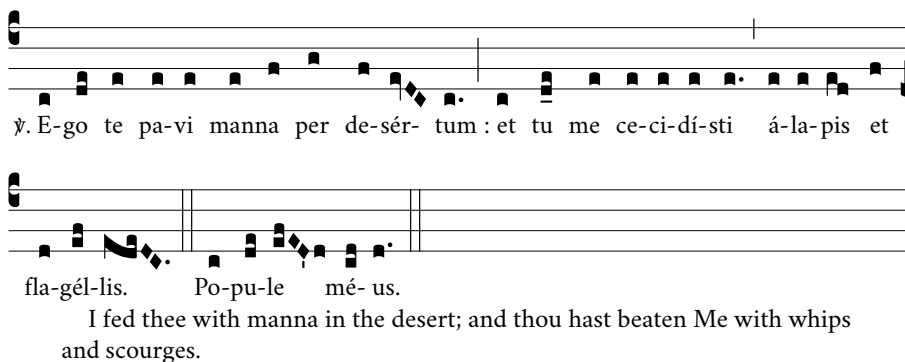
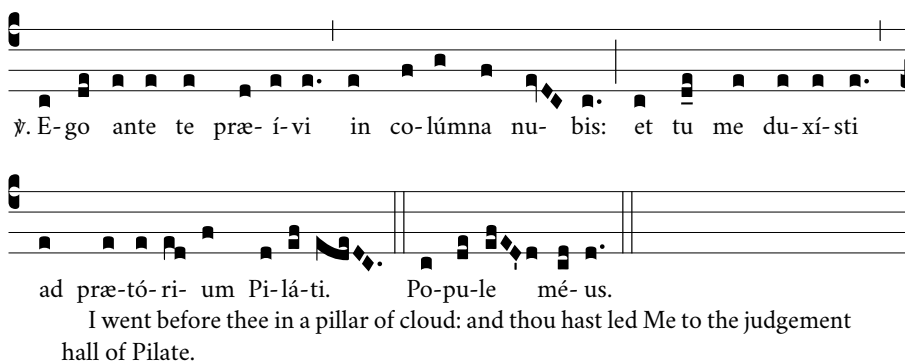
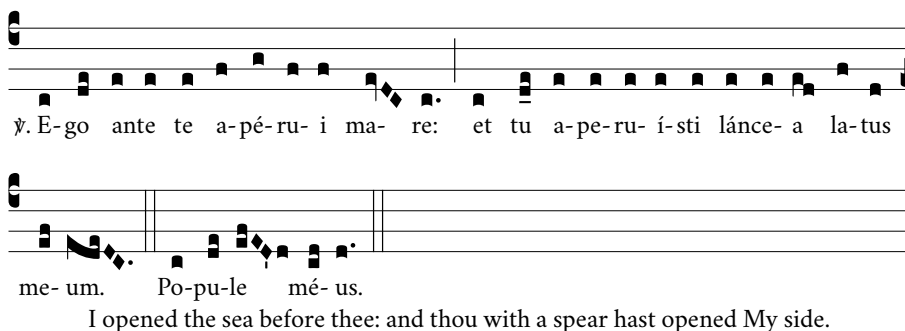
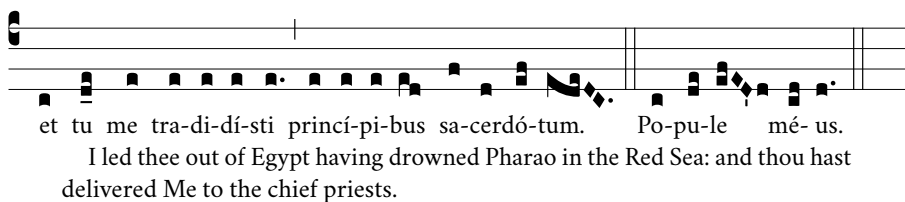


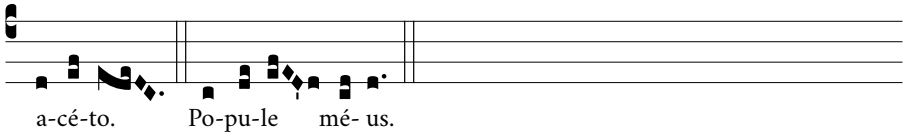
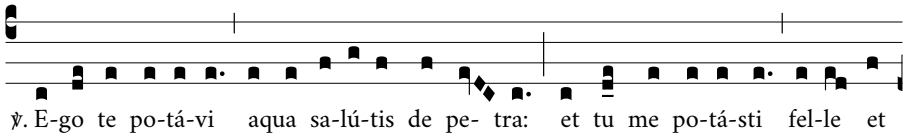
What more ought I have done for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a lance thou hast pierced the side of thy Savior.



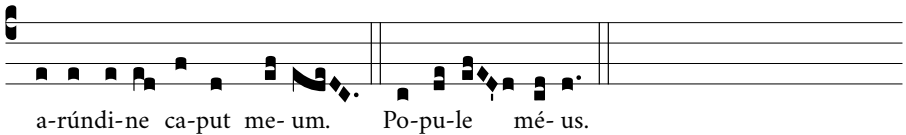
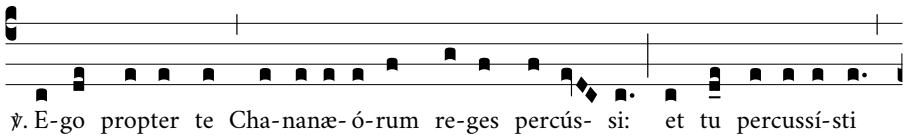
For thy sake I scourged Egypt with its first-born: and thou hast scourged Me and delivered Me up.



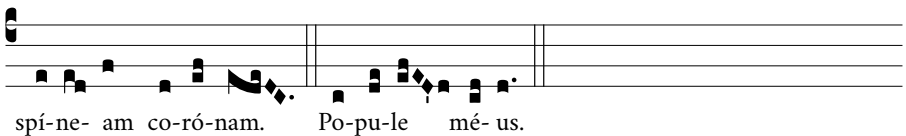
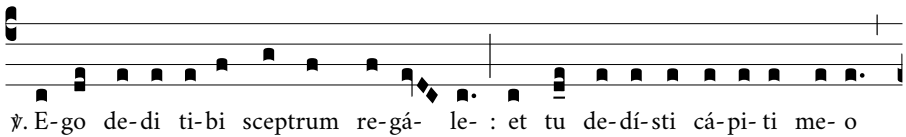




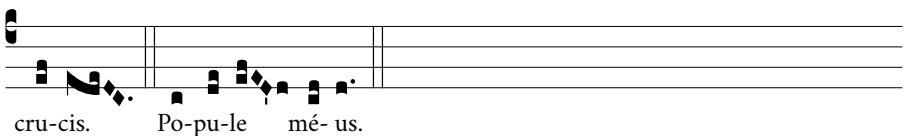
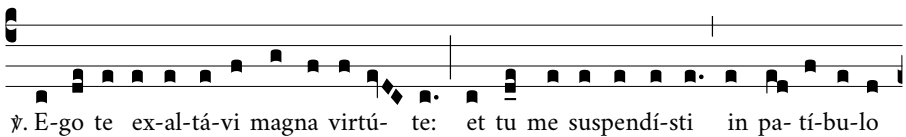
I gave thee the water of salvation from the rock to drink: and thou hast given  
Me gall and vinegar.



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



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



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

*The following antiphon is then sung:*

Ant.  
4

C

Ru-cem tu-am \* ad-o-rá-mus, Dó-mi-ne: et sanctam re-surrecti-

ó-nem tu-am laudá-mus et glo-ri-fi-cá-mus: ecce e-nim propter lignum

ve-nit gáudi-um in u-ni-vér-so mundo. *Ps.* De-us mi-se-re-á-tur nostri,

et be-ne-dí-cat no-bis: \* il-lú-mi-net vultum su-um su-per nos, et mi-se-re-

á-tur nostri. Cru-cem tu-am.

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

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

1

C

Rux fi-dé-lis, inter omnes Arbor u-na nó-bi-lis: Nul-la sil-va ta-

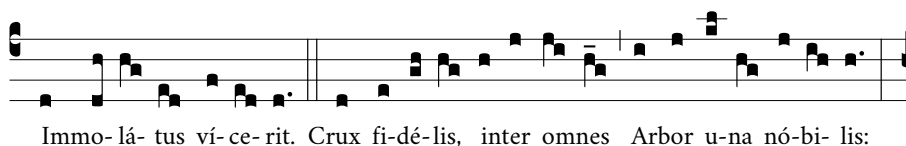
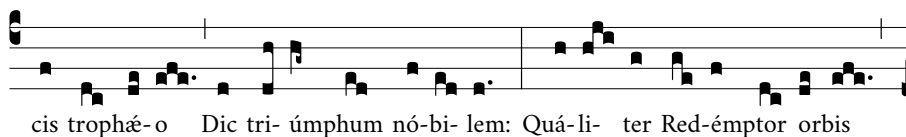
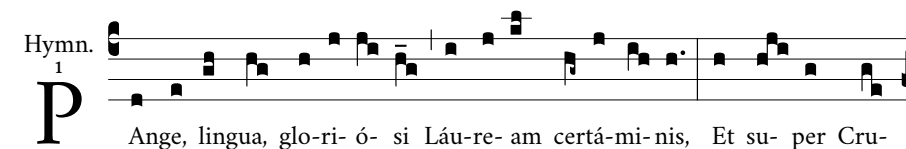
lem pro-fert, Fronde, flo-re, gé-rmi-ne: \* Dulce lignum, dul-ces cla-vos,

Dulce pondus sú-s-ti-net.

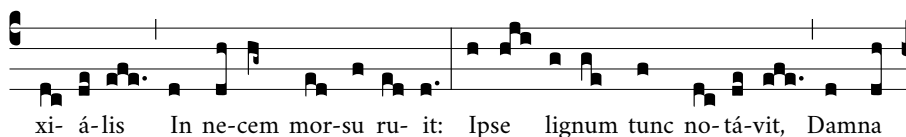
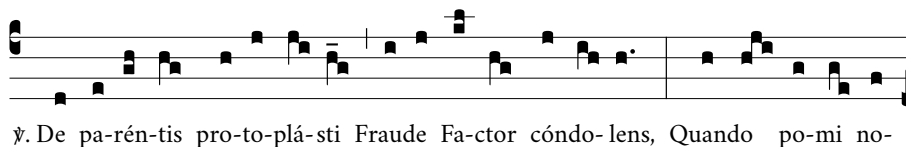
Faithful Cross! above all other, One and only noble Tree! None in foliage,  
none in blossom, None in fruit thy peer may be; \* Sweetest wood and sweetest  
iron, Sweetest weight is hung on thee.

Hymn.

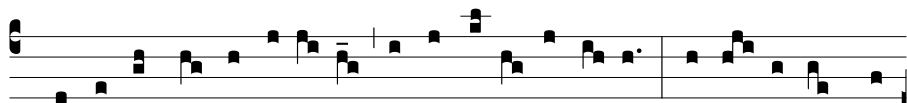
P



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.



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



¶ Hoc o-pus nostræ sa-lú-tis Ordo de-po-pó-sce-rat: Mul-ti- fórmis pro-



di- tó-ris Ars ut ar-tem fál-le-ret: Et me- dé-lam fer-ret inde,

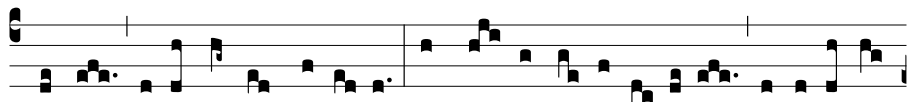


Ho-stis unde læ-se-rat. Crux fi-dé-lis.

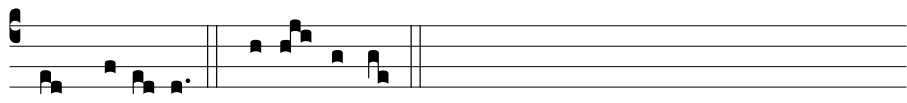
For this work of our salvation, Needs must have its order so, And the manifold deceiver's, Art by art would overthrow, And from thence would bring the healing, Whence the insult of the foe.



¶ Quando ve-nit ergo sa-cri Ple-ni-tú-do témpo-ris, Missus est ab ar-ce



Pa-tris Na-tus, or-bis Cóndi-tor; Atque ventre vir-gi-ná-li Carne a-mí-

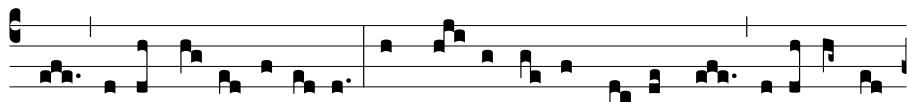


ctus pró-di- it. \* Dulce lignum.

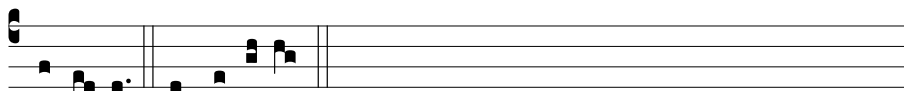
Wherefore when the appointed fullness, Of the holy time was come, He was sent who maketh all things, From th' eternal Father's home, And proceeded, God Incarnate, Offspring of the Virgin's womb.



¶ Va-git infans inter ar-cta Cóndi-tus præ-sé-pi- a: Membra pannis invo-lú-

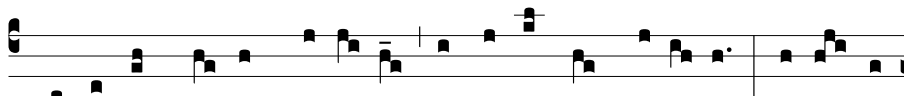


ta Virgo Ma-ter ál-li-gat: Et De- i ma-nus, pe-désque Stricta cin-git



fá-sci- a. Crux fi-dé-lis.

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.



ŷ. Lustra sex qui jam per-é- git, Tempus implens córpo- ris, Sponte lí-

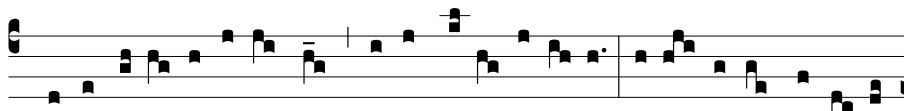


be-ra Red-émptor Passi- ó-ni dé-di- tus, Agnus in Cru- cis le-vá-tur

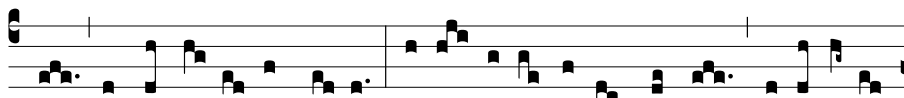


Immo-lándus stí-pi- te. \* Dulce lignum.

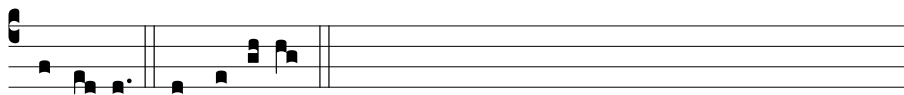
Thirty years among us dwelling, His appointed time fulfilled, Born for this,  
He meets His Passion, For that this He freely willed: On the Cross the Lamb is  
lifted, Where His life-blood shall be spilled.



ŷ. Fel-le po-tus ecce languet: Spi-na, cla-vi lánce- a Mi-te corpus per-fo-rá-

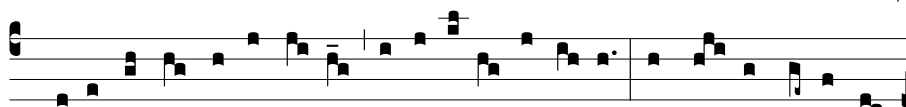


runt, Unda ma-nat et cru- or: Terra, pontus, astra, mundus, Quo la-vántur

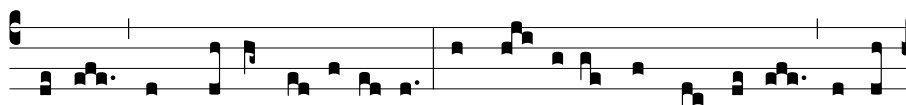


flú-mi-ne! Crux fi-dé-lis.

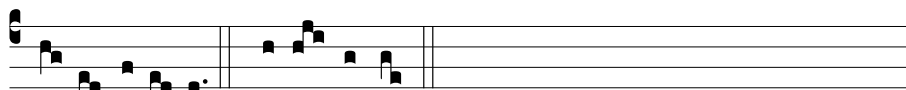
He endured the nails, the spitting, Vinegar, and spear, and reed; From that  
holy Body broken, Blood and water forth proceed: Earth, and stars, and sky,  
and ocean, By that flood from stain are freed.



ψ. Flecte ra-mos, arbor al- ta, Tensa la-xa ví-sce-ra, Et ri- gor lenté-scat

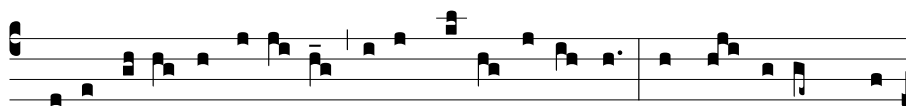


il-le, Quem de-dit na- tí- vi- tas: Et su- pénni membra Re-gis Tende



mi- ti stí-pi- te. \* Dulce lignum.

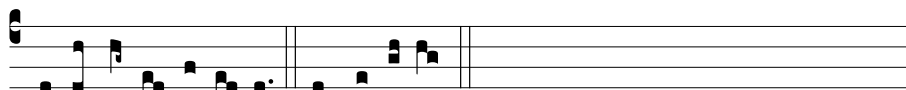
Bend thy boughs, O Tree of glory! Thy relaxing sinews bend; For awhile the ancient rigor, That thy birth bestowed, suspend: And the King of heavenly beauty, On thy bosom gently tend!



ψ. So-la digna tu fu- í- sti Ferre mundi Ví-cti-mam: Atque portum præ-



pa-rá-re Arca mundo náufra-go: Quam sa- cer cru- or per-únxit,



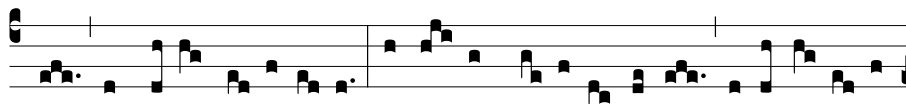
Fu-sus Agni córpo-re. Crux fi-dé-lis.

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.

*The conclusion is never omitted:*



Sempi-térna sit be- á- tæ Tri-ni-tá- ti gló- ri- a: Æqua Pa-tri, Fi- li- ó-



que; Par de-cus Pa-rá-cli- to: U-ní- us Tri-níque nomen Laudet u- ni-vér-



si- tas. A- men. \* Dulce lignum.

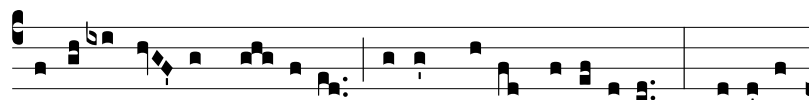
To the Trinity be glory, Everlasting, as is meet: Equal to the Father, equal, To the Son, and Paraclete: Trinal Unity, Whose praises, All created things repeat. Amen.

## The Mass of the Presanctified

*When the adoration of the cross is almost finished, the candles upon the altar are lit; and after the adoration, the cross is placed again upon the altar. Then the priest with his ministers and clergy goes in procession to the place where the Blessed Sacrament was put the day before; from whence he brings it back, and finishes the office by receiving the sacred Victim that was slain this day for the redemption of mankind. During the procession is sung the following hymn:*

Hymn.

**V**



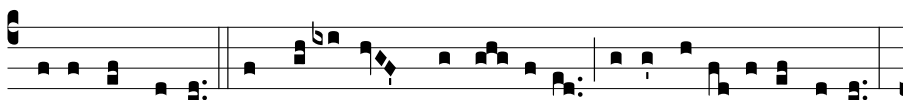
E-xil-la Re- gis pród- e- unt: Fulget Cru- cis mysté-ri- um, Qua vi-ta



mor-tem pér-tu-lit, Et mor- te vi- tam pró-tu-lit. 2. Quæ vul-ne-rá- ta lán-



ce-æ Mucró-ne di-ro crí-mi-num Ut nos la-vá-ret só-r-di-bus, Ma-ná- vit un-



da et sángui-ne. 3. Implé-ta sunt, quæ cón-ci-nit Da-vid fi-dé- li cá-rmi-ne,



Di-céndo na- ti- ó- ni-bus: Regná- vit a ligno De- us. 4. Arbor de-co-ra et



fúl- gi-da, Orná-ta Re-gis púrpu-ra: E-lécta digno stí- pi- te Tam san-





cta membra tange-re. 5. Be- á- ta, cu- jus brá- chi- is Pré-ti- um pe-péndit



sæ-cu-li: Sta-té-ra fa-cta cór-po- ris, Tu- lít- que præ-dam tárta-ri. 6. O Crux,



a-ve, spes ú- ni-ca, Hoc Passi- ó-nis témpo-re Pi- is ad-áu-ge grá- ti- am,



Re- ís- que de- le crí-mi-na. 7. Te, fons sa-lú- tis Trí- ni- tas, Colláudet omnis



spí-ri-tus: Qui-bus Cru-cis victó- ri- am Lar-gí- ris, adde præmi- um. A- men.

1. The royal banners forward go, The Cross shines forth in mystic glow,  
Where life Himself our death endured, And by His death our life procured.

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

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

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

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

6. O Cross, our one reliance, hail! This holy Passiontide avail, To give new  
virtue to the saint, And pardon to the penitent.

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

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

Incensum istud a te benedictum, ascén-  
dat 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.

*Then he incenses the altar, saying:*

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

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

**A**CCENDAT in nobis Dóminus ignem sui amoris, et flammam ætérnæ caritátis. Amen.

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

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

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

**I**N spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

*Then, turning to the people, he says:*

**O**RATE, fratres, ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

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

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

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

**O**REMUS: Præcéptis salutáribus móniti, et divína institutione formáti, audémus dicere:

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

℟. Sed líbera nos a malo.

**L**ET us pray. Instructed by Thy saving precepts, and following Thy divine institution, we are bold to say:

**O**UR 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.

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

**L**ÍBERA 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, da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúmdem Dóminum nostrum

**D**ELIVER 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 Je-

Jesum Christum Fílium tuum: Qui tecum  
vivit et regnat in unitáte Spíritus Sancti  
Deus, per ómnia sæcula sæculórum.

℟. Amen.

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

℟. Amen.

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

**P**ERCEPTIO Córporis tui, Dómine Jesu  
Christe, quod ego indignus súmer  
præsúmo, non mihi provéniat in iudícium  
et condemnatióem: sed pro tua pietáte  
prosit mihi ad tutaméntum mentis et cór-  
poris, et ad medélam percipiéndam: Qui  
vivis et regnas cum Deo Patre in unitáte  
Spíritus Sancti Deus, per ómnia sæcula  
sæculórum. Amen.

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

Panem cæléstem accípiam, et nomen  
Dómini invocábo.

*Then striking his breast, he says thrice:*

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

*After which, he signs himself with the Blessed Sacrament, saying:*

**C**ORPUS Dómini nostri Jesu Christi  
custódiat ánimam meam in vitam  
ætérnam. Amen.

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

**Q**UOD ore sumpsimus, Dómine, pura  
mente capiámus: et de múnere tem-  
poráli fiat nobis remédium sempitérnum.

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

**L**ET not the partaking of Thy Body, O  
Lord Jesus Christ, which I, though un-  
worthy, 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.

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

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

**M**AY the body of our Lord Jesus Christ  
preserve my soul unto life everlast-  
ing. Amen.

**G**RANT, 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.

# HOLY SATURDAY

*Station at St John Lateran*

## The blessing of the new fire

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

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

ψ. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

**D**EUS, qui per Fílium tuum, angulárem scilicet lápidem, claritátis tuæ ignem fidélibus contulísti: prodúctum e sílice, nostris profutúrum úsibus, novum hunc ignem sanctí✠fica: et concéde nobis, ita per hęc festa paschália cæléstibus desidériis inflammári; ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertingere. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

Orémus.

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

ψ. The Lord be with you.

℟. And with thy spirit.

Let us pray.

**O** God, Who hast bestowed on the faithful the fire of Thy brightness by Thy Son, Who is the Corner-stone, hallow this new fire produced from a flint that it may be profitable to us: and grant that during this Paschal festival we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of perpetual light. Through the same Christ our Lord. ℟. Amen.

Let us pray.

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

Orémus.

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

*℟.* Amen.

Let us pray.

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

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

**V**ENIAT, quæsumus, omnipotens Deus, super hoc incénsum larga tuæ benedictiónis infúsió: et hunc noctúrnum splendórem invisíbilis regenerátor accén-de; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióné refúlgeat; sed in quocúmque loco ex hujus sanctificatiónis mystério áliquíd fúerit deportátum, expúlsa diabólicæ fraudis nequítia, virtus tuæ majestátis assístat. Per Christum Dóminum nostrum. *℟.* Amen.

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

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

Lumen Christi.

The light of Christ.

*℟.* Deo grátias.

*℟.* Thanks be to God.

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

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

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

## The blessing of the Paschal Candle

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

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

**P**ER omnia sæcula sæculórum.  
℟. Amen.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et justum est.

**V**ERE dignum et justum est, invisibilem  
Deum Patrem omnipoténtem, Filiúm-  
que ejus unigénitum, Dominum nostrum  
Jesum Christum, toto cordis ac mentis af-  
féctu et vocis ministério personáre. Qui pro  
nobis ætérno Patri, Adæ débitum solvit: et  
vétérís piáculi cautiónem pio cruóre de-  
térnsit. Hæc sunt enim festa paschália, in  
quibus verus ille Agnus occíditur, cujus sán-  
guine postes fidélium consecrántur. Hæc  
nox est, in qua primum patres nostros fílios  
Israël edúctos de Ægýpto, mare Rubrum

**L**ET the angelic choirs of Heaven now re-  
joice; let the divine Mysteries rejoice;  
and let the trumpet of salvation sound forth  
the victory of so great a King. Let the earth  
also rejoice, made radiant by such splendor;  
and, enlightened with the brightness of the  
eternal King, let it know that the darkness  
of the whole world is scattered. Let our  
mother the Church also rejoice, adorned  
with the brightness of so great a light; and  
let this temple resound with the loud accla-  
mations 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 en-  
able 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:

**W**ORLD without end.  
℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is meet and just.

**I**T 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, can-  
celled 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.

sicco vestígio transíre fecísti. Hæc igitur nox est, quæ peccatórum ténebras columñæ illuminatióne purgávit. Hæc nox est, quæ hódie per univérsum mundum in Christo credéntes, a vítiis sæculi et calígine peccatórum segregátos, reddit grátia, sóciat sanctitáti. Hæc nox est, in qua destrúctis vínculis mortis, Christus ab ínferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi profuisset. O mira circa nos tuæ pietátis dignátio! O inæstimábilis diléctio caritátis: ut servum redimeres, Filium tradidísti! O certe necessárium Adæ peccátum, quod Christi morte delétum est! O felix culpa, quæ talem ac tantum méruiť habére Redemptórem! O vere beáta nox, quæ sola méruiť scire tempus et horam, in qua Christus ab ínferis resurréxit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminábitur: Et nox illuminátio mea in delíciis meis. Hujus igitur sanctificátio noctis fugat scélera, culpas lavat: et reddit innocéntiam lapsis et moestis lætítiam. Fugat ódia, concórdiam parat et curvat impéria.

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.

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

In hujus igitur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrificium vespertínum: quod tibi in hac Cérei oblatiÓne solénni, per ministrórum manus de opéribus apum, sacrosancta reddit Ecclésia. Sed jam columñæ hujus præconia nóvimus, quam in in honórem Dei rútilans ignis accéndit.

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 of the work of bees. Now also we know the praises of this pillar, which the shining fire enkindles to the honor of God.

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

Qui licet sit divísus in partes, mutuáti tamen lúminis detriménta non novit. Alitur

Which fire, although divided into parts, suffers no loss from its light being bor-

enim liquántibus ceris, quas in substántiam pretiósæ hujus lámpadis, apis mater edúxit.

*Here the lamps are lit.*

O vere beáta nox, quæ exspoliávit Ægyptios, ditávit Hebræos! Nox, in qua terrénis cæléstia, humánis divína jungúntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis consecrátus, ad noctis hujus caliginem destruéndam, indeficiens perseveret. Et in odórem suavitátis accéptus, supérnis lumináribus misceátur. Flammas ejus lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásus. Ille, qui regréssus ab ínferis, humáno géneri serénus illúxit. Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum: una cum beatíssimo Papa nostro N., et Antístite nostro N., quiéte témporum concéssa, in his paschálibus gáudiis, assídua protectióne régere, gubernáre et conserváre dignéris. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum. *℟.* Amen.

rowed. For it is nourished by the melting wax, which the mother bee produced for the substance of this precious light.

O truly blessed night, which plundered the Egyptians and enriched the Hebrews! A night in which heavenly things are united to those of earth, and things divine to those which are of man. We beseech Thee, therefore, O Lord, that this wax candle hallowed in honor of Thy Name, may continue to burn to dissipate the darkness of this night. And being accepted as a sweet savor, may be united with the heavenly lights. Let the morning star find its flame alight. That star, I mean, which knows no setting. He Who returning from hell, serenely shone forth upon mankind. We beseech Thee therefore, O Lord, that Thou wouldst grant peaceful times during this Paschal Festival, and vouchsafe to rule, govern, and keep with Thy constant protection us Thy servnats, and all the clergy, and the devout people, together with our most holy Father, Pope N., and our Bishop N. Through the same Jesus Christ, Thy Son, our Lord, who with Thee and the Holy Ghost liveth and reigneth one God for ever and ever. *℟.* Amen.

## The Prophecies

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

### FIRST PROPHECY

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

**I**N princípío creávit Deus cælum, et terram. Terra autem erat inánis, et vácuá,

**I**N the beginning, God created heaven and earth. And the earth was void and empty,



et tenebræ erant super faciē abýssi: et Spíritus Dei ferebátur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. Appellavitque lucem Diem, et tenebras Noctem: factúmque est vespere et mane, dies unus. Dixit quoque Deus: Fiat firmaméntum in médio aquárum: et dívidat aquas ab aquis. Et fecit Deus firmaméntum, divisitque aquas, quæ erant sub firmaménto, ab his, quæ erant super firmaméntum. Et factum est ita. Vocavitque Deus firmaméntum, Cælum: et factum est vespere, et mane, dies secúndus. Dixit vero Deus: Congregéntur aquæ, quæ sub cælo sunt, in locum unum: et appareat árida. Et factum est ita. Et vocávit Deus áridam, Terram: congregationésque aquárum appellávit Mária. Et vidit Deus, quod esset bonum. Et ait: Géminet terra herbam viréntem, et faciéntem semen, et lignum pomíferum fáciens fructum juxta genus suum, cujus semen in semetípso sit super terram. Et factum est ita. Et proutulit terra herbam viréntem, et faciéntem semen juxta genus suum, lignúmque fáciens fructum, et habens unumquódque seméntem secúndum spéciem suam. Et vidit Deus quod esset bonum. Et factum est vespere, et mane, dies tértius. Dixit autem Deus: Fiant luminária in firmaménto cæli, et dívidant diem, ac noctem, et sint in signa, et témpora, et dies, et annos: ut lúceant in firmaménto cæli, et illúminent terram. Et factum est ita. Fecitque Deus duo luminária magna: lumináre majus, ut præésset diéi: et lumináre minus, ut præésset nocti: et stellas. Et pósuit eas in firmaménto cæli, ut lucérent super terram, et præéssent diéi ac nocti, et díviderent lucem ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere, et mane, dies quartus. Dixit etiam Deus: Pro dúcant aquæ réptile ánimæ vivéntis, et volátile super terram sub firmaménto cæli. Creavítque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam prodúxerant aquæ in spécies suas, et omne volátile secúndum genus suum. Et

and darkness was upon the face of the deep: and the Spirit of God moved over the water. And God said: Be light made. And light was made. And God saw the light that it was good: and He divided the light from the darkness. And He called the light Day, and the darkness Night: and there was evening and morning, one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and morning were the second day. God also said: Let the waters that are under the heaven be gathered together into one place; and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of the waters He called Seas. And God saw that it was good. And He said: Let the earth bring forth his green herb, after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind. And God saw that it was good. And the evening and morning were the third day. And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven. and to give light to the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars. And He set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over

vidit Deus quod esset bonum. Benedixitque eis, dicens: Crēscite, et multiplicāmini, et replēte aquas maris: avēsq̃ue multiplicētur super terram. Et factum est vespere, et mane, dies quintus. Dixit quoque Deus: Producat terra animam vivētem in genere suo: jumēnta et reptīlia, et bēstias terræ secūndum spēcies suas. Factūmq̃ue est ita. Et fecit Deus bēstias terræ juxta spēcies suas, et jumēnta, et omne réptile terræ in genere suo. Et vidit Deus quod esset bonum, et ait: Faciāmus hómīnem ad imāginem et similitūdīnem nostram: et præsīt piscibus maris et volatīlibus cæli, et bēstiis universæque terræ, omnīque réptili, quod movētur in terra. Et creāvit Deus hómīnem ad imāginem suam: ad imāginem Dei creāvit illum, másculum et féminam creāvit eos. Benedixitque illis Deus, et ait: Crēscite et multiplicāmini, et replēte terram, et subjícite eam, et domināmini piscibus maris, et volatīlibus cæli, et univērsis animāntibus, quæ movētur super terram. Dixitque Deus: Ecce dedi vobis omnem herbam afferēntem semen super terram, et univērsa ligna, quæ habent in semetipsis semēntem géneris sui, ut sint vobis in escam: et cunctis animāntibus terræ, omnīque vólucris cæli, et univērsis, quæ movētur in terra, et in quibus est anima vivens, ut hábeant ad vescēdum. Et factum est ita. Viditque Deus cuncta, quæ fécerat: et erant valde bona. Et factum est vespere, et mane, dies sextus. Igitur perfécti sunt cæli, et terra, et omnis ornátus eórum. Complēvitque Deus die séptimo opus suum, quod fécerat: et requiēvit die séptimo ab univēso ópere quod patrátat.

the earth under the firmament of heaven. And God created the great whales, and every living thing and moving creature which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And He blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing and every thing that creepeth on the earth after its kind. And God saw that it was good. And He said: Let us make man to His own image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image: to the image of God He created him, male and female He created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb-bearing seed upon the earth, and all trees that have in themselves seed of their own kind to be your meat: and to all the beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had done.

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

*At the end of the prophecy, the priest says:*

Orémus.

*The deacon: Flectámus génua.*

*The subdeacon: Levâte.*

Let us pray.

Let us kneel.

Arise.

#### PRAYER

**D**EUS, qui mirábiliter creásti hóminem, et mirábilius redemísti: da nobis, quæsumus, contra oblectaménta peccáti, mentis ratióne persistere; ut mereámur ad æténa gáudia perveníre. Per Dóminum.

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

#### SECOND PROPHECY

**N**OË vero cum quingentórum esset annórum, génuit Sem, Cham, et Japheth. Cumque coépíssent hómines multiplicári super terram, et fílias procreássent, vidéntes filii Dei fílias hóminum, quod essent pulchræ, acceperunt sibi uxóres ex ómnibus, quas elégerant. Dixítque Deus: Non permanébit spíritus meus in hómine in ætérnum, quia caro est: erúntque dies illíus centum vigínti annórum. Gigántes autem erant super terram in diébus illis. Postquam enim ingressi sunt filii Dei ad fílias hóminum, illæque genuérunt, isti sunt poténtes a sæculo viri famósi. Videns autem Deus, quod multa malítia hóminum esset in terra, et cuncta cogitatio cordis inténta esset ad malum omni témpore, poenítuit eum, quod hóminem fecisset in terra. Et tactus dolore cordis intrínsecus: Delébo, inquit, hóminem, quem creávi, a fácie terræ, ab hómine usque ad animántia, a réptili usque ad volucres cæli; poenitet enim me fecisse eos. Noë vero invénit grátiam coram Dómino. Hæ sunt generatiónes Noë: Noë vir justus atque perféctus fuit in generatióibus suis, cum Deo ambulávit. Et génuit tres filios, Sem, Cham, et Japheth. Corrúpta est autem terra coram Deo, et repléta est iniquitáte. Cumque vidísset Deus terram esse corrúptam (omnis quippe caro corrúperat viam suam super terram), dixit ad Noë: Finis univérsæ carnis venit coram me: repléta est terra iniquitáte a fácie eórum, et ego dispér-

#### *Genesis 5; 6; 7 and 8*

**N**OE, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them, the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all, which they chose. And God said: My Spirit shall not remain in man for ever, because he is flesh: and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth Me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted, He said to Noe: The end of all flesh

dam eos cum terra. Fac tibi arcam de lignis lævigātis: mansiúnculas in arca fácies, et bitúmīne línies intrínsecus et extrínsecus. Et sic fácies eam: Trecentórum cubitórum erit longitúdo arcæ, quinquagínta cubitórum latitúdo, et trigínta cubitórum altitúdo illíus. Fenéstram in arca fácies, et in cúbito consummábis summitátem ejus: óstium autem arcæ pones ex látere: deórsum cœnácula, et trístega fácies in ea. Ecce ego addúcam aquas dilúvii super terram, ut interfíciam omnem carnem, in qua spíritus vitæ est subter cælum. Univérſa quæ in terra sunt, consuméntur. Ponámque fœdus meum tecum: et ingrédies arcam tu, et filii tui, uxor tua, et uxóres filiórū tuórum tecum. Et ex cunctis animántibus univérſæ carnis bina indúces in arcam, ut vivant tecum: masculíni sexus et feminíni. De volúcribus juxta genus suum, et de juméntis in génere suo, et ex omni réptili terræ secúndum genus suum: bina de ómnibus ingrediántur tecum, ut possint vívere. Tolles ígitur tecum ex ómnibus escis, quæ mandi possunt, et comportábis apud te: et erunt tam tibi quam illis in cibum. Fecit ígitur Noë ómnia, quæ præcéperat illi Deus. Erátque sexcentórum annórum, quando dilúvii aquæ inundavérunt super terram. Rupti sunt omnes fontes abyssi magnæ, et cataráctæ cæli apértæ sunt: et facta est plúvia super terram quadragínta diébus, et quadragínta nóctibus. In articulo diei illíus ingræssus est Noë, et Sem, et Cham, et Japheth, filii ejus, uxor illíus, et tres uxóres filiórū ejus cum eis in arcam: ipsi, et omne ánimál secúndum genus suum, univérſaque juménta in génere suo, et omne, quod movétur super terram in génere suo, cunctúmque volátile secúndum genus suum. Porro arca ferebátur super aquas. Et aquæ prævaluérunt nimis super terram: opértique sunt omnes montes excélsi sub univérſo cælo. Quíndecim cúbitis áltior fuit aqua super montes, quos operúerat. Consumptaque est omnis caro, quæ movebátur super terram, volúcrum, animántium, bestiárū, omniúmque reptílium, quæ rep-

is come before Me: the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shall thou finish the top of it: and the door of the ark thou shalt set in the side; with lower, middle chambers and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed, and I will establish My covenant with thee: and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God commanded Him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened; and the rain fell upon the earth forty days and forty nights. In the self-same day, Noe, and Shem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them, went into the ark: they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen

tant super terram. Remánsit autem solus Noë, et qui cum eo erant in arca. Obtinueruntque aquæ terram centum quinquaginta diébus. Recordátus autem Deus Noë, cunctorumque animántium, et ómnium jumentórum, quæ erant cum eo in arca, addúxit spíritum super terram, et imminútæ sunt aquæ. Et clausi sunt fontes abyssi, et cataractæ cæli: et prohibítæ sunt plúviæ de cælo. Reversæque sunt aquæ de terra eúntes, et redeúntes: et coepérunt mínui post centum quinquaginta dies. Cumque transissent quadraginta dies, apériens Noë fenestram arcæ, quam fécerat, dimísit corvum, qui egrediebátur, et non revertébátur, donec siccaréntur aquæ super terram. Emísit quoque colúmbam post eum, ut vidéret si jam cessássent aquæ super fáciem terræ. Quæ cum non invenísset ubi requiérceret pes ejus, reversa est ad eum in arcam: aquæ enim erant super univérsam terram: extendítque manum, et apprehénsam íntulit in arcam. Exspectátis autem ultra septem diébus áliis, rursum dimisit colúmbam ex arca. At illa venit ad eum ad vésperam, portans ramum olívæ viréntibus fóliis in ore suo. Intelléxit ergo Noë, quod cessássent aquæ super terram. Exspectavítque nihilóminus septem álios dies: et emisit colúmbam, quæ non est reversa ultra ad eum. Locútus est autem Deus ad Noë, dicens: Egrédere de arca, tu, et uxor tua, filii tui, et uxóres filiórum tuórum tecum. Cuncta animántia, quæ sunt apud te, ex omni carne, tam in volatilibus, quam in béstiis, et univérsis reptílibus, quæ reptant super terram, educ tecum, et ingredímini super terram: créscite, et multiplicámini super eam. Egréssus est ergo Noë, et filii ejus, uxor illíus, et uxóres filiórum ejus cum eo. Sed et ómnia animántia juménta et reptília, quæ reptant super terram, secúndum genus suum, egréssa sunt de arca. Ædificávit autem Noë altáre Dómino: et tollens de cunctis pecóribus, et volúcribus mundis, óbtulit holocáusta super altáre. Odoratúsque est Dóminus odórem suavitátis.

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

Orémus. Flectámus gēnua.

℟. Leváte.

all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

Let us pray. Let us kneel.

℟. Arise.

#### PRAYER

**D**EUS, incommutábilis virtus, et lumen ætérnum: réspice propítius ad totíus Ecclésiæ tuæ mirábile sacraméntum, et opus salutis humanæ, perpétuæ dispositiónis effectú tranquíllius operáre; totúsque mundus experiátur et vídeat, dejécta érigi, inveteráta renovári, et per ipsum redíre ómnia in íntegrum, a quo sumpsére princípium: Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

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

#### THIRD PROPHECY

**I**N diébus illis: Tentávit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respóndit: Adsum. Ait illi: Tolle fílium tuum unigénitum, quem díligis, Isaac, et vade in terram visiónis: atque ibi ófferes eum in holocáustum super unum móntium, quem monstrávero tibi. Igitur Abraham de nocte consúrgens, stravit ásinum suum: ducens secum duos júvenes, et Isaac fílium suum. Cumque concidísset ligna in holocáustum, ábiit ad locum, quem præcéperat ei Deus. Die autem tértio, elevátis óculis, vidit locum procul: dixítque ad púeros suos: Expectáte hic cum ásino: ego, et puer illuc usque properántes, postquam adoravérimus, revertémur ad vos. Tulit quoque ligna holocáusti, et impósuit super Isaac fílium suum: ipse vero portábat in mánibus ignem, et gládium. Cumque duo pérgerent simul, dixit Isaac patri suo: Pater mi. At ille respóndit: Quid vis, fili? Ecce, inquit, ignis, et ligna: ubi est víctima holocáusti? Dixit autem Abraham: Deus providébit sibi víctimam holo-

#### Genesis 22, 1-19

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

cáusti, fili mi. Pergébant ergo páriter: et venérunt ad locum, quem osténderat ei Deus, in quo ædificávit altáre, et désuper ligna compósuit: cumque alligásset Isaac filium suum, pósuit eum in altare super struem lignórum. Extendítque manum, et arrípuít gládiúm, ut immoláret filium suum. Et ecce, Angelus Dómini de cælo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténdas manum tuam super púerum, neque fácias illi quidquam: nunc cognóvi, quod times Deum, et non pepercísti unigénito filio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum arietem inter vepres hæréntem cór-nibus, quem assúmens óbtulit holocáustum pro filio. Appellávitque nomen loci illíus, Dóminus videt. Unde usque hódie dicitur: In monte Dóminus vidébit. Vocávit autem Angelus Dómini Abraham secúndo de cælo, dicens: Per memetípsum jurávi, dicit Dóminus: quia fecísti hanc rem, et non pepercísti filio tuo unigénito propter me: benedicám tibi, et multiplicábo semen tuum sicut stellas cæli, et velut arénam, quæ est in líttore maris: possidébit semen tuum portas inimicórum suórum, et benedicéntur in sémine tuo omnes gentes terræ, quia obedísti voci meæ. Revérsus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

Orémus. Flectámus génua.

℟. Leváte.

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

Let us pray. Let us kneel.

℟. Arise.

#### PRAYER

**D**EUS, fidélium Pater summe, qui in toto orbe terrárum, promissionis tuæ filios diffúsa adoptionis grátia multiplicas: et per paschále sacraméntum, Abraham púerum tuum universárum, sicut jurásti, géntium éfficis patrem; da pópulis tuis di-

**O** God, the supreme Father of all the faithful, who all over the world dost multiply the children of Thy promise by diffusing the grace of Thine adoption: and by this Paschal Sacrament dost make Thy servant Abraham, according to Thine oath,

gne ad grátiam tuæ vocatiónis introíre. Per Dóminum.

## FOURTH PROPHECY

**I**N diébus illis: Factum est in vigília matutina, et ecce respiciens Dóminus super castra Ægyptiórum per colúmnam ignis, et nubis, interfécit exércitum eórum: et subvértit rotas curruum, ferebantúrque in profúndum. Dixérunt ergo Ægýptii: Fugiámus Israëlem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móysen: Exténde manum tuam super mare, ut revertántur aquæ ad Ægýptios super currus et équites eórum. Cumque extendísset Moyses manum contra mare, revérsus est primo dilúculo ad priórem locum: fugientibúque Ægýptiis occurrérunt aquæ, et invólvit eos Dóminus in médiis flúctibus. Reversæque sunt aquæ, et operuérunt currus, et équites cuncti exércitus Pharaónis, qui sequéntes ingrési fúerant mare: nec unus quidem supérfit ex eis. Filii autem Israël perrexérunt per médium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinístris: liberávitque Dóminus in die illa Israël de manu Ægyptiórum. Et vidérunt Ægýptios mórtuos super littus maris, et manum magnam, quam exercúerat Dóminus contra eos: timuítque pópulus Dóminum, et credidérunt Dómino, et Moysi, servo ejus. Nunc cécinít Moyses, et filii Israël carmen hoc Dómino, et dixérunt:

the father of all nations: grant that Thy people may worthily enter into the grace of Thy vocation. Through Jesus Christ.

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

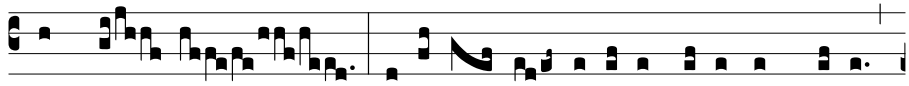
**I**N those days, it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire, and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for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

Cant. 8

**C** Ante- mus \* Dó-mi-no: glo-ri-ó-se e- nim

ho-no-ri-fi- cá- tus est: equum et ascen- só- rem pro-jé- cit





in ma- re: adjú-tor, et pro-téctor factus est mi-hi



in sa- lú- tem. ♪. Hic De- us me- us, et ho-no-rá-bo e-



um: De- us pa-tris me- i, et ex-al- tá-



bo e- um. ♪. Dó- mi-nus cónte-rens bel- la:



Dó- mi-nus \* no- men est il-li.

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

Orémus. Flectámus génua.  
℣. Leváte.

Let us pray. Let us kneel.  
℣. Arise.

#### PRAYER

**D**EUS, cujus antíqua mirácula étiam nostris sǽculis coruscáre sentimus: dum, quod uni pópulo, a persecutióne Ægyptíaca liberándo, délixteræ tuæ poténtia contulísti, id in salútem géntium per aquam regeneratiónis operáris: præsta; ut in Abrahæ filios, et in Israëlíticam dignitátem, totíus mundi tránseat plenitúdo. Per Dóminum.

**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 Jesus Christ.

#### FIFTH PROPHECY

**H**ÆC est heréditas servórum Dómini: et justítia eórum apud me, dicit Dóminus. Omnes sitiéntes veníte ad aquas: et qui

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

**T**HIS is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to

non habétis argéntum, properáte, émite et comédite: veníte, émite absque argénto, et absque ulla commutatióne, vinum et lac. Quare appénditis argéntum non in pámbus, et labórem vestrum non in saturitáte? Audíte audiéntes me, et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclínate aurem vestram, et veníte ad me: audíte, et vivet ánima vestra, et férriam vobíscum pactum sempitérnium, misericórdias David fidéles. Ecce testem pópulis dedi eum, ducem, ac præceptórem géntibus. Ecce gentem, quam nesciébás, vocábis: et gentes, quæ te non cognóverunt, ad te current propter Dóminum Deum tuum, et sanctum Israël, quia glorificávit te. Quérite Dóminum, dum inveniri potest: invocáte eum, dum prope est. Derelínquat ímpius viam suam, et vir iníquus cogitatiónes suas, et revertátur ad Dóminum, et miserébitur ejus, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltatæ sunt viæ meæ a viis vestris, et cogitatiónes meæ, a cogitatió nibus vestris. Et quómodo descéndit imber, et nix de cælo, et illuc ultra non revértitur, sed inébríat terram, et infúndit eam, et germináre eam facit, et dat semen serénti, et panem comedénti: sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vácuum, sed fáciét quæcúmque volui, et prosperábitur in his ad quæ misi illud: dicit Dóminus omnípotens.

Orémus. Flectámus génua.

℞. Leváte.

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

Let us pray. Let us kneel.

℞. Arise.

#### PRAYER

**O**MNIPOTENS sempitérne Deus, multiplíca in honórem nóminis tui, quod patrú fídei spopondísti: et promissiónis fílios sacra adoptióne diláta; ut, quod prióres sancti non dubitáverunt futúrum, Ecclésia tua magna jam ex parte cognóscat

**O** almighty and everlasting God, for the glory of Thy name, enlarge the promise which Thou madest to the faith of our forefathers, and by the grace of Thy adoption, multiply the children of promise, that what the saints of the old without

implétum. Per Dóminum.

SIXTH PROPHECY

**A**UDI Israēl mandata vitæ: áuribus percipe, ut scias prudéntiam. Quid est, Israēl, quod in terra inimicórum es? Inverásti in terra aliéna, coinquinátus es cum mórtuis: deputátus es cum descendéntibus in inférnum. Dereliquisti fontem sapiéntiæ. Nam si in via Dei ambulásses, habitásses útique in pace sempitérna. Disce ubi sit prudéntia, ubi sit virtus, ubi sit intelléctus: ut scias simul, ubi sit longitúrinitas vitæ, et victus, ubi sit lumen oculórum, et pax. Quis invénit locum ejus? et quis intrávit in thesauros ejus? Ubi sunt príncipes géntium, et qui dominántur super béstias, quæ sunt super terram? qui in ávibus cæli ludunt, qui argéntum thesaurizant, et aurum, in quo confidunt hómines, et non est finis acquisitionis eórum? qui argéntum fábricant, et solliciti sunt, nec est invéntio óperum illórum? Extermináti sunt, et ad íferos descendérunt, et álíi loco eórum surrexérunt. Júvenes vidérunt lumen, et habitavérunt super terram: viam autem disciplinæ ignoravérunt, neque intellexérunt sémitas ejus, neque filii eórum suscepérunt eam, a fácie ipsórum longe facta est: non est audita in terra Chánaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudéntiam, quæ de terra est, negotiatóres Merrhæ et Theman, et fabulatóres, et exquisitóres prudéntiæ, et intellegéntiæ: viam autem sapiéntiæ nesciérunt, neque commemoráti sunt sémitas eius. O Israēl, quam magna est domus Dei, et ingens locus possessiónis ejus! Magnus est, et non habet finem: excélsus et imménsus. Ibi fuérunt gigántes nomináti illi, qui ab initio fuérunt, statúra magna, sciéntes bellum. Non hos elegit Dóminus, neque viam disciplinæ invénérunt: proptérea periérunt. Et quóniam non habuérunt sapiéntiam, interiérunt propter suam insipiéntiam. Quis ascéndit in cælum,

doubt to foreknew, as yet to come, Thy Church may find even now in great part fulfilled. Through Jesus Christ.

*Baruch 3, 9-38*

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

et accépit eam, et edúxit eam de núbibus? Quis transfretávit mare, et invénit illam? et áttulit illam super aurum eléctum? Non est qui possit scire vias ejus, neque qui exquírat sémitas ejus: sed qui scit univérſa, novit eam et adinvénit eam prudéntia sua: qui præparávit terram in ætérno témpore, et replévit eam pecúdibus, et quadrupédibus: qui emíttit lumen, et vadit: et vocávit illud, et obédit illi in tremóre. Stellæ autem dedérunt lumen in custódiis suis, et lætátæ sunt: vocátæ sunt, et dixerunt: Adsumus: et luxérunt ei cum jucunditáte, qui fecit illas. Hic est Deus noster, et non æstimábitur álius advérsus eum. Hic adinvénit omnem viam disciplínæ, et trádedit illam Jacob púero suo, et Israël dilécto suo. Post hæc in terris visus est, et cum homínibus conversátus est.

Orémus. Flectámus génua.

℟. Leváte.

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

Let us pray. Let us kneel.

℟. Arise.

#### PRAYER

**D**EUS, qui Ecclésiám tuam semper génitium vocatióne multiplicas: concède propítius; ut, quos aqua baptísmatis ábluis, continúa protectiόne tueáris. Per Dóminum.

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

#### SEVENTH PROPHECY

**I**N diébus illis: Facta est super me manus Dómini, et edúxit me in spíritu Dómini: et dimísit me in médio campi, qui erat plenus óssibus: et circumdúxit me per ea in gyro: erant autem multa valde super fáciem campi sícque veheménter. Et dixit ad me: Fili hóminis, putásne vivent ossa ista? Et dixi: Dómine Deus, tu nosti. Et dixit ad me: Vatinináre de óssibus istis: et dices eis: Os-

*Ezekiel 37, 1-14*

**T**HE hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O

sa árida audíte verbum Dómini. Hæc dicit Dóminus Deus óssibus his: Ecce ego intro-míttam in vos spíritum, et vivétis. Et dabo super vos nervos, et succrésce fáciám super vos carnes, et superexténdam in vobis cutem: et dabo vobis spíritum, et vivétis, et sciétis, quia ego Dóminus. Et prophetávi sicut præcéperat mihi: factus est autem sónitus prophetánte me, et ecce commótió: et accessérunt ossa ad ossa, unumquódque ad junctúram suam. Et vidi, et ecce super ea nervi et carnes ascendérunt: et exténta est in eis cutis désuper, et spíritum non habébant. Et dixit ad me: Vaticináre ad spíritum, vaticináre, fili hóminis, et dices ad spíritum: Hæc dicit Dóminus Deus: A quátuor ventis veni spíritus, et insúffla super interféctos istos, et revivíscent. Et prophetávi, sicut præcéperat mihi: et ingríssus est in ea spíritus, et vixérunt: steterúntque super pedes suos exércitus grandis nimis valde. Et dixit ad me: Fili hóminis, ossa hæc univérsa, domus Israël est: ipsi dicunt: Aruérunt ossa nostra, et périit spes nostra, et abscissi sumus. Proptérea vaticináre, et dices ad eos: Hæc dicit Dóminus Deus: Ecce, ego apériam túmulos vestros, et edúcam vos de sepúlchris vestris, pópulus meus: et indúcam vos in terram Israël. Et sciétis, quia ego Dóminus, cum aperúero sepúlchra vestra, et edúxero vos de túmulis vestris, pópule meus: et dédero spíritum meum in vobis, et vixéritis, et requiésece vos fáciám super humum vestram: dicit Dóminus omnípotens.

Orémus. Flectámus génua.  
℞. Leváte.

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

Let us pray. Let us kneel.  
℞. Arise.

#### PRAYER

**D**EUS, qui nos ad celebrándum paschá-le sacraméntum, utriúsque testaménti páginis ínstruis: da nobis intellígere mi-

**O** God, Who teaches us by the pages of both testaments to celebrate the paschal mystery, grant us such understand-

sericórdiam tuam; ut ex perceptiōne præséntium múnorum, firma sit exspectatio futurórum. Per Dóminum.

## EIGHTH PROPHECY

**A**PPREHENDENT septem mulieres virum unum in die illa dicéntes: Panem nostrum comedémus, et vestiméntis nostris operiémur: tantúmmodo invocétur nomen tuum super nos, aufer oppróbrium nostrum. In die illa erit germen Dómini in magnificéntia, et glória, et fructus terræ sublímis, et exsultatio his, qui salváti fúerint de Israël. Et erit: Omnis qui relíctus fúerit in Sion, et resíduus in Jerúsalem, sanctus vocábitur, omnis, qui scriptus est in vita in Jerúsalem. Si ablúerit Dóminus sordes filiárum Sion, et ságuinem Jerúsalem láverit de médio ejus, in spíritu judícii, et spíritu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fumum, et splendórem ignis flammántis in nocte: super omnem enim glóriam protéctio. Et tabernáculum erit in umbráculum diéi ab æstu, et in securitátem et absconsiónem a túrbine, et a plúvia.

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

*Isaias 4, 1-6*

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

Cant. 8

**V** I-ne- a \* fa-cta est di- lé-cto in

cornu, in lo-co ú- be-ri. ♪. Et ma-cé-ri-am circúmde-

dit, et circumfó- dit: et plantá-vit ví-ne-am So- rec:

et æ-di-fi- cá- vit turrim in mé-di-o e- jus.

ÿ. Et tórcu-lar fo-dit in e- a: ví-ne-a e- nim Dómi-ni

Sá- ba- oth, do- mus \* Is- ra- ěl est.

My beloved had a vineyard on a hill in a fruitful place. ÿ. 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, ÿ. and set up a winepress therein: for the vineyard of the Lord of host is the house of Israel.

Orémus. Flectámus génua.  
℞. Leváte.

Let us pray. Let us kneel.  
℞. Arise.

#### PRAYER

**D**EUS, qui in ómnibus Ecclésiæ tuæ filiis, sanctórum Prophetárum voce manifestásti, in omni loco dominationis tuæ, satórem te bonórum séminum, et electórum pálmitum esse cultórem: tríbe pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum; ut, spinárum, et tribulórum squalóre resecáto, digna efficiántur fruge foecúndi. Per Dóminum.

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

#### NINTH PROPHECY

**I**N diébus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægýpti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni. Loquímini ad univérsum coetum filiórum Israël, et dícite eis: Décima die mensis hujus tollat unusquisque agnum per famílias et domos suas. Sin autem minor est númerus, ut sufficere possit ad vescéndum agnum, assúmet vicínium suum,

#### Exodus 12, 1-11

**I**N those days the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day fo this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the

qui junctus est dómui suæ, juxta númerum animárum quæ sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: juxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartamdécimam diem mensis hujus: immolabítque eum univérsa multitúdo filiórū Israhél ad vésperam. Et sument de sáanguine ejus, ac ponent super utrúmque postem, et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus ejus et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

Orémus. Flectámus génua.

℟. Leváte.

#### PRAYER

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

#### TENTH PROPHECY

**I**N diébus illis: Factum est verbum Dómini ad Jonam prophétam secúndo, dicens: Surge, et vade in Níniven civitátem magnam: et prædica in ea prædicatiónem, quam ego loquor ad te. Et surréxit Jonas, et ábiit in Níniven juxta verbum Dómini. Et Nínive erat civitas magna itinere trium diérum. Et cœpit Jonas introíre in civitátem itinere diéi uníus: et clamávit, et dixit: Adhuc quadraginta dies, et Nínive subvertétur.

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.

Let us pray. Let us kneel.

℟. Arise.

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

#### *Jonah 3, 1-10*

**A**ND the word of the Lord came to Jonas the second time, saying: Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men



Et credidérunt viri Ninivítæ in Deum: et prædicavérunt jejúnium, et vestíti sunt saccis a majóre usque ad minórem. Et pervénit verbum ad regem Nínive: et surréxit de sólio suo, et abjécit vestiméntum suum a se, et indútus est sacco, et sedit in cínere. Et clamávit, et dixit in Nínive ex ore regis et príncipum ejus, dicens: Hómines, et juménta, et boves et pécora non gustent quidquam: nec pascántur, et aquam non bibant. Et operiántur saccis hómines et juménta, et clament ad Dóminum in fortitúdine, et convertátur vir a via sua mala, et ab iniquitáte, quæ est in mánibus eórum. Quis scit, si convertátur, et ignóscat Deus: et revertátur a furóre iræ suæ, et non peribimus? Et vidit Deus ópera eórum, quia convérsi sunt de via sua mala: et misértus est pópulo suo Dóminus, Deus noster.

Orémus. Flectámus génua.

℟. Leváte.

of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive; and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

Let us pray. Let us kneel.

℟. Arise.

#### PRAYER

**D**EUS, qui diversitátem géntium in confessiône tui nóminis adunásti: da nobis, et velle, et posse quæ præcipis; ut pópulo ad æternitátem vocáto, una sit fides méntium, et píetas actiónum. Per Dóminum.

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

#### ELEVENTH PROPHECY

**I**N diébus illis: Scripsit Móyses cánticum, et dócuit filios Israél. Præcepítque Dóminus Josue filio Nun, et ait: Confortáre, et esto robústus: tu enim introdúces filios Israél in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Móyses verba legis hujus in volúmine, atque complévit: præcepít Levítis, qui portábant arcam fœderis Dómini, dicens: Tóllite librum istum, et pónite eum in látere arcæ fœderis Dómini, Dei vestri: ut sit ibi contra te in testimónium. Ego enim scio contentiónem

#### *Deuteronomy 31, 22-30*

**M**OSSES 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

tuam, et cervice[m] tuam durissimam. Adhuc vivente[m] me, et ingrediente[m] vobiscum, semper contentiose egistis contra D[omi]num: quanto magis, cum mortuus fuero? Congregate ad me omnes majores natu per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos caelum et terram. Novi enim quod post mortem meam inique agetis, et declinabitis cito de via, quam praecipi vobis: et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu D[omi]ni, ut irritetis eum per opera manuum vestrarum. Locutus est ergo Moyses, audiente universo coetu Israel, verba carminis hujus, et ad finem usque complavit.

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.

Cant.  
8

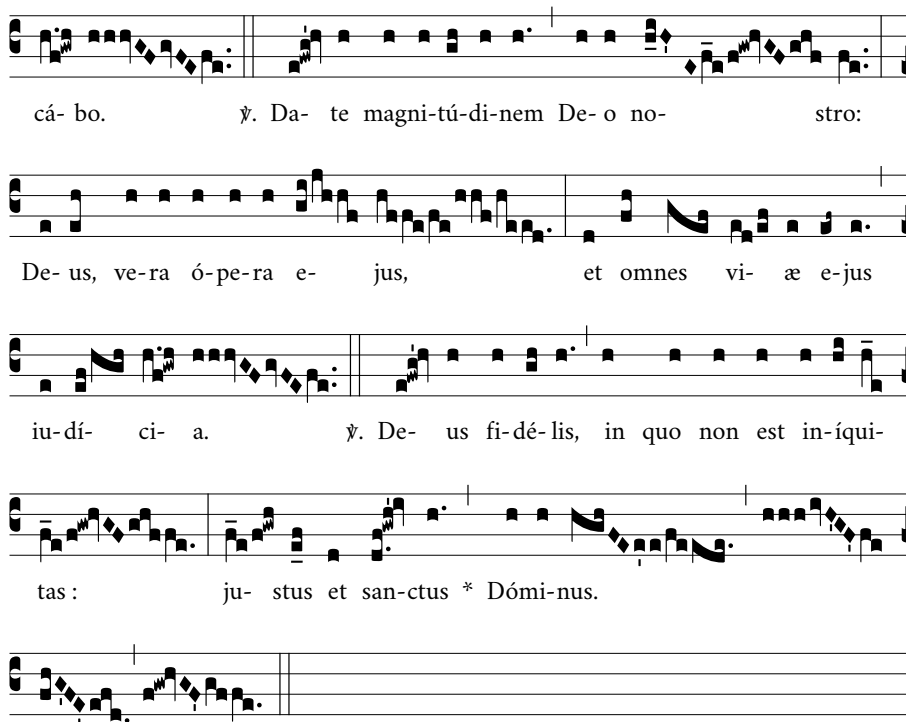
**A** T-tén- de, \* cæ- lum, et lo- quar : et áu-

di- at terra verba ex o-re me- o. ʏ. Expecté- tur sic-ut

plú-vi- a e-lóqui- um me- um: et descéndant sic-ut ros verba

me- a, sic-ut imber su- per grámi- na. ʏ. Et

sic-ut nix su-per fœ- num: qui- a nomen Dó- mi-ni invo-



cá-bo.                      ꝥ. Da- te magni-tú-di-nem De-o no-                      stro:

De- us, ve-ra ó-pe-ra e-                      jus,                      et omnes vi- æ e-jus

iu-dí- ci- a.                      ꝥ. De- us fi-dé-lis, in quo non est in-íqui-

tas:                      ju- stus et san-ctus \* Dómi-nus.

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

Orémus. Flectámus gēnua.  
Ꝛ. Leváte.

Let us pray. Let us kneel.  
Ꝛ. Arise.

#### PRAYER

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

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

**I**N diébus illis: Nabuchodónosor rex fecit státuam áuream, altitúdine cubitórum sexaginta, latitúdine cubitórum sex, et stá-tuit eam in campo Dura provincíæ Baby-lónis. Itaque Nabuchodónosor rex misit ad congregándos sátrapas, magistrátus, et jú-dices, duces, et tyránnos, et præféc-tos, om-nésque príncipes regiónum, ut convenírent ad dedicatiónem státuæ, quam eréxerat Na-buchodónosor rex. Tunc congregáti sunt sátrapæ, magistrátus, et júdices, duces, et tyránni, et optimátes, qui erant in potestá-tibus constitúti, et univérsi príncipes regió-num, ut convenírent ad dedicatiónem stá-tuæ, quam eréxerat Nabuchodónosor rex. Stabant autem in conspéctu státuæ, quam posúerat Nabuchodónosor rex, et præco clamábat valénte: Vobis dicitur populis, trí-bubus et linguis: In hora, qua audieritis só-nitum tubæ, et fistulæ, et cítharæ, sambú-cæ, et psaltérii, et symphóniæ, et univér-si géneris musicórum, cadéntes adoráte stá-tuam áuream, quam constituit Nabucho-dónosor rex. Si quis autem non prostrátus adoráverit, eádem hora mittétur in forná-cem ignis ardéntis. Post hæc ígitur statim ut audierunt omnes pópuli sónitum tubæ, fistulæ, et cítharæ, sambú-cæ, et psaltérii, et symphóniæ, et omnis géneris musicórum, cadéntes omnes pópuli, tribus et linguæ adoravérunt státuam auream, quam con-stitúerat Nabuchodónosor rex. Statímque in ipso témpore accedéntes viri Chaldæi accusavérunt Judæos, dixerúntque Nabu-chodónosor regi: Rex in ætérnum vive: tu rex posuísti decrétum, ut omnis homo, qui audierit sónitum tubæ, fistulæ, et cítharæ, sambú-cæ et psaltérii, et symphóniæ, et uni-vér-si géneris musicórum, prostérnat se, et adóret státuam áuream: si quis autem non prócidens adoráverit, mittátur in fornácem ignis ardéntis. Sunt ergo viri Judæi, quos constituísti super ópera regiónis Baby-lónis, Sidrach, Misach, et Abdénago: viri isti contempsérunt, rex, decrétum tuum: deos tuos non colunt, et státuam áuream, quam

*Daniel 3, 1-24*

**K**ING Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and govern-ors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages: That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which king Nabu-chodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trum-pet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up. And presently at that very time some Chaldeans came and accused the Jews, And said to king Nabuchodonosor: O king, live for ever: Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate him-self, and adore the golden statue: And that if any man shall not fall down and adore,

erexisti, non adorant. Tunc Nabuchodónosor in furóre et in ira præcepit ut adducerentur Sidrach, Misach, et Abdénago: qui confestim adducti sunt in conspectu regis. Pronuntiánsque Nabuchodónosor rex, ait eis: Veréne Sidrach, Misach, et Abdénago, deos meos non cólitis, et státuam áuream, quam constitui, non adorátis? Nunc ergo si estis parati, quacúmque hora audieritis sonitum tubæ, fistulæ, citharæ, sambúcæ, et psaltérii, et symphóniæ, omnisque géneris musicórum, prostérnite vos et adoráte státuam, quam feci: quod si non adoravéritis, éadem hora mittémini in fornácem ignis ardéntis; et quis est Deus, qui erípiet vos de manu mea? Respondéntes Sidrach, Misach et Abdénago, dixerunt regi Nabuchodónosor: Non opórtet nos de hac re respóndere tibi. Ecce enim Deus noster, quem cólimus, potest erípere nos de camíno ignis ardéntis, et de mánibus tuis, o rex, liberáre. Quod si nolúerit, notum sit tibi; rex, quia deos tuos non cólimus et státuam áuream, quam erexisti, non adorámus. Tunc Nabuchodónosor replétus est furóre, et aspéctus faciéi illíus immutátus est super Sidrach, Misach, et Abdénago, et præcepit, ut succenderétur fornax séptuplum, quam succéndi consuéverat. Et viris fortíssimis de exércitu suo jussit, ut ligátis pédibus Sidrach, Misach, et Abdénago, mitterent eos in fornácem ignis ardéntis. Et confestim viri illi vincti, cum braccis suis, et tiáris, et calceaméntis, et véstibus, missi sunt in médium fornácis ignis ardéntis: nam jússio regis urgébat: fornax autem succénsa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdénago, interfécit flamma ignis. Viri autem hi tres, id est, Sidrach, Misach, et Abdénago, cecidérunt in médio camíno ignis ardéntis colligáti. Et ambulábant in médio flammæ laudántes Deum, et benedicéntes Dómino.

he should be cast into a furnace of burning fire. Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their

garments. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God and blessing the Lord.

*The deacon does not say Flectamus gēnua, but only:*

Orémus.

Let us pray.

PRAYER

**O**MNIPOTENS sempitérne Deus, spes única mundi, qui prophetárum tuórum præcónio, præsentium témporum declarásti mystéria: auge pópuli tui vota placátus; quia in nullo fidélium, nisi ex tua inspiratióne, provéniunt quarúmlibet increménta virtútum. Per Dóminum.

**O** almighty and everlasting God, the only hope of the world who by the voice of thy prophets didst foretell the mysteries of this present time, graciously strengthen the desires of thy people: for no increase of virtue shall be given to any of them save only by thy holy inspiration. Through Jesus Christ.

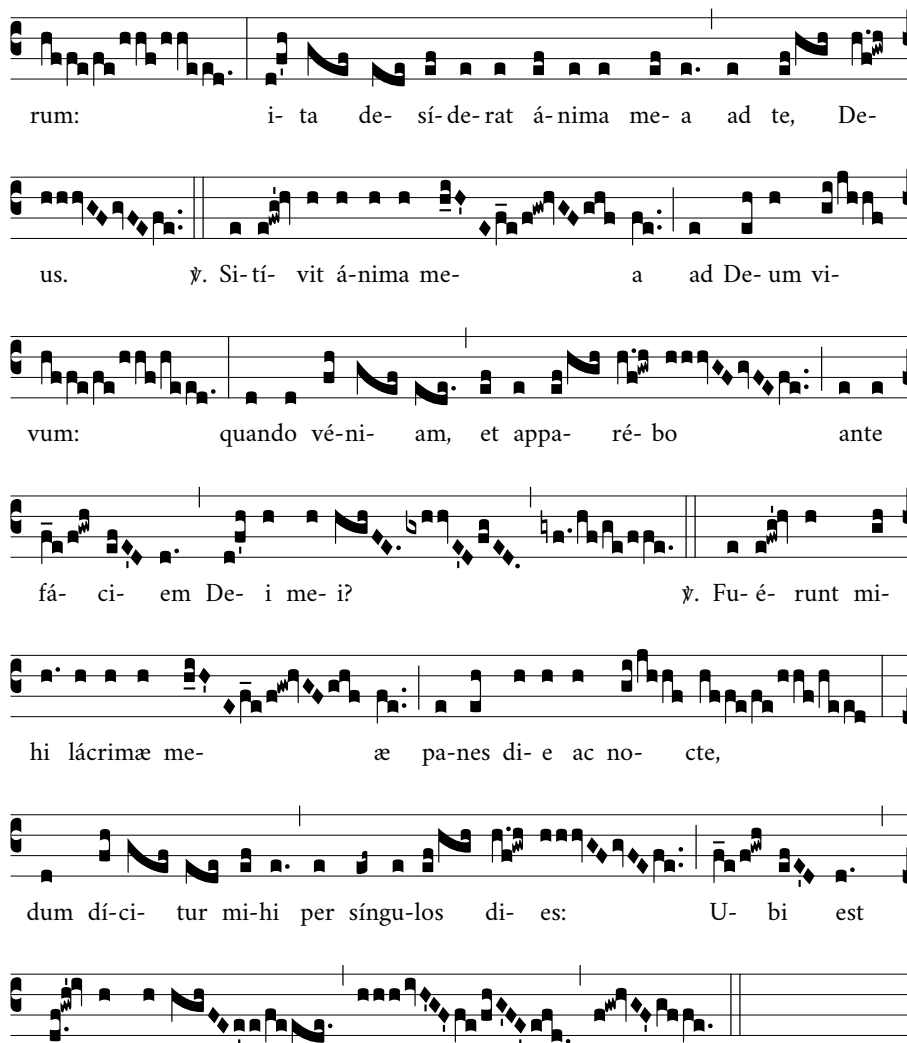
## The blessing of the baptismal font

¶ *Before the administration of the sacrament, the baptismal font is blessed with ceremonies that are full of mysteries. 1. The priest divides the water in the form of a cross, to teach us that it confers grace and sanctity by the merits of Christ crucified. 2. He touches the water with his hand, praying that it may be free from all impressions of evil spirits. 3. He signs it thrice with the sign of the cross, to bless it in the name of the Holy Trinity. 4. He separates it with his hand, and casts out some of it towards the four parts of the world, to instruct us that the grace of baptism, like the rivers of paradise, flows all over the earth. 5. He breathes thrice upon it in the form of a cross, desiring God to bless it with the infusion of his holy Spirit, that it may perceive the virtue of sanctifying the soul. 6. He plunges the Paschal Candle thrice into it, praying that the Holy Ghost may descend upon it, as he did at the baptism of Christ in the waters of the Jordan. 7. He mixes Holy Oil and Chrism with it, to signify that baptism consecrates us to God, and gives spiritual strength to wrestle with and overcome all the enemies of our soul.*

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

Cant. 8

**S** Ic- ut cer- vus \* de- sí- de- rat ad fontes aqua-



rum: i- ta de- sí-de- rat á-nima me- a ad te, De-

us. ψ. Si- tí- vit á-nima me- a ad De- um vi-

vum: quando vé-ni- am, et appa- ré- bo ante

fá- ci- em De- i me- i? ψ. Fu- é- runt mi-

hi lácrimæ me- æ pa- nes di- e ac no- cte,

dum dí-ci- tur mi- hi per síngu- los di- es: U- bi est

\* De- us tu- us?

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

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

ψ. Dóminus vobiscum.

ψ. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with thy spirit.

Orémus.

Let us pray.

#### PRAYER

**O**MNIPOTENS sempitérne Deus, respice propítius ad devotióem pópuli re- nascéntis, qui sicut cervus, aquárum tuá-

**O** Almighty and everlasting God, look mercifully on the devotion of Thy people about to be reborn, who like the

rum expetit fontem: et concède propitius;  
ut fidei ipsius sitis, baptismatis mysterio  
ánimam, corpúsque sanctíficet. Per Dómi-  
num. *℟.* Amen.

hart pant after the fountain of Thy waters:  
and mercifully grant that the thirst of their  
faith may, by the Sacrament of Baptism, hal-  
low their souls and bodies. Through Jesus  
Christ. *℟.* Amen.

*The priest begins the blessing of the font, saying:*

*℣.* Dóminus vobíscum.

*℣.* The Lord be with you.

*℟.* Et cum spírítu tuo.

*℟.* And with thy spirit.

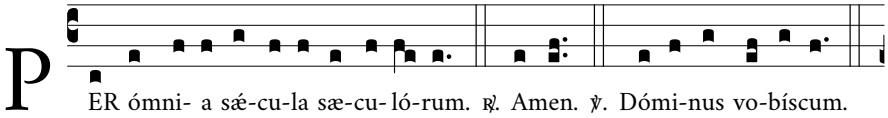
Orémus.

Let us pray.

PRAYER

**O**MNIPOTENS sempitérne Deus, adésto  
magne pietátis tuæ mystériis, adésto  
sacraméntis: et ad recreándos novos pópu-  
los, quos tibi fons baptismatis párturit, spí-  
ritum adoptiónis emítte; ut, quod nostræ  
humilitátis geréndum est ministério, vir-  
tútis tuæ impleátur afféctu. Per Dóminum  
nostrum Jesum Christum Fílium tuum: Qui  
tecum vivit et regnat in unitáte Spíritus  
Sancti Deus.

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



**V**ERE dignum et justum est, æquum et sa-  
lutáre, nos tibi semper, et ubique grá-  
tias ágere: Dómine sancte, Pater omnípo-  
tens, ætérne Deus. Qui invisíbili poténtia,  
sacramentórum tuórum mirábiliter operá-  
ris efféctum: Et licet nos tantis mystériis ex-  
sequéndis simus indigni: Tu tamen grátiae  
tuæ dona non déserens, étiam ad nostras  
preces aures tuæ pietátis inclínas. Deus, cu-  
jus Spíritus super aquas, inter ipsa mundi

**I**T is meet and just, right and availing unto  
salvation, to give Thee thanks always  
and in all places, O holy Lord, almighty Fa-  
ther, everlasting God, Who, by Thine inef-  
fable power dost wonderfully produce the  
effect of Thy Sacraments: and though we  
are unworthy to perform such great mys-  
teries: yet, as Thou dost not abandon the  
gifts of Thy grace, so Thou inclinest the  
ears of Thy goodness, even to our prayers.



primórdia ferebátur: ut jam tunc virtútem sanctificatiónis aquárum natúra concíperet. Deus, qui nocéntis mundi crimina per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti: ut unius ejusdémque eleménti mystério, et finis esset vitiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuæ, et multiplica in ea regeneratiónes tuas, qui grátiae tuæ affluéntis ímpetu lætíficas civitatém tuam: fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis: ut tuæ majestátis império, sumat Unigéniti tui grátiam de Spíritu Sancto.

*He divides the water in the form of a cross:*

Qui hanc aquam regenerándis homínibus præparátam, arcána sui núminis admixtióne fœcúndet: ut, sanctificatióne concépta, ab immaculáto divini fontis útero, in novam renáta creatúram, progénies cæléstis emérgat: Et quos aut sexus in córpore, aut ætas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, jubén-te te, Dómine, omnis spíritus immúndus abscedat: procul tota nequítia diabólicæ fraudis absístat. Nihil hic loci hábeat contráriæ virtútis admíxtio: non insidiándo circúmvolet: non laténdo subrépat: non inficiéndo corrúmpat.

*He touches the water with his hand:*

Sit hæc sancta, et innocens creatúra, líbera ab omni impugnatóris incúrsu, et totíus nequítiae purgáta discéssu. Sit fons vivus, aqua regénerans, unda puríficans: ut omnes hoc lavácro salutífero diluéndi, operánte in eis Spíritu Sancto, perféctæ purgatiónis indulgéntiam consequántur.

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.

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.

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.

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

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

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

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

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

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

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

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

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

Tu has símplices aquas tuo ore benedícito: ut præter naturálem emundatiónem, quam lavándis possunt adhibére corpóribus, sint étiam purificándis méntibus effícaces.

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

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

Descéndat in hanc plenitúdinem fontis virtus Spíritus Sancti.

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

*Then breathing thrice upon the water, he continues:*

Totámque hujus aquæ substántiam regenerándi foecúndet efféctu.

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

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

Hic ómnium peccatórum máculæ deleántur: hic natúra ad imáginem tuam cón-

Here may the stains of all sins be washed out; here may human nature, created in

dita, et ad honórem sui reformáta príncí-  
pii, cunctis vetustátis squalóribus emundé-  
tur: ut omnis homo sacraméntum hoc rege-  
neratiónis ingræssus, in veræ innocéntiæ  
novam infántiam renascátur.

Per Dóminum nostrum Jesum Christum  
Fílium tuum: Qui ventúrus est judicáre vi-  
vos et mórtuos, et sæculum per ignem.  
℟. Amen.

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

*After this the priest pours some Oil of Catechumens into the water, in the form of  
a cross, saying:*

Sanctificétur, et fœcundétur fons iste  
Oleo salútis renascéntibus ex eo, in vitam  
ætérnam. ℟. Amen.

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 Sacra-  
ment 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. ℟. Amen.

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

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

Infúsio Chrísmatis Dómini nostri Jesu  
Christi, et Spiritus Sancti Parácliti, fiat in  
nómine sanctæ Trinitátis. ℟. Amen.

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

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

Commíxtio Chrísmatis sanctificatiónis,  
et Olei unctiónis, et aquæ baptismatis, pá-  
riter fiat in nómine Pa†ris, et Fi†lii, et  
Spiritus † Sancti. ℟. Amen.


Let this mingling of the chrism of santifi-  
cation, with the oil of unction, and of the  
water of Baptism, be likewise made in the  
name of the Father and of the Son and of  
the Holy Ghost. ℟. Amen.

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

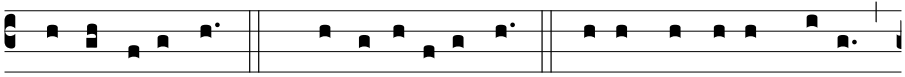
¶ *After the blessing of the font, the sacrament of baptism is solemnly administered  
to such as are prepared for it; and then the Litany and Mass are sung, to obtain of  
God that the new baptized may persevere in the grace they have received.*

## The Litany of the Saints

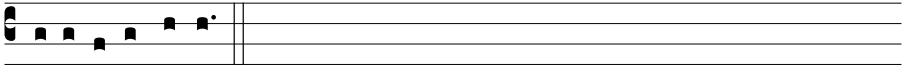
*The priest returns to the altar, where he and his ministers lie prostrate before it,  
and all the rest kneel, whilst the Litany is sung by two chanters in the middle of the  
choir. They sing each invocation once, which is then repeated by the others.*

**K** 

Y-ri- e, e-lé- i-son. ij. Chri-ste, e-le- i-son. ij. Ký-ri- e, e-lé- i-son. ij.



Chri-ste, audi nos. *ij.* Chri-ste, exáudi nos. *ij.* Pa-ter de cæ-lis, De- us,



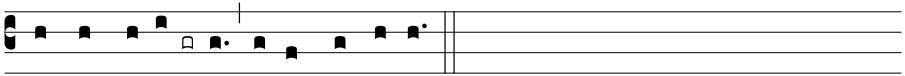
mi-se-ré-re no-bis. *ij.*

Lord, have mercy. Christ, have mercy. Lord, have mercy. God the Father of heaven, have mercy on us.

Fili Redémptor mundi, Deus, miserére nobis. God the Son, Redeemer of the world, have mercy on us.

Spiritus Sancte, Deus, miserére nobis. God the Holy Ghost, have mercy on us.

Sancta Trínitas, unus Deus, miserére nobis. Holy Trinity, one God, have mercy on us.



Sancta Ma-rí- a, o-ra pro no-bis. *ij.*

Holy Mary, pray for us.

Sancta Dei Génitrix, ora pro nobis.

Holy Mother of God, pray for us.

Sancta Virgo Vírginum, ora pro nobis.

Holy Virgin of virgins, pray for us.

Sancte Míchaël, ora pro nobis.

Saint Michael, pray for us.

Sancte Gábríel, ora pro nobis.

Saint Gabriel, pray for us.

Sancte Ráphaël, ora pro nobis.

Saint Raphael, pray for us.

Omnes sancti Angeli et Archángeli, oráte pro nobis.

All ye holy Angels and Archangels, pray for us.

Omnes sancti beátorum Spirítuum órines, oráte pro nobis.

All ye holy orders of blessed Spirits, pray for us.

Sancte Joánnes Baptísta, ora pro nobis.

Saint John the Baptist, pray for us.

Sancte Joseph, ora pro nobis.

Saint Joseph, pray for us.

Omnes sancti Patriárchæ et Prophétæ, oráte pro nobis.

All ye holy Patriarchs and Prophets, pray for us.

Sancte Petre, ora pro nobis.

Saint Peter, pray for us.

Sancte Paule, ora pro nobis.

Saint Paul, pray for us.

Sancte Andrea, ora pro nobis.

Saint Andrew, pray for us.

Sancte Joánnes, ora pro nobis.

Saint John, pray for us.

Omnes sancti Apóstoli et Evangelístæ, oráte pro nobis.

All ye holy Apostles and Evangelists, pray for us.

Omnes sancti Discípuli Dómini, oráte pro nobis.

All ye holy Disciples of the Lord, pray for us.

Sancte Stéphan, ora pro nobis.

Saint Stephen, pray for us.

Sancte Laurénti, ora pro nobis.

Saint Lawrence, pray for us.

Sancte Vincénti, ora pro nobis.

Saint Vincent, pray for us.

Omnes sancti Mártýres, oráte pro nobis.

All ye holy Martyrs, pray for us.

Sancte Silvéster, ora pro nobis.  
 Sancte Gregóri, ora pro nobis.  
 Sancte Augustíne, ora pro nobis.  
 Omnes sancti Pontífices et Confessóres,  
 oráte pro nobis.  
 Omnes sancti Doctóres, oráte pro nobis.  
 Sancte Antóni, ora pro nobis.  
 Sancte Benedicte, ora pro nobis.  
 Sancte Domínice, ora pro nobis.  
 Sancte Francísce, ora pro nobis.  
 Omnes sancti Sacerdótes et Levítæ, oráte  
 pro nobis.  
 Omnes sancti Mónachi et Eremítæ, oráte  
 pro nobis.  
 Sancta María Magdaléna, ora pro nobis.  
 Sancta Agnes, ora pro nobis.  
 Sancta Cæcília, ora pro nobis.  
 Sancta Agatha, ora pro nobis.  
 Sancta Anastásia, ora pro nobis.  
 Omnes sanctæ Virgines et Viduæ, oráte pro  
 nobis.

Saint Silvester, pray for us.  
 Saint Gregory, pray for us.  
 Saint Augustine, pray for us.  
 All ye holy Bishops and Confessors, pray  
 for us.  
 All ye holy Doctors, pray for us.  
 Saint Anthony, pray for us.  
 Saint Benedict, pray for us.  
 Saint Dominic, pray for us.  
 Saint Francis, pray for us.  
 All ye holy Priests and Deacons, pray for  
 us.  
 All ye holy Monks and Hermits, pray for  
 us.  
 Saint Mary Magdalene, pray for us.  
 Saint Agnes, pray for us.  
 Saint Cecilia, pray for us.  
 Saint Agatha, pray for us.  
 Saint Anastasia, pray for us.  
 All ye holy Virgins and Widows, pray for  
 us.



Omnes Sancti et Sanctæ De- i intercé-di-te pro no-bis. *ij.*  
 All ye holy Saints of God, intercede for us.



Pro-pí-ti- us esto, parce no-bis, Dómi-ne. *ij.* Pro-pí-ti- us esto, exáudi nos,

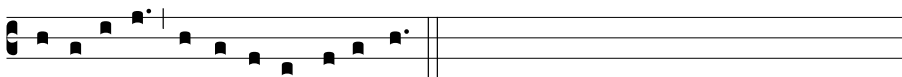


Dómi-ne. *ij.* Pro-pí-ti- us esto, lí-be-ra nos, Dómi-ne. *ij.*  
 Be merciful, spare us, O Lord. Be merciful, graciously hear us, O Lord. From  
 all evil, deliver us, O Lord.

Ab omni peccáto, líbera nos, Dómine.  
 A morte perpétua, líbera nos, Dómine.  
 Per mystérium sanctæ incarnatiónis tuæ,  
 líbera nos, Dómine.  
 Per advéntum tuum, líbera nos, Dómine.  
 Per nativitátem tuam, líbera nos, Dómine.  
 Per baptísmum et sanctum jejúnium tuum,

From all sin, deliver us, O Lord.  
 From everlasting death, deliver us, O Lord.  
 Through the mystery of Thy holy incarna-  
 tion, deliver us, O Lord.  
 Through Thy coming, deliver us, O Lord.  
 Through Thy Nativity, deliver us, O Lord.  
 Through Thy Baptism and holy fasting, de-

libera nos, Dómine.	live us, O Lord.
Per crucem et passióem tuam, libera nos, Dómine.	Through Thy Cross and Passion, deliver us, O Lord.
Per mortem et sepultúram tuam, libera nos, Dómine.	Through Thy Death and Burial, deliver us, O Lord.
Per sanctam resurrectionem tuam, libera nos, Dómine.	Through Thy holy Resurrection, deliver us, O Lord.
Per admirábilem ascensionem tuam, libera nos, Dómine.	Through Thy wonderful Ascension, deliver us, O Lord.
Per advéntum Spíritus Sancti Parácliti, libera nos, Dómine.	Through the coming of the Holy Ghost, the Paraclete, deliver us, O Lord.
In die iudicii, libera nos, Dómine.	In the day of judgement, deliver us, O Lord.



Pecca-tó-res, te ro-gá-mus audi nos. *ij.*  
We sinners, beseech Thee to hear us.


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

Ut nobis parcas, te rogá-mus audi nos.	That Thou wouldst spare us, we beseech Thee to hear us.
Ut Ecclesiám tuam sanctam régere et conserváre dignéris, te rogá-mus audi nos.	That Thou wouldst vouchsafe to govern and preserve Thy holy Church, we beseech Thee to hear us.
Ut Domnum Apostólicum et omnes ecclesiásticos órdenes in sancta religióne conserváre dignéris, te rogá-mus audi nos.	That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion, we beseech Thee to hear us.
Ut inimícos sanctæ Ecclesiæ humiliáre dignéris, te rogá-mus audi nos.	That Thou wouldst vouchsafe to humble the enemies of holy Church, we beseech Thee to hear us.
Ut régibus et princípibus christiánis pacem et veram concórdiam donáre dignéris, te rogá-mus audi nos.	That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes, we beseech Thee to hear us.
Ut nosmetípsos in tuo sancto servítio confortáre et conserváre dignéris, te rogá-mus audi nos.	That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service, we beseech Thee to hear us.
Ut ómnibus benefactóribus nostris * sempitérna bona retribuas, te rogá-mus audi nos.	That Thou wouldst render eternal blessings to all our benefactors, we beseech Thee to hear us.
Ut fructus terræ * dare et conserváre dignéris, te rogá-mus audi nos.	That Thou wouldst vouchsafe to give and preserve the fruits of the earth, we beseech Thee to hear us.
Ut ómnibus fidélibus defúntis * réquiem ætérnam donáre dignéris, te rogá-mus	That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we



4


G



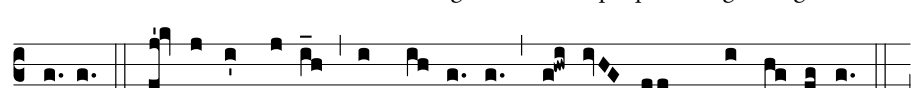
Ló-ri- a in excél-sis De- o. Et in ter- ra pax ho-mí-ni-bus




bo-næ vo-luntá- tis. Laudámus te. Be-ne-dí-ci- mus te. Ado-rámus te.




Glo-ri-fi-cá-mus te. Grá-ti- as á-gimus ti- bi propter magnam gló-ri- am



tu- am. Dó-mi-ne De- us, Rex cæ-lé-stis, De- us Pa- ter omní-pot-ens.




Dómi-ne Fi- li u-ni-gé-ni-te Je- su Chri-ste. Dó- mi-ne De- us, Agnus



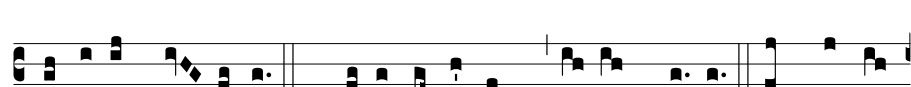
Dé- i, Fí- li- us Pa-tris. Qui tol-lis pec-cá- ta mun-di, mi-se-ré-re no- bis.



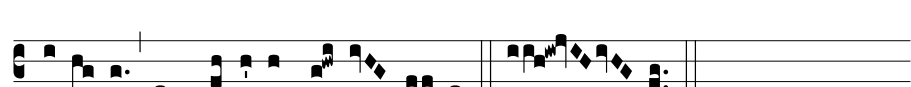
Qui tol-lis peccá- ta mundi, súsci-pe depre-ca- ti- ó-nem nostram. Qui se-des



ad déx- te-ram Pa-tris, mi-se-ré-re no- bis. Quó-ni- am tu so-lus sanctus.



Tu so-lus Dó- mi-nus. Tu so-lus Al-tís-simus, Je- su Chri-ste. Cum Sancto



Spí- ri- tu, in gló-ri- a De- i Pa- tris. A- men.



*Afterwards, the priest says:*

ψ. Dóminus vobíscum.

℣. Et cum spírítu tuo.

Orémus.

ψ. The Lord be with you.

℣. And with thy spirit.

Let us pray.

COLLECT

**D**EUS, qui hanc sacratíssimam noctem glória Domínicæ Resurrecciónis illústras: consérva in nova familiæ tuæ progénie adoptiónis spírítum, quem dedísti; ut, córpore et mente renovátí, puram tibi exhibeant servitútem. Per eúmdem Dóminum nostrum. ℣. Amen.

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

Lectio Epístolæ beáti Pauli Apóstoli  
ad Colossénses.

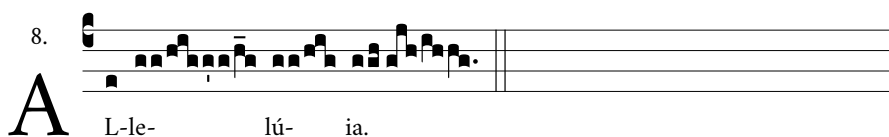
Lesson from the Epistle of blessed Paul the  
Apostle to the Colossians.

*Colossians 3, 1-4*


**F**RATRES : 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.


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

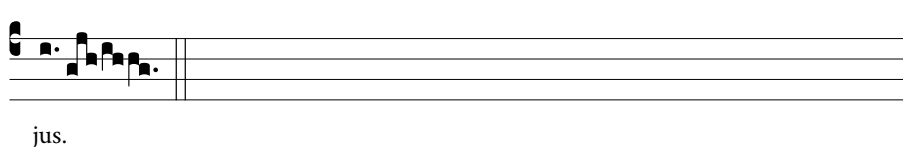
*After the Epistle, the priest sings thrice:*

8. 

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

8 





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

Tract.  
8

**L** Auda- te \* Dó-mi-num, omnes gentes:

et collau- dá- te e- um, o- mnes pó-

pu- li. ψ. Quó- ni- am confirmá- ta est su- per

nos mi- se- ri- cór- di- a e- jus: et vé-

ri- tas Dómi- ni ma- net \* in æ- tér-

num.

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

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

✠ Sequéntia sancti Evangélíi  
secundum Matthæum.

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

*Matthew 28, 1-7*

**V**ESPERE autem sábbati, quæ lucéscit in prima sábbati, venit María Magdaléne, et áltera María vidére sepúlcrum. Et ecce, terræmótus factus est magnus. An-

**A**ND 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 be-

gelus 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 ejus extérriti sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus: Nolíte timére vos: scio enim, quod Jesum, qui crucifíxus est, quæritis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et cito eúntes, dícite discípulis ejus, quia surréxit: et ecce præcédit vos in Galilæam: ibi eum vidébitis. Ecce prædixi vobis.

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

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

#### SECRET

**S**USCIPE, quæsumus, Dómine, preces populi tui, cum oblatiónibus hostiárum: ut paschálibus initiáta mystériis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.

**A**CCEPT, 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 Jesus Christ.

#### PREFACE OF EASTER

**P**ER omnia sæcula sæculórum.  
 R. Amen.  
 V. Dóminus vobiscum.  
 R. Et cum spíritu tuo.  
 V. Sursum corda.  
 R. Habémus ad Dóminum.  
 V. Grátias agámus Dómino Deo nostro.  
 R. Dignum et justum est.

**V**ERE dignum et justum est, æquum et salutáre, Te quidem, Dómine, omni témpore, sed in hac potíssimum nocte gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit, et vitam resurgéndo reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió-nibus, cumque omni milítia cæléstis exércitus hymnum glóriæ tuæ cánimus, sine fine

**W**ORLD without end.  
 R. Amen.  
 V. The Lord be with you.  
 R. And with thy spirit.  
 V. Lift up your hearts.  
 R. We have lifted them up to the Lord.  
 V. Let us give thanks to the Lord our God.  
 R. It is meet and just.

**I**T 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

4  
S Anctus, \* Sanctus, Sanctus Dómi-nus De- us Sá-ba- oth. Ple- ni sunt  
cæ- li et ter-ra gló- ri- a tú- a. Ho-sánna in ex-cél-sis. Be-ne-díctus  
qui ve-nit in nó- mi-ne Dó-mi-ni. Ho- sánna in ex-cél- sis.

## DURING THE ACTION

COMMUNICANTES, et noctem sacratissimam celebrántes Resurrectiónis Dómini nostri Jesu Christi secúndum carnem: sed et memóriam venerántes, in primis gloriósæ semper Virgínis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsq; concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

HANC igitur oblatiónem servitutis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua, et Spíritu Sancto, tríbuens eis remissionem ómnium peccatórum, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérra damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per eúmdem Christum

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: and 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 oblation of our service, as also of Thy whole family, which we make unto Thee on behalf of these whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, granting them remission of all their sins; and to dispose our day in Thy peace preserve us from eternal damnation, and rank us in the number of Thine Elect. Through

Dóminum nostrum. Amen.

the same Christ our Lord. Amen.

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

## Vespers

Ant. 6  
**A** L-le-lu-ia, \* al-le-lú-ia, al-le-lú-ia. E u o u a e.



Psalm 116, 1-2

**L** AUDATE Dóminum, omnes gentes: \*  
 laudáte eum, omnes pópuli.

Quóniam confirmáta est super nos mise-  
 ricórdia ejus: \* et véritas Dómini manet in  
 ætérnum.

Glória Patri, et Fílio, \* et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper,  
 \* et in sácula sæculórum. Amen.

**P** RAISE the Lord all ye nations: \* praise  
 him, all ye people.

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

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.



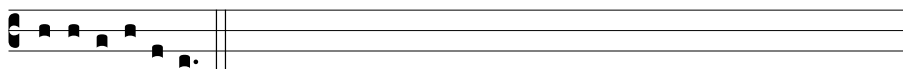
Al-le-lú-ia, al-le-lú-ia, al-le-lú-ia.

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

Ad Magn. 8 G  
**V** Espe-re au-tem sábba-ti, \* quæ lu-céscit in prima sábba-ti, ve-nit

Ma-rí-a Magda-lé-ne, et ál-te-ra Ma-rí-a, vi-dé-re se-púlcrum, al-le-lú-ia.



E u o u a e.

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

**M**AGNIFICAT \* ánima mea Dóminum:  
Et exsultávit spíritus meus \* in Deo,  
salutári meo.

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

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

Et misericórdia ejus a progénie in pro-  
génies, \* tíméntibus eum.

Fecit poténtiam in bráchio suo: \* di-  
spérsit supérbos mente cordis sui.

Depósuit poténtes de sede, \* et exaltávit  
húmiles.

Esuriéntes implévit bonis: \* et dívites  
dimísit inánes.

Suscépit Israël, púerum suum, \* recordá-  
tus misericórdiæ suæ.

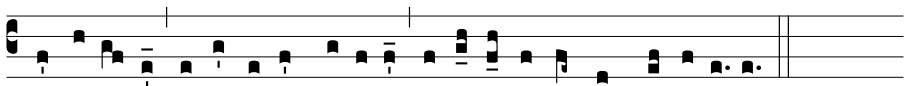
Sicut locútus est ad patres nostros, \*  
Abraham, et sémini ejus in sæcula.

Glória Patri, et Fílio, \* et Spirítui Sancto.

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



Ve-spe-re au-tem sá-bba-ti, \* quæ lu-céscit in prima sá-bba-ti, ve-nit Ma-rí- a



Magda-lé-ne, et ál-te-ra Ma-rí- a, vi-dé-re se-púlcrum, al-le-lú-ia.

ψ. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

*Luke 1, 46-55*

**M**Y soul \* doth magnify the Lord  
And my spirit hath rejoiced \* in God  
my Savior.

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

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

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

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

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

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

He hath received Israel his servant, \* be-  
ing mindful of his mercy:

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

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

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

ψ. The Lord be with you.

℞. And with thy spirit.

Let us pray.

#### PRAYER

**S**PIRITUM nobis, Dómine, tuæ caritátis  
infúnde: ut, quos sacraméntis paschá-  
libus satiásti, tua fácias pietáte concór-  
des. Per Dóminum... in unitáte ejusdem.  
℞. Amen.

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

℞. Amen.

