

Saint Andrew's
Missal

Sacred Triduum



Washing of the feet Holy Mass Blessing of the holy oils

Maundy Thursday

STATION AT ST. JOHN LATERAN¹

Double of the First Class White vestments at Mass

The Station was formerly held at St. John Lateran, originally called the Basilica of Saint Saviour.

The Liturgy of Maundy Thursday is full of memories of the Redemption. It provided formerly for the celebration of three Masses: the first for the reconciliation of public Penitents, the second for the consecration of the holy oils, and the third for a special commemoration of the institution of the Holy Eucharist at the Last Supper. This last Mass is the only one that has been preserved, and at it the Bishop, attended by twelve Priests, seven Deacons and seven Subdeacons, blesses the holy oils in his Cathedral church.

THE RECONCILIATION OF PUBLIC PENITENTS²

Sinners who had undergone a course of penance were granted on this day "the abundant remission of their sins", "which were washed away in the blood of Jesus". Dying with Christ, they were "cleansed of all their sins, and clad in the nuptial robe they were admitted once more to the banquet of the Most Holy Supper".

THE BLESSING OF THE HOLY OILS

This blessing took place with a view to the baptism and confirmation of the catechumens during Easter night. The bishop exorcised the oil, praying God "to instil into it the power of the Holy Ghost", so that "the

1. See Plan of the Stations at Rome, p. 70-71, H f 15.

2. The Church, endowed with the power of laying down the conditions necessary for the validity of the Sacrament of Penance, required in the first centuries, that after open confession of sins of public notoriety, described by the Fathers of the Church as capital sins, the absolution should be preceded by the complete fulfilling of the satisfaction or penance. Hence the rite of the reconciliation of Penitents, who on Maundy-Thursday received the sacramental absolution of the sins for which they had done public penance during Lent. To this may be traced the Easter confession following the forty day's penance. In the beginning of the fourth century private penance came more largely into vogue, and this led gradually to the reversal of the practice aforesaid now in general use—the absolution being given immediately after the confession, and being followed by the performance of the penance imposed.

3. See the Roman Pontifical.

divine gifts might descend on those who were about to be anointed¹.

Before the prayer *Per quem haec omnia* there used to be a form of blessing of the good things of the earth, with mention of their different kinds (fruits, milk, honey, oil, etc.) of which we still find examples in the Leonine Sacramentary. Of this form there remains nothing in the Canon of the Mass except the conclusion, which on Holy Thursday retains its natural meaning, since it immediately follows the blessing of the holy oils.

The oil of the sick, which is the matter of the Sacrament of Extreme Unction, is the first to be blessed, before the Pater. Formerly this used also to be blessed on other days.

The Holy Chrism, which is the matter of the Sacrament of Confirmation, is the noblest of the holy oils, and the blessing of it takes place with greater pomp after the clergy have communicated. It is used for the consecration of bishops, in the rite of baptism, in the consecration of churches, altars and chalices, and in the baptism or blessing of bells.

The third holy oil, which is blessed immediately after, is that of the catechumens. It is used to anoint the breast and between the shoulders of the person to be baptized, for the blessing of baptismal fonts on Holy Saturday and on the Vigil of Pentecost, at the ordination of priests, at the consecration of altars and for the coronation of kings and queens.

"Oil", says St. Augustine, "signifies something great." Through the ages and in many a land it has always played a mystical and religious part. Soothing and restoring by its very nature, it symbolizes the healing wrought by the Holy Ghost (Extreme Unction); a source of light, it denotes the graces of the Holy Ghost which enlighten the heart; flowing and penetrating it represents the infusion of the Holy Spirit into souls (Baptism, Confirmation); softening in its effects, it shows forth the action of the Holy Ghost, who bends our rebellious wills and arms us against the enemies of our salvation. The Holy Ghost is especially represented by the olive oil, according to the Blessings of Oil and of Palms, because the dove, a symbol of the Holy Ghost carried an olive branch in her beak; because the Holy Ghost came down upon Christ the anointed One; and because the olive branches cast by the Jews in our Lord's path foreshadowed the outpouring of the Holy Spirit which was to be given to the Apostles at Pentecost. The balm which is added to the oil to make the sacred Chrism signifies by its sweet perfume the good odour of all Christian virtues. (See p. 249.) Also it preserves from corruption; another respect in which it is a symbol of supernatural grace that protects us from the contagion of sin (Catechism of the Council of Trent).

MASS FOR MAUNDY THURSDAY

The Church, which commemorates throughout the year in the Holy Eucharist all the mysteries of our Lord's life, to-day lays special stress on the institution of that Sacrament and of the Priesthood². This Mass carries out more than any other the command of Christ to His priests to renew the Last Supper, during which He instituted His immortal presence among us at the very moment His death was being plotted. The Church, setting aside her mourning to-day, celebrates the Holy Sacrifice with joy. The crucifix is covered with a white veil, her ministers are vested in white, and the bells are rung at the Gloria in excelsis. They are not rung again until Holy Saturday.

St. Paul tells us in the Epistle that the Mass is a "memorial of the death of Christ". The Sacrifice of the Altar is necessary if we are to partake in the Victim of Calvary and share in His merits. And the Eucharist, which derives all its virtue from the Sacrifice of the Cross, makes it universal as regards time and space in a sense unknown so far. To love the Blessed Sacrament is "to glory in the cross of our Lord Jesus Christ" (Introit). Christ takes on Himself to perform the ablutions prescribed by the Jews during the supper (Gospel), to show forth the purity and charity that God requires of those who desire to communicate for, as in the case of Judas (Collect), "whosoever eats this bread unworthily is guilty of the body and of the blood of the Lord" (Epistle).

1. Collects for the Blessing of the holy oil.

2. The Eucharist and the priesthood are inseparable, for it is the Catholic hierarchy of whose ministry our Lord avails Himself for the accomplishment of sacrifice and sacraments.

After the Mass the altar is stripped in order to show that the Holy Sacrifice is interrupted and will not be offered again to God until Holy Saturday. The priest therefore has consecrated two hosts, for on Good Friday the Church refrains from renewing on the altar the sacrifice of Calvary.

On this Holy Thursday, when the Epistle and Gospel describe for us the details of the institution of the priesthood and the Eucharistic sacrifice, let us receive from the priest's hands that Holy Victim who offers Himself upon the altar, and in this holy manner fulfil our Easter duty.

Introit : Galatians vi. 14

But it behoves 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. But it behoves us.

Nos autem gloriári opórtet in cruce Dómini nostri Jesu Christi : in quo est salus, vita, et resurrectio nostra : per quem salváti, et liberáti sumus. Ps. lxvi. 2. Deus misereátur nostri, et benedícat nobis : illúminet vultum suum super nos, et misereátur nostri. Nos autem.

The Gloria is now sung ; the organ is played and the bells are rung, after which they are silent until Holy Saturday.

Collect

O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant us the effect of Thy clemency : that as our Lord Jesus Christ in His passion gave to each a different recompense according to his merits, so may He deliver us from our old sins and grant us the grace of His resurrection. Who liveth and reigneth.

Deus, a quo et Judas reátus sui poenam, et confessiónis suae latro praémium sumpsit, concéde nobis tuae propitiatiónis efféctum ; ut, sicut in passióne sua Jesus Christus Dóminus noster diversa utrísque íntulit stipéndia meritórum ; ita nobis, abláto vetustátis erróre, resurrectiósni suae grátiam largiátur. Qui tecum vivit.

Epistle : I Corinthians xi. 20-32

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians. Brethren : When you come together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and to drink in ? Or despise

Léctio Epístolae beáti Pauli Apóstoli ad Corinthios. Fratres : Conveniéntibus vobis in unum, jam non est Dóminicam coenam manducáre. Unusquisque enim suam coenam praesúmit ad manducándum. Et álius quidem ésurit : álius autem ébrius est. Numquid domos non habétis ad manducándum, et bibéndum ?

aut ecclésiám Dei contémnitís, et confúndítís eos, qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo. Ego enim accépi a Dómino, quod et trádidí vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam coenávit, dicens: Hic calix novum testaméntum est in meo ságuine: hoc fácite, quotiescúmque bibétis, in meam commemoratiónem. Quotiescúmque enim manducábítis panem hunc, et cálicem bibétis: mortem Dómini annuntiábítis donec véniat. Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indígne, reus erit córporis et ságuinis Dómini. Probet autem seípsum homo, et sic de pane illo edat, et de cálice bibat. Qui enim manducat, et bibit indígne, júdicium sibi manducat et bibit: non dijúdicans corpus Dómini. Ideo inter vos multi infírmi et imbecílles, et dórmiunt multi. Quod si nosmetípsos dijúdicarémus, non útique judicarémur. Dum judicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

be not condemned with this world.

Gradual: Philippians ii. 8-9

Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. ̄. Propter quod et Deus exaltávit

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 also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: this is My body, which shall be delivered for you. This do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My blood. This do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of 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

Christ became obedient for us unto death, even to the death of the cross. ̄. For which cause, God also hath

exalted Him and hath given Him a name which is above all names. | illum : et dedit illi nomen, quod est super omne nomen.

Gospel : John xiii. 1-15

Charity, says the Epistle, is the indispensable condition for receiving Holy Communion. Charity, says the Gospel, is also the chief fruit of the Eucharist; therefore, after having instituted it, Jesus fulfilled a duty of charity to His disciples by washing their feet, a symbolic act which is reproduced on Maundy Thursday, when it is customary to wash the feet of thirteen poor men.

✠ Continuation of the holy Gospel according to St. John. Before the festival day of the Pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father : having loved His own who were in the world, He loved them unto the end. And when supper was done (the devil having now put into the heart of Judas, the son of Simon the Iscariot, to betray Him), knowing that the Father had given Him all things into His hands and that He came from God and goeth to God : He riseth from supper and layeth aside His garments and, having taken a towel, girded Himself. After that, He putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter saith to Him : Lord, dost Thou wash my feet? Jesus answered and said to him : What I do, thou knowest not now ; but thou shalt know hereafter. Peter saith to Him : Thou shalt never wash my feet. Jesus answered him : If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him : Lord, not only my feet, but also my hands and my head. Jesus saith to him : He that is

✠ Sequéntia sancti Evangelíi secúndum Joánnem. Ante 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 coena 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 coena, et ponit vestiménta sua : et cum accepisset línteum, præcínxit se. Deínde mittit aquam in pelvim, et coepit 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 aetérnum. 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 dixit : Non estis mundi omnes. Postquam ergo lavit pedes eórum, et accépit vestiménta sua : cum recubísset íterum, dixit eis : Scitis quid fécerim vobis? Vos vocátis me Magíster, et Dómine : et bene dícitis : sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster : et vos debétis alter altérius laváre pedes. Exémplum enim dedi vobis, ut quemádmódu ego feci vobis, ita et vos faciátis. **Credo**

washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him ; therefore He said : You are not all clean. Then after He had washed their feet and taken His garments, being set down again, He said to them : Know you what I have done to you? You call me Master and Lord. And you say well : for so I am. If then I being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have

given you an example, that as I have done to you, so you do also. **Creed**

Offertory : Psalm cxvii. 16, 17

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

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

Secret

Ipse tibi, quaésumus, Dómine sancte, Pater omnípotens, aetérne Deus, sacrificium nostrum reddat accéptum, qui discíplis suis in sui commemoratióne hoc fíeri hodiérna traditióne monstrávit, Jesus Christus Fílius tuus Dóminus noster. Qui tecum.

We beseech Thee, O holy Lord, almighty Father, eternal God, that our Lord Jesus Christ Thy Son may make our sacrifice acceptable to Thee, who on this day commanded His disciples to do this in remembrance of Him. Who liveth and reigneth.

Preface of the Holy Cross, p. 991.

Proper prayers in the Canon : Communicantes

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster Jesus Christus pro nobis est tráditus : sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et Dómi-

In communion with and celebrating the most sacred day on which our Lord Jesus Christ was delivered up for us : and venerating also in the first place the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our

Lord and God; also of * | ni nostri Jesu Christi : sed
etc., p. 973. | et * etc., p. 973.

Hanc igitur

We therefore beseech Thee, O Lord, graciously to accept this offering of our service, and that of Thy whole family, which we make to Thee in memory of the day on which our Lord Jesus Christ gave to His disciples the mysteries of His Body and Blood to be celebrated, and to order our days * etc., p. 973.

Hanc igitur oblati6nem servit6tis nostrae, sed et cunctae familiae tuae, quam tibi offerimus ob diem, in qua D6minus noster Jesus Christus tradidit discipulis suis C6rporis et Sanguinis sui mysteria celebranda : quaesumus, D6mine, ut placatus accipias, di6sque nostros * etc., p. 973.

Qui pridie

Who, the day before He suffered for the salvation of us and of all men, that is, on this day, took bread, etc., p. 974.

Qui pridie, quam pro nostra omniumque salute pateretur, hoc est, h6die, accepit panem, etc., p. 974.

The Agnus Dei is said as usual, but the three ordinary prayers in preparation for the Communion, however, are said.

On this day the priest consecrates two hosts; one of which he receives, reserving the other for the next day, on which there is no consecration. After partaking of the precious Blood, and before the ablutions, he puts the reserved Host in a chalice which the deacon covers with a pall, a reversed paten and a veil, and places in the middle of the altar. Communion is then given to the clergy and laity and the Mass proceeds as usual.

Communion : John xiii. 12, 13, 15

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

D6minus Jesus, postquam coenavit cum discipulis suis, lavit pedes e6rum, et ait illis : Scitis quid fecerim vobis ego D6minus et Magister? Exemplum dedi vobis, ut et vos ita faciatis.

Postcommunion

We beseech Thee, O Lord our God, that being nourished with this life-giving food, we may receive by the gift of Thy immortality what we celebrate in this mortal life. Through our Lord.

Refecti vitalibus alimentis, quaesumus, D6mine Deus noster : ut, quod tempore nostrae mortalitatis exsequimur, immortalitatis tuae munere consequamur. Per D6minum.

The Ite Missa est is said and the blessing given, followed by the Gospel of St. John, at the beginning of which the priest does not make the sign of the cross on the altar but only on himself.

Immediately after Mass, the celebrant incenses the chalice containing the reserved Host, which is carried in procession to the altar of repose

prepared for its reception within the church. During the procession the hymn *Pange lingua* from the Vespers of Corpus Christi is sung p. 775. On reaching the altar of repose the chalice with the reserved Host is placed on it, and after being incensed it is placed in the tabernacle. Vespers are then said in the choir.

VESPERS FOR MAUNDY THURSDAY

The Pater Noster and Ave Maria having been recited secretly, the Vespers are at once begun with the first antiphon.

<p>Ant. Ps. cxv. 13. <i>Cálicem * salutáris accípíam, et nomen Dómini invocábo.</i></p>	<p>Ant. I will take the chalice of salvation, and I will call upon the name of the Lord.</p>
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1. Ps. cxv. : **Credidi**

An act of thanksgiving for deliverance from deadly peril.

<p>Crédidi, p. 46.</p>	<p>I believed, p. 46.</p>
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The Gloria Patri is not said at the end of the Psalms.

<p>Ant. Ps. cxv. 13. <i>Cálicem * salutáris accípíam, et nomen Dómini invocábo.</i></p>	<p>Ant. I will take the chalice of salvation, and I will call upon the name of the Lord.</p>
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<p>Ant. Ps. cxix. 7. <i>Cum his * qui odérunt pacem eram pacíficus : dum loquébar illis, impugnábant me gratis.</i></p>	<p>Ant. With them that hated peace I was peaceable : when I spoke to them they fought against me without cause.</p>
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2. Ps. cxix. : **Ad Dominum**

The just man beset by his enemies has recourse to God.

<p>Ad Dóminum, cum tribulárer, clamávi : * et exaudivit me.</p>	<p>In my distress I cried unto the Lord, and He heard me.</p>
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<p>Dómine, líbera ánimam meam a lábiis iníquis * et a lingua dolósa.</p>	<p>Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.</p>
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<p>Quid detur tibi, aut quid apponátur tibi * ad linguam dolósam ?</p>	<p>What shall be given unto thee or what shall be done unto thee, thou false tongue?</p>
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<p>Sagíttae poténtis acútae, * cum carbónibus desolatóriis.</p>	<p>Sharp arrows of the mighty, with hot burning coals.</p>
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<p>Heu mihi, quia incolátus meus prolongátus est : habitávi cum habitántibus Cedar : * multum íncola fuit ánima mea.</p>	<p>Woe is me ! that my sojourn is long : I dwell with the dwellers of Kedar. My soul hath long dwelt as an exile.</p>
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<p>Cum his qui odérunt pacem eram pacíficus : * cum loquébar illis, impugnábant me gratis.</p>	<p>With them that hate peace I was peaceable : when I spoke unto them, they fought against me without a cause.</p>
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<p>Ant. Ps. cxix. 7. <i>Cum his qui odérunt pacem eram pacíficus : dum loquébar illis, impugnábant me gratis.</i></p>	<p>Ant. With them that hated peace I was peaceable : when I spoke to them they fought against me without cause.</p>
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Ant. From unjust men deliver me, O Lord.

Ant. Ps. cxxxix. 4. Ab homínibus * iníquis líbera me, Dómine.

3. Ps. cxxxix. : Eripe me

Urgent appeal to God against the enemies of the just man.

Deliver me, O Lord, from the evil man: preserve me from the wicked man:

Which imagine mischiefs in their heart: continually are they gathered together for war.

They have sharpened their tongues like a serpent: adders' poison is under their lips.

Keep me, O Lord, from the hands of the wicked: and preserve me from the evil man:

Who purpose to overthrow my goings. The proud have hid a snare for me:

And spread a net with cords: by the way-side have they set a trap for me.

I said unto the Lord: Thou art my God: hear the voice of my supplication, O Lord.

O Lord, my Lord, Thou strength of my salvation: Thou hast covered mine head in the day of battle!

Give me not up, O Lord, to the desires of the wicked: they take counsel together against me: forsake me not, lest they exalt themselves.

As for the head of those that compass me about, let the mischief of their own lips cover them.

Let burning coals fall upon them; let them be cast into the fire: when they are in trouble they will not be able to stand.

An evil-speaker shall not prosper in the earth: evil shall hunt the wicked man, to overthrow him.

I know that the Lord will

Eripe me, Dómine, ab hómine malo, * a viro iníquo éripe me.

Qui cogitavérunt iniquitátes in corde, * tota die constituébant praélia.

Acuérunt linguas suas sicut serpéntis, * venénium áspídidum sub lábiis eórum.

Custódi me, Dómine, de manu peccatóris, * et ab homínibus iníquis éripe me.

Qui cogitavérunt supplantáre gressus meos, * abscondérunt supérbi láqueum mihi;

Et funes extendérunt in láqueum, * juxta iter scándalum posuérunt mihi.

Dixi Dómino: Deus meus es tu: * exáudi, Dómine, vocem deprecatiónis meae.

Dómine, Dómine virtus salútis meae, * obumbrásti super caput meum in die belli.

Ne tradas me, Dómine, a desidério meo peccatóri; cogitavérunt contra me, * ne derelínquas me, ne forte exalténtur.

Caput circúitus eórum: * labor labiórurn ipsórum opériet eos.

Cadent super eos carbónes, in ignem dejícies eos, * in misériis non subsístent.

Vir linguósus non dirigétur in terra, * virum injústum mala cápient in intéritu.

Cognóvi quia fáciét Dómi-

us iudicium inopis, * et vindictam pauperum.

Verúntamen iusti confitebúntur nómini tuo : * et habitábunt recti cum vultu tuo.

Ant. Ps. cxxxix. 4. Ab homínibus * iníquis líbera me, Dómine.

Ant. Ps. cxl. 9. Custódi me * a láqueo quem statuérunt mihi, et a scándalis operántium iniquitátem.

4. Ps. cxl. : Domine clamavi

Prayer of the just man to God to obtain protection in the hour of trial.

Dómine, clamávi ad te, exáudi me; * inténde voci meae, cum clamávero ad te.

Dirigátur orátio mea sicut incénsium in conspéctu tuo, * elevátio mánuum meárum sacrificium vespertínium.

Pone, Dómine, custódiam ori meo * et óstium circumstántiae lábiis meis.

Non declínes cor meum in verba malítiae, * ad excusándas excusatiónes in peccátis.

Cum homínibus operántibus iniquitátem : * et non comunicábo cum eléctis eórum.

Corrípiet me justus in misericórdia, et increpábit me ; * óleum autem peccatóris non impínguet caput meum.

Quóniam adhuc et orátio mea in beneplácitis eórum ; * absórpti sunt juncti petrae júdices eórum.

Audient verba mea quóniam potuérunt : * sicut crasitúdo terrae erúpta est super terram.

Dissipáta sunt ossa nostra secus inférnum : * quia ad te, Dómine, Dómine, óculi mei :

maintain the cause of the afflicted, and will revenge the poor.

Surely the righteous shall give thanks unto Thy name ; and the upright shall dwell in Thy presence.

Ant. From unjust men deliver me, O Lord.

Ant. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

Lord, I cry unto Thee : hear me ! give ear unto my voice when I cry unto Thee.

Let my prayer be set forth as incense before Thee : the lifting-up of mine hands as the evening sacrifice.

Set a watch, O Lord, before my mouth : keep the door of my lips.

Incline not mine heart to any evil word, to excuse myself in my sins,

With men that work wickedness ; and let me not eat of their dainties.

Let the righteous smite me in kindness : and let him reprove me : but the oil of the wicked shall not anoint mine head :

For yet my prayer shall be against their lusts. Their judges, shall be left [to their fate beside] in the hands of the rocks :

[And] they [that have wreaked their vengeance on them] shall hear my words, that they are mighty. Like clods of earth broken by the ploughman,

So are our bones scattered at the grave's mouth. But mine eyes are unto Thee, O Lord, my

Lord : in Thee is my trust, leave not my life to destruction.

Keep me from the snare which they have laid for me, and the gins of the workers of iniquity.

The wicked shall fall into their own net; as for me, I dwell alone, until I depart hence.

Ant. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

Ant. I looked on my right hand, and beheld : and there was no one that would know me.

5. Ps. cxli. : Voce mea

Appeal from the just man to God

I cried unto the Lord with my voice : with my voice unto the Lord did I make supplication.

I pour out my complaint before Him : before Him also I show my trouble.

When my spirit faileth from me : then Thou knowest my path.

In the way wherein I walked have they privily laid a snare for me.

I looked on the right hand, and beheld : but there was no man that would know me :

Refuge failed me : and no man cared for my soul.

I cried unto Thee, O Lord ! I said : Thou art my refuge, and my portion in the land of the living.

Attend unto my cry, for I am brought very low :

Deliver me from my perse-

in te sperávi, non áuferas ánimam meam.

Custódi me a láqueo quem statuérunt mihi : * et a scándalis operántium iniquitátem.

Cadent in retiáculo ejus peccatóres : * singuláriter sum ego donec tránseam.

Ant. Ps. cxl. 9. Custódi me a láqueo, quem statuérunt mihi et a scándalis operántium iniquitátem.

Ant. Ps. cxli. 5. Considerábam * ad dexteram, et vidébam, et non erat qui cognósceret me.

in the midst of his calamities.

Voce mea ad Dóminum clamávi, * voce mea ad Dóminum deprecátus sum.

Effúndo in conspéctu ejus oratióem meam, * et tribulatióem meam ante ipsum pronúntio.

In deficiéndo ex me spíritum meum, * et tu cognovísti sémitas meas.

In via hac qua ambulábam, * abscondérunt láqueum mihi.

Considerábam ad dexteram, et vidébam, * et non erat qui cognósceret me.

Périit fuga a me, * et non est qui requírat ánimam meam.

Clamávi ad te, Dómine, dixi : Tu es spes mea, * pórtio mea in terra vivéntium.

Inténde ad deprecatióem meam : * quia humiliátus sum nimis.

Líbera me a persecúntibus

me : * quia confortáti sunt super me.

Educ de custódia ánimam meam ad confiténdum nómini tuo : * me expéctant justí, donec retribuas mihi.

Ant. Ps. cxli. 5. Considerábam ad dexteram, et vidébam, et non erat qui cognósceret me.

Neither the chapter, hymn nor verse is said.

Antiphon at the Magnificat : Matthew xxvi. 26

Coenántibus * autem illis, accépit Jesus panem, et benedíxit, ac fregit, dedítque discipulis suis.

cutors : for they are stronger than I.

Bring my soul out of prison, that I may praise Thy name : the righteous wait for me, till Thou deal bountifully with me.

Ant. I looked on my right hand, and beheld : and there was no one that would know me.

Antiphon at the Magnificat for Good Friday : John xix. 26

Cum accepísset acétum * dixit : Consummátum est ; et, inclináto cápite, emísit spíritum.

Whilst they were at supper, Jesus took bread and blessed and broke and gave to His disciples.

When He had taken the vinegar He said : It is consummated ; and bowing His head, He gave up the ghost.

After the Magnificat (p. 32) the antiphon is repeated, with the following addition :

ÿ. Christus factus est pro nobis obédiens usque ad mortem (on Good Friday : mortem autem crucis).

ÿ. Christ became obedient for us unto death (on Good Friday : even to the death of the cross).

The Pater noster is said secretly, and then the following Psalm in a low voice :

Ps. 1. : Miserere mei

The cry of David and of contrite sinners who in their utter misery implore the great mercy of God.

Miserére mei, Deus, * secúndum magnam misericórdiam tuam.

Have mercy upon me, O God after Thy great mercy :

Et secúndum multitudinem miserationum tuarum * dele iniquitatem meam.

And according to the multitude of Thy tender mercies blot out my transgressions.

Amplius lava me ab iniquitate mea, * et a peccáto meo munda me.

Wash me thoroughly from mine iniquity : and cleanse me from my sin.

Quóniam iniquitatem meam ego cognóscó, * et peccátum meum contra me est semper.

For I acknowledge my transgression : and my sin is ever before me.

Tibi soli peccávi et malum coram te feci, * ut justificéris

Against Thee, Thee only, have I sinned, and done evil in

Thy sight : that Thou mightest be justified when Thou speakest, and be clear when Thou art judged.

For behold, I was shapen in iniquity : and in sin did my mother conceive me.

For behold Thou desirest truth : the hidden secrets of Thy wisdom Thou hast made manifest unto me.

Sprinkle me with hyssop, and I shall be clean : wash me and I shall be whiter than snow.

Make me to hear joy and gladness : that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins : and blot out all mine iniquities.

Create in me a clean heart, O God : and renew a right spirit within me.

Cast me not away from Thy presence : and take not Thine holy Spirit from me.

Restore unto me the joy of Thy salvation : and uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways : and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation : and my tongue shall sing aloud of Thy righteousness.

O Lord, open Thou my lips, and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it : Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit : a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good plea-

in sermónibus tuis et vincas cum judicáris.

Ecce enim in iniquitatibus concéptus sum, * et in peccá-
tis concépit me mater mea.

Ecce enim veritátem dilexísti, * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor ; * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam, * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccá-
tís meis * et omnes iniqui-
tátes meas dele.

Cor mundum crea in me, Deus ; * et spíritum rectum innova in viscéribus meis.

Ne projícias me a fácie tua, * et spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salu-
táris tui, * et spíritu principáli confirma me.

Docébo iníquos vias tuas, * et impíi ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salútis meæ * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries, * et os meum annuntiábit laudem tuam.

Quóniam si voluísset sacrificium, dedíssem útique ; * holocáustis non delectáberis.

Sacrificium Deo spíritus contribulátus ; * cor contrítum et humiliátum, Deus, non despícies.

Benígne fac, Dómine, in

bona voluntáte tua Sion, * ut
aedificéntur muri Jerúsalem.

Tunc acceptábis sacrificium
justítiae, oblatiões et holo-
cáusta; * tunc impónent
super altáre tuum vítulos.

sure unto Sion: to build the
walls of Jerusalem.

Then shalt Thou be pleased
with the sacrifices of righteous-
ness, oblations and whole
burnt offerings: then shall
they offer bullocks upon Thine
altar.

Collect

Réspice, quaésumus, Dó-
mine, super hanc familiam tu-
am, pro qua Dóminus noster
Jesus Christus non dubitávit
mánibus tradit nocéntium et
crucis subíre torméntum. (*The
rest is said in silence*) Qui
tecum vivit...

Look down, O Lord, we be-
seech Thee, on this Thy family,
for which our Lord Jesus Christ
was content to be betrayed
and to be delivered into the
hands of wicked men, and to
suffer the torment of the cross.
(*The rest is said in silence*)
Who liveth and reigneth...

THE STRIPPING OF THE ALTARS

At the conclusion of Vespers the priest, assisted by his ministers proceeds to strip the altars, whilst reciting the antiphon *Diviserunt* and Ps. *xxi*. "The Divine Saviour applied this Psalm to Himself by beginning it with a loud cry on the Cross, in order to teach us to continue it in the same sense" (Bossuet).

Ant. Ps. *xxi*. 19. *Diviserunt*
sibi * vestiménta mea: et
super vestem meam miserunt
sortem.

Ant. They parted my gar-
ments amongst them: and
upon my vesture they cast lots.

Ps. *xxi*.: Deus meus

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

My God, my God, look upon
me: why hast Thou forsaken
me? the voice of mine offenses
keepeth Thy deliverance far
from me.

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

O my God, I cry in the day-
time, and Thou hearest not:
and in the night-season and
still it is not foolishness in me.

Tu autem in sancto hábitas,
* laus Israél.

But Thou dwellest in holi-
ness, O Thou Praise of Israel!

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

Our fathers trusted in Thee:
they trusted, and Thou didst
deliver them.

Ad te clamavérunt, et salvi
facti sunt: * in te speravé-
runt, et non sunt confúsi.

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

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

Alle they that see me laugh me to scorn : they shoot out the lip, and shake their head :

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

But Thou art He that took me out of the womb : Thou art mine hope from my mother's breasts.

I was cast upon Thee from the womb. Thou art my God from my mother's belly. Be not far from me :

For trouble is near : for there is none to help.

Many bulls have compassed me : strong bulls have beset me round.

They gaped upon me with their mouths, as a ravening and a roaring lion.

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

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

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

For many dogs have compassed me : the assembly of the wicked have inclosed me.

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

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

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

Omnes videntes me, deriserunt me : * locuti sunt labiis, et moverunt caput.

Speravit in Domino, eripiat eum : * salvum faciat eum, quoniam vult eum.

Quoniam tu es, qui extraxisti me de ventre : * spes mea ab uberibus matris mee.

In te projectus sum ex utero : de ventre matris mee Deus meus es tu : * ne discesseris a me :

Quoniam tribulatio proxima est, * quoniam non est qui adjuvet.

Circumdederunt me vituli multi : * tauri pingues obsederunt me.

Aperuerunt super me os suum, * sicut leo rapiens et rugiens.

Sicut aqua effusus sum ; * et dispersa sunt omnia ossa mea.

Factum est cor meum tamquam cera liquecens, * in medio ventris mei.

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

Quoniam circumdederunt me canes multi : * concilium malignantium obsedit me.

Foderunt manus meas, et pedes meos : * dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt, et inspexerunt me : diviserunt sibi vestimenta mea, * et super vestem meam miserunt sortem,

Tu autem, Dómine, ne elongáveris auxiliúm tuum a me ; * ad defénsiónem meam cónspice.

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

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

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

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

Tímeat eum omne semen Israél, * quóniam non sprevit, neque despéxit deprecaciónem páuperis.

Nec avértit fáciem suam a me : * et cum clamárem ad eum, exaudívit me.

Apud te laus mea in ecclésiá magna : * voce mea reddam in conspéctu timéntium eum.

Edent páuperes, et saturabúntur : et laudábunt Dóminum, qui requírunť eum : * vivent corda eórum in saéculum saéculi.

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.

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

But let not Thine help be far from me ; O Lord, haste Thee to save me.

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

Save me from the lion's mouth ; and mine affliction from the horns of the unicorns.

I will declare Thy name unto my brethren : in the midst of the congregation will I praise Thee.

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

Let all the seed of Israel fear Him. For He hath not despised nor abhorred the prayer of the poor ;

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

My praise shall be of Thee in the great congregation : I will pay my vows before them that fear Him.

The poor shall eat and be satisfied, and they shall praise the Lord that seek Him : their heart shall live for ever.

All the ends of the earth shall remember and turn unto the Lord.

And all the kindreds of the nations shall worship before Him.

For the kingdom is the Lord's : and He hath dominion among the nations.

All they that be fat upon earth shall eat and worship : all they that go down to the dust shall fall down before Him.

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

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

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

Annuntiabitur Dómino generatio ventúra : et annuntiabunt caeli justitiam ejus, populo qui nascetur, * quem fecit Dóminus.

Ant. Ps. xxi. 19. Diviserunt sibi vestimenta mea : et super vestem meam miserunt sortem.

THE WASHING OF THE FEET

After the stripping of the altars, the clergy at a convenient hour meet to perform the ceremony known as the Mandatum. The prelate or priest puts on over the amice and alb a violet stole and cope. Then the deacon, in white vestments (as is also the subdeacon) sings the Gospel *Ante diem festum Paschae* (p. 536) in the usual way. The officiating priest then removes his cope, girds himself with a cloth and, assisted by his ministers begins the washing of the feet of thirteen clerics or thirteen poor people chosen for the ceremony. It is obvious that the number was originally twelve, in remembrance of the twelve Apostles. According to a tradition, the alteration was made by St. Gregory the Great. This holy Pope, when washing the feet of twelve poor men, noticed one more, of a very beautiful countenance. When he tried to know who he was, after the ceremony, the mysterious poor had disappeared. St. Gregory believed it was an angel or our Lord himself. The official liturgical book known as the « Ceremonial of the Bishops » prescribes the number of thirteen.

The officiating priest kneels before each one of them, washes, wipes and kisses the foot presented, using the cloth tendered by the deacon. Meanwhile the following is sung :

Antiphon : John xiii. 34

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

Mandatum novum do vobis : * ut diligatis invicem, sicut dilexi vos, dicit Dóminus. Ps. cxviii. 1. Beati immaculati in via : qui ambulat in lege Dómini. Mandatum novum.

The antiphon Mandatum is repeated, as is also each of the following antiphons after its psalm or verse ; but only the first verse of each psalm is said.

Antiphon : John xiii. 4, 5, 15

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

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

Antiphon : John xiii. 12, 13, 15

Dóminus Jesus, * postquam coenavit cum discipulis suis, lavit pedes eorum, et ait illis : Scitis quid fécerim vobis ego Dóminus, et Magister? Exémplum dedi vobis, ut et vos ita faciátis. Ps. lxxxiv. 2. Benedixísti, Dómine, terram tuam : avertísti captivitátem Jacob. Dóminus Jesus.

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

Antiphon : John xiii. 6-7, 8

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

Lord, dost Thou wash my feet? Jesus answered and said to him : If I shall not wash thy feet, thou shalt have no part with Me. √. He came to Simon Peter, and Peter said to him : Lord, dost Thou wash my feet? Jesus answered and said to him : If I shall not wash thy feet, thou shalt have no part with Me. √. What I do, thou knowest not now ; but thou shalt know hereafter. Lord.

Antiphon : John xiii. 14

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

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

Antiphon : John xiii. 35

In hoc cognóscant omnes, * quia discipuli mei estis, si dilectiónem habueritis ad invicem. √. Dixit Jesus discipulis suis. In hoc cognóscant omnes.

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

Antiphon : I Corinthians xiii. 13

Máneant in vobis * fides, spes, caritas, tria haec : major

Let these three, faith, hope and charity remain in you ; but

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

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

Antiphon

Blessed be the holy Trinity and undivided Unity : we will praise Him, because He has shown us His mercy. *ψ*. Let us bless the Father, and the Son, with the Holy Ghost. Ps. How lovely are Thy tabernacles, O Lord of hosts ! My soul longeth and fainteth for the courts of the Lord. Blessed be.

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

Antiphon : John ii. 3, 4

Where charity and love are, there is God.

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

Ant. Where charity and love are, there is God.

ψ. When, therefore, we are assembled in one. *ψ*. Let us take heed, that we be not divided in mind. *ψ*. Let malignant quarrels and contentions cease. *ψ*. And let Christ our God dwell in the midst of us.

Ant. Where charity and love are, there is God.

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

Ubi caritas, et amor, Deus ibi est.

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

Ant. Ubi caritas, et amor, Deus ibi est.

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

Ant. Ubi caritas, et amor, Deus ibi est.

ψ. Simul quoque cum beatis videamus. *ψ*. Glorianter vultum tuum, Christe Deus. *ψ*. Gaudium, quod est immensum, atque probum. *ψ*. Saecula per infinita saeculorum. Amen.

After the washing of the feet, the prelate, or whoever has performed the ceremony, washes his hands. Then returning to the place where he first stood, he puts on his cope, and standing with his head uncovered the says the Pater noster (in secret).

Ÿ. Et ne nos indúcas in
tentatiónem.

℞. Sed líbera nos a malo.

Ÿ. Tu mandásti mandáta
tua, Dómine.

℞. Custodíri nimis.

Ÿ. Tu lavásti pedes disci-
pulórum tuórum.

℞. Opera mánuum tuárum
ne despicias.

Ÿ. Dómine, exáudi oratió-
nem meam.

℞. Et clamor meus ad te
véniat.

Ÿ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Ÿ. And lead us not into
temptation.

℞. But deliver us from evil.

Ÿ. Thou hast commanded
Thy precepts, O Lord.

℞. To be exactly observed.

Ÿ. Thou hast washed the
feet of Thy disciples.

℞. Despise not the works of
Thy hands.

Ÿ. O Lord, hear my prayer.

℞. And let my cry come unto
Thee.

Ÿ. The Lord be with you.

℞. And with thy spirit.

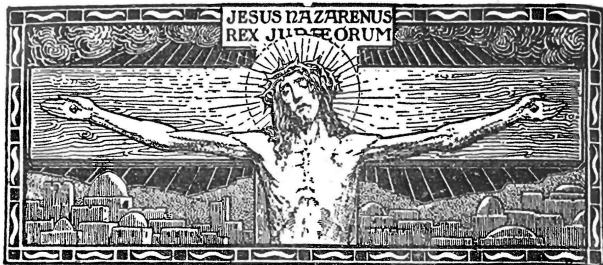
Prayer

Adésto, Dómine, quaésu-
mus, officio servitútis no-
strae : et quia tu discípulis tuis
pedes laváre dignátus es, ne
despicias ópera mánuum tuá-
rum, quae nobis retinénda
mandásti : ut, sicut hic nobis,
et a nobis exterióra abluúntur
inquinaménta ; sic a te óm-
nium nostrum interióra lavén-
tur peccáta. Quod ipse prae-
stáre dignéris, qui vivis et
regnas, Deus : per ómnia
saécula saeculórum. Amen.

Assist, O Lord, we beseech
Thee, this performance of our
service ; and since Thou didst
vouchsafe to wash the feet of
Thy disciples, despise not the
work of Thy hands, which
Thou hast commanded us to
imitate ; that as here the out-
ward stains are washed away
for us and by us, so likewise
may the inward sins of all be
blotted out by Thee. Grant
this, we beseech Thee, who
lives and reignest God for ever
and ever. Amen.

INDULGENCES FOR MAUNDY THURSDAY

All who pay a visit to the Blessed Sacrament at altars of repose on Maundy Thursday and Good Friday, and pray there the Our Father, Hail Mary and Glory be five times to thank our Lord for the institution of the Blessed Sacrament, and once for the intention of the Sovereign Pontiff, can gain an indulgence of fifteen years ; they can also gain a plenary indulgence on each of those two days, if, besides those visits and prayers, they receive once the Sacraments of Confession and Holy Communion (1815 and 1935 ; *Preces et pia opera*, n^o 18).



Good Friday

STATION AT HOLY CROSS IN JERUSALEM¹

Double of the First Class Black vestments

The Station is at the basilica which in Rome represents Jerusalem whose name it bears. It is consecrated to our Redeemer's Passion and contains earth from Calvary, some important fragments of the true cross, and one of the nails used in the crucifixion of our Lord.

On this day, the anniversary of our Saviour's death, the Church gives her temples an appearance of desolation, and clothes her ministers in the garb of mourning.

THE MASS OF THE CATECHUMENS

The first part of to-day's liturgy recalls the gatherings that took place in the synagogues on the Sabbath Day. The first Christian communities, composed as they were of convert Jews, took these assemblies as their model, at the same time subjecting them to necessary modifications, especially by early associating them with the liturgy of the Eucharistic Sacrifice. It is in the Mass of the Catechumens that these are told that the mercies of God are soon to descend on the Christian people, just as chastisement will fall on the faithless nations Ephraim and Juda; for at the very moment when the multitude of the children of Israel will be offering the Paschal Lamb (second Lesson), the Jews will be putting to death the Lamb of God on the Cross. This death is described for us in the story of our Lord's Passion according to St. John.

None having been said in choir, the celebrant and the sacred ministers, in black vestments and without lights or incense, come before the altar where they prostrate themselves and pray for some moments. Meanwhile, the acolytes spread a single altarcloth upon the altar. The celebrant and ministers having finished praying, go up the steps to the altar which the celebrant kisses, as usual, in the middle, afterwards going to the Epistle side. After this a reader, in the place where the Epistle is read, begins the following lesson in the tone of the prophecies:

First Lesson: Osee vi. 1-6

<p>Thus saith the Lord: In their affliction they will rise early to Me: Come, and let us return to the Lord: for He</p>	<p>Haec dicit Dóminus: In tribulatione sua mane consurgent ad me: Veníte, et revertámur ad Dóminum: quia</p>
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1. See Plan of the Stations at Rome, p. 70-71, K f 10.

ipse cepit, et sanábit nos : percútiét, 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 egréssus ejus, et véniet quasi imber nobis temporáneus, et serótinus terrae. 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 judícia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrificium, et sciéntiam Dei, plus quam holocáusta.

and the knowledge of God more than holocausts.

Tract : Habacuc iii, 2-3

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

covered the heavens : and the earth is full of His praise.

When the Tract is finished the celebrant says Oremus, the deacon adding Flectamus genua, and the subdeacon responding Levate. The Collect Deus a quo et Judas follows, p. 534. The subdeacon then sings the following lesson in the tone of the epistles :

Second Lesson : Exodus xii. 1-11

The Church, speaking to us in Lent (Fourth Sunday) about Moses made no mention of the paschal lamb, because St. Augustine tells us, she

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 judgments shall go forth as the light. For I desired mercy and not sacrifice :

and the knowledge of God more than holocausts.

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

has kept this type of our Lord until Passiontide to which it properly belongs.

In those days the Lord said to Moses and Aaron in the land of Egypt : This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them : On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour 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 the 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 any 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 (that is the Passage) of the Lord.

In diébus illis : Dixit Dóminus ad Móysen, et Aaron in terra Aegypti : Mensis iste, vobis princípium ménsium : primus erit in ménsibus anni. Loquimini ad univérsum coetum filiórum Israël, et dícite eis : Décima die mensis hujus tollat unusquísque agnum per fámilias, et domos suas. Sin autem minor est númerus, ut sufficere possit ad vescéndum agnum, assúmet vicínium suum, qui junctus est dómui suae, juxta númerum animárum, quae sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus : juxta quem ritum tollétis et haedum. Et servábitis eum usque ad quartam décimam diem mensis hujus : immolabítque eum univérsa multitúdo filiórum Israël ad vésperam. Et sument de sán-guine ejus, ac ponent super utrúmque postem, et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni et ázynos 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 fuerit, igne comburétis. Sic autem comedétis illum : Renes vestros accingétis, et calceaménta habébitis in pédibus, tenétes báculos in mánibus, et comedétis festinánter : est enim Phase (id est tránsitus) Dómini.

in haste ; for it is the Phase

Tract : Psalm cxxxix. 2-10, 14

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

Deliver me, O Lord, from the evil man : rescue me from the unjust man. *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 labour of their lips shall overwhelm them. *ψ*. But the just shall give glory

to Thy name : and the upright shall dwell with Thy countenance.

The Passion : John xviii. 1-40 ; xix. 1-42

The drama of the Passion is universal and in one sense will end only with the world itself, for all men, by their sins, have taken a share in the death of Christ. Jesus was bound to triumph through those very atoning sufferings by which He became the Victim of every passion which shall agitate the human race until the end of the world. For He has atoned for the pride of those who share that hatred of truth which turned the Jews into murderers ; the avarice of those who are possessed by the demon of greed which drove Judas to sell his master ; the lust of all who indulge in sensual delights like Herod, who mocked Jesus and sent him back to Pilate ; the cruelty of those who love to cause suffering like the soldiers, who struck our Lord and insulted Him ; and the cowardice of all who leave the path of duty like the Apostles, who forsook Him to whom they owed everything.

Our Lord's Passion is the whole of humanity, hurling itself upon its

divine healer and yet cured by Him; yet also it is the anointed of God, the King of Martyrs, who in face of all the generations who persecute Him and before the whole world offers to His Father a supreme token of submission, that of blood itself.

Christ on the Cross! What a model of death to all our sins, of resistance to every temptation, of warfare against all evildoers, and of the testimony which we in our turn ought to render to God, even, if necessary, at the cost of our very life.

The Passion of our Lord Jesus Christ according to St. John.	Páasio Dómini nostri Jesu Christi secúndum Joánnem.
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The apprehension of Jesus

At that time Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place: because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them: I am He, they went backward and fell to the ground. Again therefore He asked them: whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am He. If therefore ye 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 any one. Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear.

In illo témpore: Egréssus est Jesus cum discipulis suis trans torrémentem Cedron, ubi erat hortus, in quem introívit ipse, et discipuli ejus. Sciébat autem et Judas, qui tradébat eum, locum: quia fréquénter Jesus convénerat illuc cum discipulis suis. Judas ergo cum accepísset cohórtem, et a pontíficibus et pharisaéis minístros, venit illuc cum latérnis, et fácibus, et armis. Jesus itaque sciens ómnia, quae ventúra erant super eum, procéssit, et dixit eis: ✠ Quem quaéritis? C. Respondérunt ei: S. Jesum Nazarénum. C. Dicit eis Jesus: ✠ Ego sum. C. Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos: ✠ Quem quaéritis? C. Illi autem dixérunt: S. Jesum Nazarénum. C. Respóndit Jesus: ✠ Dixi vobis, quia ego sum: si ergo me quaéritis, sínite hos abíre. C. Ut implerétur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum: et abscídit aurículam ejus déxteram. Erat autem nomen servo Mal-

chus. Dixit ergo Jesus Petro :
 ✠ Mitte gládium tuum in
 vaginam. Cálicem, quem dedit
 mihi Pater, non bibam illum?
 C. Cohors ergo, et tribúnus
 et ministri Judaeórum com-
 prehenderunt Jesum, et liga-
 verunt eum : et adduxerunt
 eum ad Annam primum, erat
 enim socer Cáiphae, qui erat
 pónטיפex anni illíus.
 to Caiphas, who was the high

And the name of the servant
 was Malchus. Jesus therefore
 said to Peter : Put up thy sword
 into 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
 priest of that year.

Jesus at the palace of the High Priest

Erat autem Cáiphas, qui
 consílium déderat Judaeis :
 Quia expedit unum hóminem
 mori pro pópulo. Sequebátur
 autem Jesum Simon Petrus, et
 álius discípulus. Discípulus
 autem ille erat notus pontífici,
 et introívit cum Jesu in átrium
 pontíficis. Petrus autem sta-
 bat ad óstium foris. Exívit
 ergo discípulus álius, qui erat
 notus pontífici, et dixit ostiá-
 riae : et introduxit Petrum.
 Dicit ergo Petro ancilla ostiá-
 ria : S. Numquid et tu ex
 discípulis es hóminis istíus?
 C. Dicit ille : S. Non sum.
 C. Stabant autem servi, et mi-
 nístri ad prunas, quia frigus
 erat, et calefaciébant se : erat
 autem cum eis et Petrus stans,
 et calefaciens se. Pónטיפex er-
 go interrogávit Jesum de di-
 scípulis suis, et de doctrína
 ejus. Respóndit ei Jesus : ✠
 Ego palam locútus sum mun-
 do : ego semper dócui in syna-
 góga, et in templo, quo omnes
 Judaéi convéniunt : et in
 occúlto locútus sum nihil.
 Quid me intérogas? intéroga
 eos, qui audiérunt quid locútus
 sim ípsis : ecce hi sciunt quae
 díxerim ego. C. Haec autem
 cum díxisset, unus assístens

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 dis-
 ciple. 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 warm-
 ed themselves. And with them
 was Peter also, standing, and
 warming himself. The high
 priest therefore asked Jesus of
 His disciples and of His doc-
 trine. 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 askest
 thou Me? Ask them who have

heard what I have spoken unto them. Behold they know what things I have said. And when He had said these things, one of the servants standing by gave Jesus a blow, saying : Answerest Thou the high priest so? Jesus answered him : If I have spoken evil, give testimony of the evil ; but if well, why striketh thou Me? And Anna 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 not I see thee in the garden with Him? Again therefore Peter denied ; and immediately the cock crew.

Jesus before Pilate

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

Adducunt ergo Jesum a Caípha in praetórium. Erat autem mane : et ipsi non introierunt in praetórium, ut non contaminarentur, sed ut manducarent pascha. Exiit ergo Pilátus ad eos foras, et dixit : *S.* Quam accusatiónem affertis advérsus hóminem hunc? *C.* Respondérunt, et dixerunt ei : *S.* Si non esset hic malefáctor, non tibi tradidissémus eum. *C.* Dixit ergo eis Pilátus : *S.* Accípite eum vos, et secúndum legem vestram judicáte eum. *C.* Dixerunt ergo ei Judaéi : *S.* Nobis non licet interfícere quemquam. *C.* Ut sermo Jesu implerétur, quem dixit, significans qua morte esset moritúrus. Introivit ergo iterum in praetórium Pilátus, et vocávit

Jesum, et dixit ei : S. Tu es Rex Judaeorum? C. Respondit Jesus : ✠ A temetipso hoc dicis, an alii dixerunt tibi de me? C. Respondit Pilátus : S. Numquid ego Judaeus sum? Gens tua, et pontifices tradiderunt te mihi : quid fecisti? C. Respondit Jesus : ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertarent ut non tráderer Judaeis : nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilátus : S. Ergo Rex es tu? C. Respondit Jesus : ✠ Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhibeam veritati : omnis qui est ex veritate, audit vocem meam. C. Dicit ei Pilátus : S. Quid est veritas? C. Et cum hoc dixisset, iterum exiit ad Judaeos, et dicit eis : S. Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimittam vobis in Pascha : vultis ergo dimittam vobis Regem Judaeorum? C. Clamaverunt ergo rursus omnes, dicentes : S. Non hunc, sed Barábbam. C. Erat autem Barábbas latro. Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mílites plectentes corónam de spinis, imposuerunt cápiti ejus : et veste purpúrea circumdederunt eum. Et veniebant ad eum, et dicebant : S. Ave, Rex Judaeorum : C. Et dabant ei álapas. Exiit ergo iterum Pilátus foras, et dicit eis : S. Ecce addúco vobis eum foras,

called Jesus and said to Him¹ : Art Thou the king of the Jews? Jesus answered : Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered : Am I a Jew? Thy 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 that I am a king. For this was I born, and for this came I into the world ; that I should give testimony to the truth. Every one that is of the truth heareth My voice. Pilate saith to Him : What is truth? And when he 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 :

1. Since the occupation of Palestine by the Romans, the Jews had no longer the power themselves to put criminals to death. Formerly they would have stoned our Lord as blasphemer, while the punishment habitually inflicted by the Romans was that of the cross.

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 the greater sin. And from henceforth Pilate sought to release Him. But the Jews cried out, saying : If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the Parasceve of the Pasch, about

ut cognoscátis, quia nullam invénio in eo causam. C. (Exiit ergo Jesus portans coronam spineam, et purpúreum vestiméntum.) Et dicit eis : S. Ecce homo. C. Cum ergo vidissent eum pontífices et ministri, clamábant, dicétes : S. Crucifige, crucifige eum. C. Dicit eis Pilátus : S. Accípíte eum vos, et crucifigíte : ego enim non invénio in eo causam. C. Respondérunt ei Judaéi : S. Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit. C. Cum ergo audisset Pilátus hunc sermónem, magis tímuit. Et ingressus est prætóríum íterum : et dixit ad Jesum : S. Unde es tu? C. Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus : S. Mihi non lóqueris? nescis quia potestátem hábeo crucifigere te, et potestátem hábeo dimíttere te? C. Respóndit Jesus : ✠ Non habéres potestátem advérsum me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, majus peccátum habet. C. Et exínde quaerébat Pilátus dimíttere eum. Judaéi autem clamábant dicétes : S. Si hunc dimíttis, non es amícus Caésaris. Omnis enim, qui se regem facit, contradícit Caésari. C. Pilátus autem cum audisset hos sermónes, addúxit foras Jesum, et sedit pro tribunáli, in loco, qui dicitur Lithóstrotos, hebráice autem Gábbatha. Érat autem Parasceve Paschae, hora quasi sexta, et dicit Judaéis : S. Ecce Rex vester. C. Illi autem clamábant : S. Tolle, tolle, crucifige eum. C. Dicit eis

Pilátus : S. Regem vestrum crucifigam? C. Respondérunt pontífices : S. Non habémus regem, nisi Caésarem. C. Tunc ergo trádidit eis illum ut crucifigerétur.

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.

The Crucifixion

Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem, exívit in eum, qui dicitur Calváriæ locum, hebráice autem Gólgotha: ubi crucifixerunt eum, et cum eo álios duos, hinc et hinc, médium autem Jesum. Scripsit autem et títulum Pilátus : et pósuit super crucem. Erat autem scriptum : Jesus Nazaréus, Rex Judaeórum¹. Hunc ergo títulum multi Judaeórum legérunt quia prope civitátem erat locus, ubi crucifíxus est Jesus. Et erat scriptum hebráice, graece, et latíne. Dicébant ergo Piláto pontífices Judaeórum : S. Noli scríbere, Rex Judaeórum, sed quia ipse dixit: Rex sum Judaeórum. C. Respóndit Pilátus : S. Quod scripsi, scripsi. C. Míletes ergo cum crucifíxissent eum, accepérunt vestiméta ejus (et fecérunt quátuor partes : unicuqúe 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 vestiméta mea sibi : et in vestem meam misérunt

And they took Jesus and led Him forth. And bearing His own 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, in 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 saying :

1. Our crucifixes only bear the first letters of the words Jesus Nazarenus Rex Judaeorum INRI (Jesus of Nazareth, King of the Jews).

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 disciple took her to his own.

The Death of Jesus

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.

sortem. Et milites quidem haec fecerunt. Stabant autem juxta crucem Jesu, mater ejus, et soror matris ejus Maria Cleophae, et Maria Magdalene. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suae : ✠ Mulier, ecce filius tuus. C. Deinde dicit discipulo : ✠ Ecce mater tua. C. Et ex illa hora accepit eam discipulus in sua.

Here all kneel and pause for a few moments.

Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day), besought Pilate that their legs might be broken and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side : and

Póstea sciens Jesus quia ómnia consummata sunt, ut consummarétur Scriptúra, dixit : ✠ Sitio. C. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit : ✠ Consummatum est. C. Et inclinato capite tradidit spiritum.

Judaei ergo (quóniam Parasceve erat) ut non remanerent in cruce cõpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites : et primi quidem fregerunt crura, et alterius, qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura : sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis, et aqua. Et qui vidit, testimónium perhibuit:

et verum est testimónium ejus. Et ille scit, quia vera dicit : ut et vos credátis. Facta sunt enim haec, ut Scriptúra implerétur : Os non comminuétis ex eo. Et iterum ália Scriptúra dicit : Vidébunt in quem transfixérunt.

immediately there came out blood and water. And he that saw it hath given testimony : and his testimony is true. And he knoweth that he saith true : that you also may believe. For these things were done that the Scripture might be fulfilled : You shall not break a bone of

Him. And again another Scripture saith : They shall look on Him whom they pierced.

Here the *Munda cor meum* is said and the remainder is sung in the Gospel tone. No incense nor candles are used, and the book is not kissed.

The Burial of Jesus

Post haec autem rogávit Pilátum Joseph ab Arimathaea (eo quod esset discipulus Jesu, occultus autem propter metum Judaeórum), ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad Jesum nocte primum, ferens mixtúram myrrhae, et áloes, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Judaeis sepelíre. Erat autem in loco, ubi crucifixus est, hortus : et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Judaeórum, quia juxta erat monuméntum, posuérunt Jesum.

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 an hundred pound weight. They took therefore the body of Jesus and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where He was crucified a garden : and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parascève of the Jews, they laid

Jesus, because the sepulchre was nigh at hand.

The priest then, standing at the Epistle side of the altar, with hands joined, proceeds at once with the following prayers.

THE SOLEMN PRAYERS

In the second part of to-day's liturgy we have a relic of prayers which were also a feature of the primitive gatherings referred to above¹. Of

1. The celebrant suggested an intention and added a few words of exhortation. For example, "Let us pray for our Holy Father the Pope in order that," etc. The deacon then gave the word to kneel : *Flectamus genua*, each praying in silence. After some moments a third cleric gave the signal to rise and in a brief formula the celebrant gave a summary of what had been the secret intentions of each.

these prayers the only trace existing in the Roman Mass is the Oremus, said before the Offertory¹.

These liturgical prayers show us that the effects of our Lord's death extend to all necessities of the Church and of the human race. They even foresee the conversion of the deicide race who will one day recognize that Jesus is the Messias.

Let us pray, dearly beloved, for the holy Church of God: that our God and Lord may be pleased to give it peace, keep its unity and preserve it throughout the world: subjecting to it principalities and powers; and may He grant us, while we live in peace and tranquillity, grace to glorify God the Father almighty.

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

Almighty and eternal God, who in Christ hast revealed Thy glory to all nations, preserve the works of Thy mercy, that Thy Church, spread over all the world, may persevere with a steadfast faith in the confession of Thy name. Through the same our Lord.

R. Amen.

Let us pray also for our most holy Pope N., that our God and Lord, who chose him to the order of the episcopacy, may preserve him in health and safety for the good of His holy Church, to govern the holy people of God.

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

O almighty and eternal God, by whose judgment all things are established: mercifully regard our prayers, and in Thy goodness preserve the Bishop chosen for us: that the Christian people, who are governed by Thy authority, may under so

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

Orémus. Flectámus génuá.
R. Leváte.

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

R. Amen.

Orémus et pro beatíssimo Papa nostro N., ut Deus et Dóminus noster, qui elégit eum in órdine episcopátus, salvum, atque incólumen custódiat Ecclésiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

Orémus. Flectámus génuá.
R. Leváte.

Omnípotens sempitérne Deus, cujus judício unívérsa fundántur: réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva; ut christiána plebs, quæ te gubernáur auctóre, sub tanto Pontífice, credulitá-

1. In the Eastern Churches this part of the liturgy recurred daily and was called "The Mass of the Penitents". In the Western Church it was suppressed and the penitents were not dismissed until the Communion.

tis suae méritis augeátur. Per
Dóminum. *R.* Amen.

Orémus et pro ómnibus
Episcopis, Presbyteris, Diacóni-
bus, Subdiacónibus, Acólý-
this, Exorcístis, Lectoribus,
Ostiáriis, Confessóribus, Vir-
gínibus, Víduis : et pro omni
pópulo sancto Dei.

Orémus. Flectámus génuá.
R. Leváte.

Omnípotens sempitérne De-
us, cujus spírítu totum corpus
Ecclésiæ sanctificátur et ré-
gitur : exáudi nos pro univér-
sis ordínibus supplicántes ; ut
grátiae tuae múnere, ab ómni-
bus tibi grádibus fidéliter ser-
viátur. Per Dóminum. *R.*
Amen.

Orémus et pro catechú-
menis nostris : ut Deus et
Dóminus noster adapériat au-
res praecordiórú ipsórum,
januámque misericórdiae ; ut
per lavácrum regeneratiónis
accépta remissióne ómnium
peccatórum, et ipsi inveniántur
in Christo Jesu Dómino
nostro.

Orémus. Flectámus génuá.
R. Leváte.

Omnípotens sempitérne De-
us, qui Ecclésiám tuam nova
semper prole foecúndas : auge
fidem et intelléctum catechú-
menis nostris ; ut renáti fonte
baptísmatis, adoptiúnis tuae
fíliis aggregéntur. Per Dómi-
num. *R.* Amen.

Thy adoption. Through our Lord. *R.* Amen.

Orémus, dilectíssimi nobis,
Deum Patrem omnipoténtem,
ut cunctis mundum purget er-
róribus : morbos áuferat : fa-

great a pontiff increase in the
merits of their faith. Through
our Lord. *R.* Amen.

Let us pray also for all
bishops, priests, deacons, sub-
deacons, acolytes, exorcists,
lectors, porters, confessors,
virgins, widows, and for all the
holy people of God.

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

O almighty and eternal God,
by whose spirit the whole body
of the Church is sanctified and
governed : hear our supplica-
tions for all orders thereof :
that by the assistance of Thy
grace all in their several degrees
may render Thee faithful ser-
vice. Through our Lord.
R. Amen.

Let us pray also for our cate-
chumens : that our God and
Lord would open the ears of
their hearts and the gate of
mercy ; that having received,
by the laver of regeneration, the
remission of all their sins, they
also may abide in Christ Jesus
our Lord.

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

O almighty and eternal God,
who dost ever render Thy
Church fruitful with new off-
spring, increase the faith and
understanding of our catechu-
mens ; that, being regenerated
in the font of baptism, they
may be united to the children of

Thy adoption. Through our Lord. *R.* Amen.

Let us pray, dearly beloved,
God the Father almighty,
that He may purge the world
of all errors, remove diseases,

keep off famine, open prisons, break chains, grant a safe return to travellers, health to the sick, and a port of safety to those who are at sea.

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

O almighty and eternal God, the comfort of the afflicted and the strength of those that labour: let the prayers of those who call upon Thee in any tribulation be heard by Thee: that all may rejoice that in their necessities Thy mercy relieved them. Through our Lord.
 R. Amen.

Let us pray also for heretics and schismatics, that our God and Lord would deliver them from all their errors; and vouchsafe to recall them to our holy mother the Catholic and Apostolic Church.

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

O almighty and eternal God, who savest all, and willest not that anyone should perish: look down on the souls of those deceived by wiles of the devil; that the evil of heresy being removed from their hearts the erring may repent and return to the unity of Thy truth. Through our Lord. R. Amen.

Let us pray also for the faithless Jews: that our God and Lord would withdraw the veil from their hearts: that they also may acknowledge our Lord Jesus Christ.

Here Oremus, etc. is not said, but

Almighty and eternal God, who drivest not away from Thy mercy even the faithless Jews: hear our prayers, which we offer for the blindness of that

mem depéllat: apériat cárceres; víncula dissólvat: peregrínantibus réditum: infirmántibus sanitátem: navigántibus portum salútiſ indúlgeat.

Orémus. Flectámus génuá.
 R. Leváte.

Omnípotens sempitérne Deus, moestórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gáudeant affuisse. Per Dóminum.
 R. Amen.

Orémus et pro haeréticis, et schismáticis: ut Deus et Dóminus noster éruat eos ab erroribus univérsis; et ad sanctam matrem Ecclésiám Cathólicam, atque Apostólicam revocáre dignétur.

Orémus. Flectámus génuá.
 R. Leváte.

Omnípotens sempitérne Deus, qui salvas omnes, et néminem vis períre: respice ad ánimas diabólica fraude decéptas; ut omni haerética pravitate depósita, errántium corda resipiscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum. R. Amen.

Orémus et pro pérfidis Judaeis: ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut et ipsi agnóscant Jesum Christum Dóminum nostrum.

the celebrant proceeds as follows:

Omnípotens sempitérne Deus, qui étiam Judáicam perfídiam a tua misericórdia non repéllis: exáudi preces nostras, quas pro illius pópuli

obcaecatióne deférimus; ut, ágnita veritatís tuæ luce, quæ Christus est, a suis ténébris eruántur. Per eúndem Dóminum. *R.* Amen.

Orémus et pro pagánis : ut Deus omnípotens áuferat iniquitatém a córdibus eórum; ut relíctis idólis suis, convertántur ad Deum vivum et verum, et únicum Fílium ejus Jesum Christum Deum et Dóminum nostrum.

Orémus. Flectámus génuá. *R.* Leváte.

Omnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquiris: súscipe propítius oratióne nostram, et líbera eos ab idólorum cultúra; et ágrega Ecclésiæ tuæ sanctæ, ad laudem et glóriam nóminis tui. Per Dóminum. *R.* Amen.

people: that acknowledging the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same Lord. *R.* Amen.

Let us pray also for the pagans: that almighty God would remove iniquity from their hearts; that forsaking their idols, they may be converted to the living and true God, and His only Son, Jesus Christ our God and Lord.


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

Almighty and eternal God, who desireth not the death but the life of sinners; mercifully hear our prayer, and deliver them from the worship of idols and for the praise and glory of Thy name, unite them to Thy holy Church. Through our Lord. *R.* Amen.

THE ADORATION OF THE CROSS

This ceremony owes its origin to a custom which prevailed at Jerusalem in the fourth century, of venerating on this day the wood of the true Cross. Meanwhile the *Improperia*, or tender reproaches of Christ to His people, to whom He had done nothing but good, were sung in Greek, which language was still partly in use in the Mass of every day¹.

When the prayers are finished the celebrant takes off the chasuble. Then turning towards the people, standing on the Epistle side (near the back-corner of the altar-table, or if more convenient, below the steps), he unveils the upper part of the cross and sings the words:

6. 
 Ec-ce li-gnum Cru-cis.
 Behold the wood of the Cross,

The ministers continue with the celebrant:



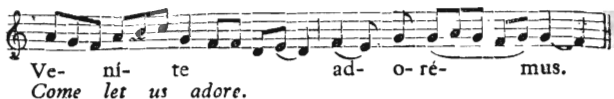
in quo sa-lus mun-di pe-pén-
 on which hung the Saviour of the world.



dit.

1. These prayers belong to the Ritual of penitents.

The choir reply, while all except the celebrant kneel :



Then the celebrant goes to the front-corner of the altar at the Epistle side above the steps, uncovers the right arm of the cross and the head of the figure of our Lord again singing on a higher note *Ecce lignum*, etc. All kneel while the response is made as before.

Finally the celebrant reaches the middle of the altar and uncovers the whole cross which he holds up, repeating *Ecce lignum* for a third time on a still higher note. All again adore while the response is made. Then the celebrant carries the cross to the place prepared for it before the altar, kneels and place it there. Then he removes his shoes and goes to adore the cross. He prostrates himself three times and finally bends and kisses the feet of the crucifix. This done he returns to his seat and puts on his shoes and the chasuble. Immediately after him the ministers and the other clergy, followed by the faithful, two and two, go up, prostrate themselves, and adore as above.

While the adoration is taking place, some or all of the following Reproaches are sung, according to the number of those taking part in the adoration. Meanwhile, the priest seated, reads them with his ministers.

Two cantors then sing:



†. Because I brought thee out of the land of Egypt : thou hast prepared a cross for thy Saviour.

†. Quia edúxi te de terra Aegypti : parásti Crucem Salvatóri tuo.

The two choirs then sing alternately :



- 1) Agios o Theos. ℞. San-ctus
- 2) Agios ischyros. ℞. San-ctus
- 3) Agios athanatos, eléison imas.

ŷ. I opened the sea before thee: and thou with a spear hast opened My side.

R. My people.

ŷ. I went before thee in a pillar of a cloud: and thou hast brought Me to the judgment hall of Pilate.

R. My people.

ŷ. I fed thee with manna in the desert: and thou hast beaten Me with blows and scourges.

R. My people.

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

R. My people.

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

R. My people.

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

R. My people.

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

R. My people.

ŷ. Ego ante te aperui mare: et tu aperuisti lancea latus meum.

R. Pópule meus.

ŷ. Ego ante te praeivi in columna nubis: et tu me duxisti ad praetorium Pilati.

R. Pópule meus.

ŷ. Ego te pavi manna per desertum: et tu me cecidisti álapis et flagéllis.

R. Pópule meus.

ŷ. Ego te potávi aqua salutis de petra: et tu me potásti felle, et acéto.

R. Pópule meus.

ŷ. Ego propter te Chanaeorum reges percússi: et tu percussisti arúndine caput meum.

R. Pópule meus.

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

R. Pópule meus.

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

R. Pópule meus.

The following **Antiphon** is then sung:

We adore Thy Cross, O Lord: and we praise and glorify Thy holy resurrection: for behold by the wood of the Cross joy came 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. We adore.

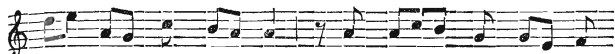
Crucem tuam * adorámus, Dómine: et sanctam resurrectionem tuam laudámus, et glorificámus: ecce enim propter lignum venit gáudium in univérso mundo.

Ps. lxvi. 2. Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Crucem.

The *CruX fidélis* is then sung, the first and second part of it in turn following each verse of the *Pange lingua*.

CruX Fidelis (First tone)

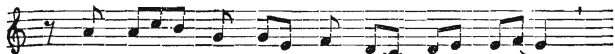
CruX fi- dé- lis, in-ter om- nes Ar- bor
Faithful Cross, O tree all beautiful, Tree all



u- na nó- bi- lis: Nul- la sil- va ta-
peerless and divine: Not a grove on earth can



lem pro- fert, Fron- de, flo- re, gé- mi- ne.
show us Such a leaf and flower as thine.



* Dul- ce li- gnum, dul- ces cla- vos,
** Sweet the nails and sweet the wood,*



Dul- ce pon- dus sú- sti- net.
Laden with so sweet a load.

Hymn: Pange lingua

Ÿ. Pange, lingua, gloriósi
 Láuream certáminis,
 Et super Crucis trophaéo
 Dic triúmphum nóbilem:
 Quáliter Redémptor orbis
 Immolátus vícerit.

℣. CruX fidelis...

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

℣. * Dulce lignum...

Ÿ. Sing, my tongue, the Sa-
 viour's glory;
 Tell His triumph far and
 wide;
 Tell aloud the famous story
 Of His Body crucified;
 How upon the cross a Victim,
 Vanquishing in death, He
 died.

℣. Faithful cross...

Ÿ. Eating of the tree forbidden,
 Man had sunk in Satan's
 snare,
 When his pitying Creator
 Did this second tree prepare,
 Destined, many ages later,
 That first evil to repair.

℣. * Sweet the nails...

ŷ. Such the order God appointed

When for sin He would atone;
To the serpent thus opposing
Schemes yet deeper than his
own :

Thence the remedy procuring
Whence the fatal wound had
R. Faithful cross... [come.

ŷ. So when now at length the
fulness

Of the sacred time drew nigh,
Then the Son who moulded all
things

Left His Father's throne on
high.

From a Virgin's womb appearing,
Clothed in our mortality.

R. * Sweet the nails...

ŷ. All within a lowly manger,
Lo, a tender babe He lies!

See His gentle Virgin mother
Lull to sleep His infant cries;
While the limbs of God Incar-
nate

Round with swathing bands

R. Faithful Cross... [sheties.

ŷ. Thus did Christ to perfect
manhood

In our mortal flesh attain :
Then of His free choice He
goeth

To a death of bitter pain ;
And as a lamb, upon the altar
Of the Cross for us is slain.

R. Sweet the nails...

ŷ. Lo, with gall His thirst He
quenches :

See the thorns upon His brow,
Nails His tender flesh are
rending :

See, His side is opened now,
Whence to cleanse the whole
creation

Streams of blood and water

R. Faithful Cross... [flow.

ŷ. Hoc opus nostrae salutis
Ordo depoposcerat :
Multiformis proditoris
Ars ut artem falleret :
Et medelam ferret inde,
Hostis unde laeserat.

R. Crux fidelis...

ŷ. Quando venit ergo sacri
Plenitudo temporis,

Missus est ab arce Patris
Natus, orbis Conditor :
Atque ventre virginali
Carne amictus prodiit.

R. * Dulce lignum...

ŷ. Vagit infans inter arcta
Conditus praesepia :

Membra pannis involuta
Virgo Mater alligat :
Et Dei manus, pedesque
Stricta cingit fascia.

R. Crux fidelis...

ŷ. Lustra sex qui jam perégit,
Tempus implens corporis,

Sponte libera Redemptor
Passioni deditus,
Agnus in Crucis levatur
Immolandus stipite.

R. * Dulce lignum...

ŷ. Felle potus ecce languet :
Spina, clavi, lancea

Mite corpus perforarunt,
Unda manat, et cruor :
Terra, pontus, astra, mundus,
Quo lavantur flumine !

R. Crux fidelis...

ŷ. Flecte ramos, arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas!
Et supérni membra Regis
Tende miti stípíte.

R. * Dulce lignum...

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

R. Crux fidélis...

ŷ. Sempitérna sit beátae
Trinitáti glória :
Aequa Patri, Filióque ;
Par decus Paráclito :
Uníus Triníque nomen
Laudet univérsitas.

Amen.

R. * Dulce lignum...

ŷ. Lofty Tree, bend down thy
branches
To embrace thy sacred load ;
Oh, relax the native tension
Of that all too rigid wood :
Gently, gently bear the mem-
bers

Of thy dying King and God.

R. * Sweet the nails...

ŷ. Tree which solely wast found
worthy
Earth's great victim to sustain
Harbour from the raging tem-
pest,
Ark, that saved the world
again,

Tree with sacred blood anointed
Of the Lamb for sinners slain.

R. Faithful Cross...

ŷ. Honour, blessing everlasting
To the immortal Deity :
To the Father, Son and Spirit,
Equal praises ever be :
Glory through the earth and
heaven

To Trinity in Unity. Amen.

R. * Sweet the nails...

MASS OF THE PRESANCTIFIED

Good Friday being the anniversary of our Lord's death, there stands out before the whole world, the blood-stained throne of the Cross from which the God-Man reigns. The Church does not celebrate the Holy Mass which is the memorial of that of the Cross ; she contents herself with consuming the sacred species previously consecrated : which, in the Greek rite is the daily practice during Lent, except on Saturdays and Sundays. From this comes the name Mass of the Presanctified, since the offerings are sanctified (consecrated) before.

Towards the end of the Adoration of the Cross the candles are lighted on the altar, and the deacon taking the burse, spreads the corporal in the usual way, placing the purificator near it. When the adoration is finished, he takes the cross reverently and replaces it on the altar. The procession is then formed to go to the altar where the Blessed Sacrament has reposed since the day before. At the altar of repose, candles are lighted and remain so until after the Communion. The deacon takes the chalice from the tabernacle and hands it to the celebrant. The procession then forms in the same order as before. During the procession the hymn *Vexilla Regis* (p. 438) is sung.

At the altar the celebrant puts the consecrated Host on the paten and at once places the Host on the corporal. Meanwhile the deacon pours wine into the chalice, and the subdeacon water which is not blessed, nor is the usual prayer said, the celebrant placing the chalice on the altar, in silence. He puts incense in the thurible without blessing it, incenses the offerings and the altar as usual, saying the prayers : *Incensum, Dirigatur, Accendat* (p. 966.) Then standing below the steps, on the Epistle side,

he washes his hands without saying the Lavabo. Returning to the middle of the altar, he bows down with joined hands and says :

Accept us, O Lord, in the spirit of humility and with a contrite heart : and may our sacrifice be so performed this day in Thy sight, that it may be pleasing to Thee, O Lord God.

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

Then turning towards the people, but from the Gospel side of the altar, and without completing the circle, he says as usual :

Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

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

At once, he sings the Pater noster, and having said Amen silently, says the Libera nos aloud. He genuflects, and placing the paten under the Sacred Host, he elevates it that it may be seen by those present ; he then divides the Host into three parts, dropping the last of these into the chalice, in silence. He does not say the Pax Domini or Agnus Dei and the Pax is not given.

Omitting the first two of the prayers before Communion, the celebrant says the third : Perceptio, p. 982. Then, having genuflected, he takes the paten on which rests the Lord's Body, and with the greatest humility and deepest reverence, he says as usual Panem caelestem and then thrice, Domine, non sum dignus, p. 982, then Corpus Domini, p. 983. He receives the Sacred Host with reverence and immediately afterwards the wine with the fragment of the Host in the chalice. Having washed his fingers, he bows in the middle of the altar with joined hands and says :

Grant, O Lord, that what we have taken with our mouth we may receive with a pure heart : and that from a temporal gift it may become to us an everlasting remedy.

Quod ore súmpsimus, Dómine, pura mente capiámus : et de múnere temporáli fiat nobis remédium sempitérnum.

The celebrant and ministers then leave the sanctuary, the choir reciting vespers. The altar is stripped without ceremony.

VESPERS FOR GOOD FRIDAY

As on Maundy Thursday, p. 539.

Antiphon at the Magnificat : Cum accepisset, p. 543.



Holy Saturday

STATION AT ST. JOHN LATERAN ¹

Double of the First Class Violet and white vestments

The Station is at St. John Lateran, the mother church of the Christian world, and it is here that the Church celebrated the First Mass of Easter and that formerly she received into her bosom the many catechumens who were baptized on this day. First dedicated to our blessed Saviour this basilica was subsequently consecrated to St. John the Baptist with the baptistry attached to it.

In former times the Church held no special service on this morning.

Apart from any gathering for the Station, a meeting was held in the course of the afternoon for the seventh and last scrutiny which almost immediately preceded the baptism ².

At night was held the Watch or solemn Vigil of Easter, towards the end of which, before daybreak, the catechumens plunged in the water of the baptistry were, so to speak, buried with Jesus; and at the very hour at which Christ rose triumphantly from the sepulchre, they were born to the life of grace ³.

Later the great ceremonies were anticipated, being held first in the evening, and subsequently in the morning of Holy Saturday. They reveal a sudden change from sorrow to joy, and disclose certain anomalies which this notice helps to explain.

THE BLESSING OF THE NEW FIRE

The Church, blessing as she does all elements of which she makes use for divine worship, made a practice of blessing every evening the new fire that was to provide the light for the office of Vespers. The liturgy of Holy Saturday maintains this custom. She also blesses the five grains

1. See Plan of the Stations at Rome, p. 70-71. H f 15.

2. It was at this gathering that the rite of exorcism took place, and the rite of Ephpheta, which recalls the miracles worked by Jesus when He cured the deaf and dumb, and the renunciation of Satan pronounced by the catechumens after being anointed with the oil for catechumens. He then recited the Symbol, a proceeding known as 'the rendering of the Symbol.' We discover these rites again in the present ceremonies of baptism following those that took place at the third scrutiny (see p. 370, note 1 and 407, note 2).

3. Rom. vi, 4 Col. II, 12.

of incense which are to be fixed in the Paschal candle, the offering of which to God will thenceforward be accepted as a sweet savour.

At a convenient hour the altars are covered with linen cloths, but the candles are not lighted until the beginning of Mass. Meanwhile fire is struck from a flint outside the church and the coals are kindled. At the end of None, the priest vested in amice, alb, girdle, and stole to which he adds, if possible, a violet cope, accompanied by his ministers with processional cross, holy water and incense, goes outside the church door, if it can be conveniently done, or stands in the entrance of the church and blesses the new fire, saying :

Ÿ. The Lord be with you.

℞. And with thy spirit.

Ÿ. Dóminus vobiscum.

℞. Et cum spíritu tuo.

Prayer

O God, who through Thy Son, the corner stone, hast bestowed on the faithful the fire of Thy glory, sanctify ✠ this new fire produced from a flint that it may be profitable to us : and grant that by this paschal festival we may be so inflamed with heavenly desires, that with pure minds we may come to the feast of perpetual light. Through the same Christ our Lord. ℞. Amen.

Deus, 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 hæc festa paschália caeléstibus desidériis inflam-mári ; ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertíngere. Per eúndem Christum Dóminum nostrum. ℞. Amen.

Prayer

O Lord God, almighty Father, unfailing light, who art the Creator of all light, 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 glory : and as Thou didst give light to Moses when he went out of Egypt, so enlighten our hearts and senses, that we may deserve to arrive at light and life everlasting. Through Christ our Lord. ℞. Amen.

Dómine Deus, Pater omní-potens, lumen indeficiens, qui es conditor ómnium lúminum : béne✠dic hoc lumen, quod a te sanctificátum atque benedíctum est, qui illuminásti omnem mundum : ut ab eo lúmine accendámur, atque illuminémur igne claritátis tuæ : et sicut illuminásti Móysen exeúntem de Aegypto, ita illúmines corda, et sensus nostros ; ut ad vitam et lucem aetérnam perveníre mereámur. Per Christum Dóminum nostrum. ℞. Amen.

Prayer

O holy Lord, almighty Father, eternal God : vouchsafe to co-operate with us, who bless

Dómine sancte, Pater omní-potens, aetérne Deus : benedícéntibus nobis hunc ignem

in nómine tuo, et unigéniti Filii tui Dei ac Dómini nostri Jesu Christi, et Spíritus Sancti, cooperári dignéris; et adjuva nos contra igníta tela inimíci, et illústra grátia caelésti : Qui vivis et regnas cum eódem Unigénito tuo, et Spíritu sancto, Deus : per ómnia saécula saeculórum. *R.* Amen.

this fire in Thy name, and in that of Thy only-begotten Son Jesus Christ, our Lord and God, and of the Holy Ghost : help us against the fiery darts of the enemy, and enlighten us with Thy heavenly grace. Who livest and reignest with the same only-begotten Son and the Holy Ghost, one God, for ever and ever. *R.* Amen.

He then blesses the five grains of incense which will presently be set in the Pascal candle, and says the following prayer :

Véniat, quaesumus, omnipotens Deus, super hoc incensum larga tuae benedictiónis infúsis : et hunc nocturnum splendórem invisibilis regenerátor accénde ; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgeat ; sed in quocúmque loco ex hujus sanctificatiónis mystério aliquid fúerit deportátum, expúlsa diabólicae fraudis nequítia, virtus tuae majestátis assístat. Per Christum Dóminum nostrum. *R.* Amen.

May the abundant infusion of Thy ✠ blessing descend upon this incense, we beseech Thee, almighty God : and do Thou, O invisible regenerator, lighten this nocturnal splendour, that not only the sacrifice that is offered this night may shine by the secret mixture of Thy light : but also into whatsoever place anything of this mysterious blessing shall be brought, there the power of Thy majesty may be present and all the malice of satanic deceit may be driven out. Through Christ our Lord. *R.* Amen.

During the blessing of the grains of incense an acolyte, taking some of the blessed coals, places them in the thurible. Having finished the foregoing prayer, the priest takes some incense from the incense boat and puts it in the thurible, blessing it in the usual manner. He then sprinkles the grains of incense and the new fire three times with holy water, reciting the antiphon *Asperges me* without the psalm, afterwards incensing them thrice.

Then the deacon, in a white dalmatic, takes a reed with a triple candle fixed on the top, symbolical of the three Divine Persons in whose name the catechumens are this day baptized.

The thurifer goes with an acolyte carrying in a vessel the five grains of incense ; next comes the subdeacon bearing the cross, followed by the clergy in order ; then the deacon with the reed, and finally the celebrant. As soon as the deacon has entered the church he lowers the reed, and the acolyte carrying the candle lighted from the new fire lights one of the three candles set on the top. Then the deacon, raising the reed, genuflects as do all the rest with the exception of the subdeacon who carries the cross, and sings :

Lumen Christi.
R. Deo grátias.

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

On arriving at the middle of the church the deacon lights the second branch candle, and again genuflecting sings on a higher tone :

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

Lumen Christi.
 R. Deo grátias.

He then advances to the foot of the altar, where the third candle is lighted, and once more genuflecting he sings on a still higher tone :

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

Lumen Christi.
 R. Deo grátias.

THE BLESSING OF THE PASCHAL CANDLE

The celebrant then goes up to the Epistle side of the altar, and the deacon, giving the reed to an acolyte, takes the book, asks a blessing of the priest as at the Gospel, the latter giving it in the following words :

May the Lord be in thy heart and on thy lips, that thou mayest worthily and fitly announce His paschal praise. In the name of the Father, and of the Son ✠, and of the Holy Ghost. Amen.

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.

The deacon goes to the lectern, puts down the book and incenses it. At his right stand the subdeacon with the cross and the thurifer ; at his left the two acolytes, one holding the reed and the other the vessel containing the five blessed grains of incense to be set in the Paschal candle. All rise and stand as at the Gospel, and the deacon sings the *Exsultet*, in which the Church expounds the beautiful symbolic meaning of the Paschal candle. He sings of the night of happy memory which witnessed the escape of the children of Israel from Egypt, conducted by a pillar of a fire illumined with the splendour of Christ.

Let the angelic choirs of heaven now rejoice ; let the divine mysteries be celebrated with joy ; and let the trumpet of salvation resound for the victory of so great a King. Let the earth also rejoice, illumined with such resplendent rays ; and enlightened with the brightness of the eternal King, let it feel that the darkness of the whole world is dispersed. Let also our mother the Church rejoice, adorned with the brightness of so great a light ; and may this temple resound with the joyful voices of the people. Wherefore I beseech you, most dear brethren, who are here present in the wonderful brightness of this holy light, to invoke with me the mercy of almighty

Exsúltet jam Angélica turba caelórum : exsúltent divína mystéria : et pro tanti Regis victória, tuba ínsonet salutaris. Gáudeat et tellus tantis irradiáta fulgóribus : et aetérni Regis splendóre illustráta, totíus orbis se séntiat amisísse caliginem. Laetétur et mater Ecclésia, tanti lúminis adornáta fulgóribus : et magnis populórum vóciibus haec aula resúltet. Quaprópter adstántes vos, fratres caríssimi, ad tam miram hujus sancti lúminis claritátem, una mecum, quaeso, Dei omnipoténtis misericórdiam invocáte. Ut qui me non meis méritis intra Levítárum número dignátus est aggregáre : lúminis sui claritátem infúndens, Cérei hujus

laudem implére perficiat. Per Dóminum nostrum Jesum Christum Fílium suum : qui cum eo vivit et regnat in unitate Spíritus sancti, Deus, per ómnia saécula saeculórum.

R. Amen.

Him and the Holy Ghost liveth and reigneth one God, world without end. R. Amen.

ÿ. Dóminus vobíscum.

R. Et cum spíritu tuo.

ÿ. Sursum corda.

R. Habémus ad Dóminum.

ÿ. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, invisibilem Deum Patrem omnipoténtem, Filiúmque ejus unigénitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis aetérno Patri Adae débitum solvit : et vétéris piáculi cautiónem pro cruóre detérsit. Haec sunt enim festa paschália, in quibus verus ille Agnus occíditur, cujus sángine postes fidélium consecrántur. Haec nox est, in qua primum patres nostros filios Israél edúctos de Aegypto, Mare Rubrum sicco vestígio transíre fecísti. Haec igitur nox est, quae peccatórum ténebras, colúmnae illuminatióne purgávit. Haec nox est, quae hódie per univérsum mundum, in Christo credéntes, a vítiis saéculi, et calígine peccatórum segregátos, reddit grátiae, sóciat sanctitati. Haec nox est, in qua destrúctis vínculis mortis, Christus ab ínferis victor ascéndit. Nihil

God. That He who has vouchsafed to number me, without any merits of mine, among the Levites, would pour forth His brightness upon me, and enable me to celebrate the praise of this light. Through our Lord Jesus Christ His Son, who with

and reigneth one God, world

ÿ. The Lord be with you.

R. And with thy spirit.

ÿ. Lift up your hearts.

R. We lift them up unto the Lord.

ÿ. Let us give thanks unto the Lord our God.

R. It is meet and right.

It is truly meet and right to proclaim with all affection of heart and mind and with the service of our voice, the invisible God, the Father almighty, and His only-begotten Son, our Lord Jesus Christ, who paid for us to His eternal Father the debt of Adam, and by His merciful blood cancelled the guilt incurred by original sin. For this is the Paschal solemnity, in which that true Lamb is slain, by whose blood the doorposts of the faithful are hallowed. This is the night in which Thou didst first cause our forefathers, the children of Israél, when brought out of Egypt, to pass through the Red Sea with dry feet. This, therefore, is the night which purged away 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 bonds 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 wonderful condescension of Thy mercy towards us! O inestimable affection of charity: 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 so great a Redeemer! O truly blessed night, which alone deserved to know the time and hour in which Christ rose again from the grave! This is the night of which it is written: And the night shall be enlightened as the day; and the night is my light in my enjoyments. Therefore the holiness of this night drives away all wickedness, cleanses faults, and restores innocence to the fallen, and gladness to the sorrowful. It puts to flight hatred, brings peace and humbles pride.

Here the deacon fixes the five blessed grains of incense in the Paschal candle in the form of a cross in the following order:

I

4 2 5

3

Therefore, on this sacred night, receive, O holy Father, the evening sacrifice of this incense, which the holy Church presents to Thee by the hands of Thy ministers in the solemn offering of this candle of wax, the work of bees. Now we know the excellence of this pillar, which the glowing fire enkindles to the glory of God.

enim nobis nasci profuit, nisi redimi profuisset. O mira circa nos tuae pietatis dignatio! O inaestimabilis dilectio caritatis: ut servum redimeres, Filium tradidisti! O certe necessarium Adae peccatum, quod Christi morte delatum est! O felix culpa, quae talem ac tantum meruit habere Redemptorem! O vere beata nox, quae sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit! Haec nox est, de qua scriptum est: Et nox sicut dies illuminabitur: et nox illuminatio mea in deliciis meis. Hujus igitur sanctificatio noctis fugat scelera, culpas lavat: et reddit innocentiam lapsis, et moestis laetitiam. Fugat odia, concordiam parat, et curvat imperia.

In hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum: quod tibi in hac Cerei oblatione solenni, per ministrorum manus de operibus apum, sacrosancta reddit Ecclesia. Sed jam columnae hujus praecordia novimus, quam in honorem Dei rutilans ignis accendit.

Here the deacon lights the Paschal candle with one of the three candles on the reed.

Qui licet sít divisus in partes, mutuáti tamen lúminis detriménta non novit. Alítur enim liquántibus ceris, quas in substántiam pretiósae hujus lámpadis, apís mater edúxit.

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

Here the lamps are lighted.

O vere beáta nox, quae exspoliávit Aegyptios, ditávit Hebraeos ! Nox, in qua terrénis caeléstia, humánis divína jungúntur. Orámus ergo te, Dómine : ut Céreus iste in honórem tui nóminis consecrátus, ad noctis hujus calíginem destruéndam, indeficiens perseveret. Et in odórem suavitátis accéptus, supérnis lumináribus misceátur. Flammas ejus lúcifer matutínus invéníat. Ille, inquam, lúcifer, qui nescit occásum. Ille, qui regréssus ab ínferis, humano géneri serénus illúxit. Precámur ergo te, Dómine : ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum : una cum beatíssimo Papa nostro N., et Antístite nostro N., quiéte 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 saécula saeculórum. 77. Amen.

O truly blessed night, which despoiled 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 human. We beseech Thee, therefore, O Lord, that this candle, consecrated in honour of Thy name, may continue to burn to dissipate the darkness of this night. And being accepted as a sweet savour, may it be mixed with the lights of heaven. May the morning star find its flame alive ; that star which knows no setting, that star which returning from hell, shone serenely upon mankind. We beseech Thee therefore, O Lord, that Thou wouldst grant a peaceful season during these Paschal solemnities, and vouchsafe to rule, govern, and preserve with Thy constant protection Thy servants, and all the clergy, and the devout people, together with our most holy Father, Pope N., and our Bishop N. Through the same Lord Jesus Christ Thy Son : who with Thee and the Holy Ghost liveth and reigneth one God for ever and ever. 77. Amen.

THE PROPHECIES

After the blessing of the Paschal candle the deacon lays aside his white dalmatic and puts on a violet stole and maniple. He then goes to the celebrant, who after laying aside his cope puts on a violet maniple and chasuble. The Prophecies are then chanted without any introduction,

while the priest standing on the Epistle-side of the altar reads them in a low voice.

The reading of the twelve Prophecies served the object ormerly of a final initiation of the catechumens.

The First Prophecy: Genesis i. 1-31; ii. 1-2

Through baptism the souls of men will recover the rights which they enjoyed in Eden before the fall of Adam.

This lesson occurs in the Breviary on Septuagesima Sunday (See p. 240).

In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters. 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 the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the

In principio creávit Deus caelum et terram. Terra autem erat inánis, et vácuá, et ténébrae erant super fáciem abyssi: et Spíritus Dei ferebátur super aquas. Dixítque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et dívísit lumen a ténébris. Appellávitque lucem Diem, et ténébras Noctem: factúmque est vésperé, et mane, dies unus. Dixit quoque Deus: Fiat firmaméntum in médio aquárum: et dívidat aquas ab aquis. Et fecit Deus firmaméntum, divisítque aquas, quae erant sub firmaménto, ab his, quae erant super firmaméntum. Et factum est ita. Vocávitque Deus firmaméntum Caelum: et factum est vésperé, et mane, dies secúndus. Dixit vero Deus: Congregéntur aquae, quae sub caelo sunt, in locum unum: et appáreat árida. Et factum est ita. Et vocávit Deus áridam, Terram: congregatiónesque aquárum appellávit Mária. Et vidit Deus quod esset bonum. Et ait: Gérminet terra herbam viréntem, et faciéntem semen, et lignum pomíferum fáciens fructum júxta genus suum, cujus semen in semetípso sit super terram. Et factum est ita. Et prótulit terra herbam viréntem, et faciéntem semen júxta genus suum, lignúmque fá-

ciens fructum, et habens unumquodque sementem secundum speciem suam. Et vidit Deus quod esset bonum. Et factum est vespere, et mane, dies tertius. Dixit autem Deus : Fiant luminaria in firmamento caeli, et dividant diem, ac noctem, et sint in signa, et tempora, et dies, et annos : ut luceant in firmamento caeli, et illuminent terram. Et factum est ita. Fecitque Deus duo luminaria magna : luminare majus, ut praeesset diei : et luminare minus, ut praeesset nocti : et stellas. Et posuit eas in firmamento caeli, ut lucerent super terram, et praeessent diei ac nocti, et dividerent lucem, ac tenebras. Et vidit Deus, quod esset bonum. Et factum est vespere, et mane, dies quartus. Dixit etiam Deus : Producant aquae reptile animae viventis, et volatile super terram sub firmamento caeli. Creavitque Deus cetera grandia, et omnem animam viventem atque motabilem, quam produxerant aquae in species suas, et omne volatile secundum genus suum. Et vidit Deus quod esset bonum. Benedixitque eis, dicens : Crescite, et multiplicamini, et replete aquas maris : avisque multiplicentur super terram. Et factum est vespere, et mane, dies quintus. Dixit quoque Deus : Producat terra animam viventem in genere suo : jumenta, et reptilia, et bestias terrae secundum species suas. Factumque est ita. Et fecit Deus bestias terrae juxta species suas, et jumenta, et omne reptile terrae in genere suo.

earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed, each one according to its kind. And God saw that it was good. And the evening and the 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 upon 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 light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said : Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living 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 that creepeth on the earth after its kind. And God saw that it was good. And He said: Let us make man to Our 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 beasts of the earth, and to every fowl of the air, and to all that moves 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.

Et vidit Deus, quod esset bonum, et ait: Faciámus hóminem ad imáginem, et similitúdinem nostram: et praesit piscibus maris, et volatílibus caeli, et béstiis, universaéque terrae, omníque réptili, quod movétur in terra. Et creávit Deus hóminem ad imáginem suam: ad imáginem Dei creávit illum, másculum et féminam creávit eos. Benedixítque illis Deus, et ait: Créscite, et multiplicámini, et repléte terram, et subjícite eam, et dominámini piscibus maris, et volatílibus caeli, et univérsis animántibus, quae movéntur super terram. Dixítque Deus: Ecce dedi vobis omnem herbam afferéntem semen super terram, et univérsa ligna, quae habent in semetípsis seméntem géneris sui, ut sint vobis in escam: et cunctis animántibus terrae, omníque vólucris caeli, et univérsis, quae movéntur in terra, et in quibus est ánima vivens, ut hábeant ad vescéndum. Et factum est ita. Vidítque Deus cuncta, quae fécerat: et erant valde bona. Et factum est véspere, et mane, dies sextus. Igitur perfécti sunt caeli, et terra et omnis ornátus eórum. Complevítque Deus die séptimo opus suum, quod fécerat: et requiévit die séptimo ab univérso ópere quod patrát.

At the end of the Prophecy, the priest says:

Let us pray.

| Orémus.

The deacon :

Flectámus génua. | Let us kneel.

The subdeacon :

R. Leváte. | R. Arise.

Collect

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

O God, who hast wonderfully created man, and more wonderfully redeemed him : grant us, we beseech Thee, to resist with strong mind the allurements of sin, that we may deserve eternal joys. Through our Lord.

The Second Prophecy : Genesis v. 31 ; vi. ; vii. 6, 11-14, 18-21, 23, 24 ; viii. 1-3, 6-12, 15-21

God, through baptism, brings souls into the Church, which is the Ark of Salvation. As after the flood, so now the world is renewed, by the saving waters of baptism.

Noe vero cum quingentórum esset annórum, génuit Sem, Cham, et Japheth. Cumque coepíssent hómines multiplicári super terram, et filias procreáissent, vidéntes filii Dei filias hóminum, quod essent pulchrae, accepérunt sibi uxóres ex ómnibus, quas elégerant. Dixítque Deus : Non permanébit spíritus meus in hómine in aetérnum, quia caro est:erúntque dies illíus centum vigínti annórum. Gigántes autem erant super terram in diébus illis. Postquam enim ingressi sunt filii Dei ad filias hóminum, illaéque genuérunt, isti sunt poténtes a saéculo viri famósi. Videns autem Deus, quod multa malítia hóminum esset in terra, et cuncta cogitátio 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

Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them, the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all, which they chose. And God said : My Spirit shall not remain in man for ever, because he is flesh : and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow

of heart, He said : I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air ; for it repenteth Me that I have made them. But Noe found grace before the Lord. These are the generations of Noe : Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), He said to Noe : The end of all flesh is come before Me : the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks : thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it : The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt 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

terrae, ab hómine usque ad animántia, a réptili usque ad vólucres caeli : poénitet enim me fecísse eos. Noe vero invénit grátiam coram Dómino. Hae sunt generatiónes Noe : Noe vir justus atque perféctus fuit in generatióibus suis, cum Deo ambulávit. Et génuít tres filios, Sem, Cham, et Japheth. Corrupta est autem terra coram Deo, et repléta est iniquitate. Cumque vidísset Deus terram esse corruptam (omnis quippe caro corruperat viam suam super terram), dixit ad Noe : Finis univérsae carnis venit coram me : repléta est terra iniquitate a fácie eórum, et ego dispérdam eos cum terra. Fac tibi arcam de lignis laevigátis : mansiúnculas in arca fácies, et bitúmine líniés intrínsecus, et extrínsecus. Et sic fácies eam : Trecentórum cubitórum erit longitúdo arcae, quinquaginta cubitórum latitúdo, et triginta cubitórum altitúdo illús. Fenéstram in arca fácies, et in cúbito consummábis summítatem ejus : óstium autem arcae pones ex látere : deórsum coenácula, et trístega fácies in ea. Ecce ego addúcam aquas dilúvii super terram, ut interficiám omnem carnem, in qua spíritus vitae est subter caelum. Univérsa quae in terra sunt, consuméntur. Ponámque foedus meum tecum : et ingrediéris arcam tu, et filii tui, uxor tua, et uxóres filiórú tuórum tecum. Et ex cunctis animántibus univérsae carnis bina indúces in arcam, ut vivant tecum : masculíni sexus, et feminíni. De volúcribus juxta genus suum, et de

jumentis in genere suo, et ex omni réptili terrae secundum genus suum : bina de ómnibus ingrediéntur tecum, ut possint vívere. Tolles igitur tecum ex ómnibus escis, quae mandi possunt, et comportábis apud te : et erunt tam tibi, quam illis in cibum. Fecit igitur Noe ómnia, quae praecéperat illi Deus. Erátque sexcentórum annórum, quando dilúvii aquae inundavérunt super terram. Rupti sunt omnes fontes abyssi magnae, et cataráctae caeli apértae sunt : et facta est plúvia super terram quadragínta diébus, et quadragínta nóctibus. In artículo diéi illius ingressus est Noe, et Sem, et Cham, et Japheth, filii ejus, uxor illius, et tres uxóres filiórum ejus cum eis in arcam : ipsi, et omne ánimál secundum genus suum, universáque juménta in genere suo, et omne, quod movétur super terram in genere suo, cunctúmque volátile secundum genus suum. Porro arca ferebátur super aquas. Et aquae praevaluérunt nimis super terram : opertíque sunt omnes montes excélsi sub univérso caelo. Quíndecim cúbitis áltior fuit aqua super montes, quos operúerat. Consumptáque est omnis caro, quae movebátur super terram, vólucrum, animántium, bestiárum, omniúmque reptílium, quae reptant super terram. Remánsit autem solus Noe, et qui cum eo erant in arca. Obtinuerúntque aquae terram centum quinquagínta diébus. Recordátus autem Deus Noe, cunctorúmque animántium, et ómnium jumentórum, quae

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, and of beasts in their kind, and of every thing that creepeth on the earth according to its 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 Sem, 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 every fowl according to its kind. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth : and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of

cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven were shut up : and the rain from heaven was restrained. And the waters returned from off the earth, going and coming : and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven, which went forth and did not return, till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark : for the waters were upon the whole earth : and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree with green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days : and he sent forth the dove, which returned not any more

erant cum eo in arca, addúxit spíritum super terram, et imminútae sunt aquae. Et clausi sunt fontes abyssi, et cataráctae caeli : et prohibitae sunt plúviae de caelo. Reversaéque sunt aquae de terra eúntes, et redeúntes : et coepérunt mínui post centum quinquagínta dies. Cumque transíssent quadragínta dies, apériens Noe fenéstram arcae, quam fécerat, dimísit corvum, qui egrediebátur, et non revertébátur, donec siccaréntur aquae super terram. Emísit quoque colúmbam post eum, ut vidéret si jam cessássent aquae super fáciem terrae. Quae cum non invenísset ubi requiésceret pes ejus, revérsa est ad eum in arcam : aquae enim erant super univérsam terram : extendítque manum, et apprehénsam íntulit in arcam. Exspectátis autem ultra septem diébus áliis, rursus dimísit colúmbam ex arca. At illa venit ad eum ad vésperam, portans ramum olívae viréntibus fóliis in ore suo. Intelléxit ergo Noe, quod cessássent aquae super terram. Exspectavítque nihilóminus septem álios dies : et emísit colúmbam, quae non est revérsa ultra ad eum. Locútus est autem Deus ad Noe, dicens : Egrédere de arca, tu, et uxor tua, filii tui, et uxóres filiórum tuórum tecum. Cuncta animántia, quae sunt apud te, ex omni carne, tam in volatílibus quam in béstiis, et univérsis reptílibus, quae reptant super terram, educ tecum, et ingredímíni super terram : créscite, et multiplicámini super eam. Egréssus est ergo Noe, et filii

ejus, uxor illius, et uxores filiorum ejus cum eo. Sed et omnia animalia, iumenta, et reptilia quae reptant super terram, secundum genus suum, egressa sunt de arca. Aedificavit autem Noe altare Domino : et tollens de cunctis pecoribus, et volucris mundis, obtulit holocausta super altare. Odoratusque est Dominus odorem suavitatis.

his sons, with him. And all 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 savour.

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

living things, and cattle, and

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 savour.

Collect

Orémus. Flectámus genua.
R. Leváte.

Deus, incommutabilis virtus, et lumen aeternum : respice propitius ad totius Ecclesiae tuae mirabile sacramentum, et opus salutis humanae, perpetuae dispositionis effectu tranquillius operare ; totusque mundus experiatur et videat, dejecta erigi, inveterata renovari, et per ipsum redire omnia in integrum, a quo sumpsere principium, Dominum nostrum Jesum Christum Filium tuum : Qui tecum vivit.

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

O God, unchangeable power and light eternal, mercifully regard the wonderful mystery of Thy whole Church, and peacefully effect by Thy eternal decree the salvation of mankind, that all the world may experience and see that which was fallen raised up, that which was old made new and all things restored through Him from whom they received their beginning, even our Lord Jesus Christ, Thy Son, who liveth.

The Third Prophecy : Genesis xxii. 1-19

Through baptism and their faith in Jesus Christ, the converts were enrolled among the children promised by God to Abraham. On Quinquagesima Sunday, when the liturgy is concerned with the history of this Patriarch (see explanation p. 256) no mention is made of his sacrifice, because to follow St. Augustine, this type of our Lord's sacrifice is held over until Passiontide, when it was fulfilled.

In diebus illis : Tentavit Deus Abraham, et dixit ad eum : Abraham, Abraham. At ille respondit : Adsum. Ait illi :

In those days God tempted Abraham, and said to him : Abraham, Abraham. And he answered : Here I am. He

said to him : Take thy only-begotten son, Isaac, whom thou lovest, and go into the land of vision ; and there thou shalt offer him for an 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 went on together, Isaac said to his father : My father. And he answered : What wilt thou, son ? Behold, saith he, fire and wood : where is the victim for the holocaust ? And Abraham said : God will provide Himself a victim for an 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 on 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

Tolle filium tuum unigenitum, quem diligis, Isaac, et vade in terram visionis : atque ibi offeres eum in holocaustum super unum montium, quem monstravero tibi. Igitur Abraham de nocte consurgens, stravit asinum suum : ducens secum duos juvenes, et Isaac filium suum. Cumque concidisset ligna in holocaustum, abiit ad locum, quem praeceperat ei Deus. Die autem tertio, elevatis oculis, vidit locum procul : dixitque ad pueros suos : Expectate hic cum asino : ego, et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos. Tulit quoque ligna holocausti, et imposuit super Isaac filium suum : ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo : Pater mi. At ille respondit : Quid vis, fili ? Ecce, inquit, ignis, et ligna : ubi est victima holocausti ? Dixit autem Abraham : Deus providet sibi victimam holocausti, fili mi. Pergabant ergo pariter : et venerunt ad locum, quem ostenderat ei Deus, in quo aedificavit altare, et desuper ligna composuit : cumque alligasset Isaac filium suum, posuit eum in altare super struem lignorum. Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce Angelus Domini de caelo clamavit, dicens : Abraham, Abraham. Qui respondit : Adsum. Dixitque ei : Non extendas manum tuam super puerum, neque facias illi quidquam : nunc cognovi, quod times Deum, et non

pepercisti unigénito filio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum arietem inter vepres hærentem córnibus, quem assúmens óbtulit holocáustum pro filio. Appellavítque nomen loci illíus, Dóminus videt. Unde usque hódie dicitur : In monte Dóminus vidébit. Vocávit autem Angelus Dómini Abraham secúndo de caelo, dicens : Per memetípsum jurávi, dicit Dóminus : quia fecisti hanc rem, et non pepercisti filio tuo unigénito propter me ; benedícam tibi, et multiplicábo semen tuum sicut stellas caeli, et velut arénam quae est in líttore maris : possidébit semen tuum portas inimicórum suórum, et benedicéntur in sémine tuo omnes gentes terrae, quia obedísti voci meae. Revérsus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

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.

thy hand upon the boy, neither do thou any thing to him : now I know that thou fearest God, and hast not spared thy only-begotten son for my sake. Abraham lifted up his eyes and saw behind his back a ram amongst the briars, 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 I have sworn, saith the Lord : because thou hast done this thing, and hast not spared thy 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 seashore : thy seed shall possess the gates of their enemies, and in thy seed

Collect

Orémus. Flectámus génuá. Rv. Leváte.

Deus, fidélium Pater summe, qui in toto orbe terrárum, promissionis tuae filios diffusa adoptiõnis grátia multiplicas : et per paschále sacraméntum, Abraham púerum tuum universárum, sicut jurásti, géntium éfficis patrem : da pópulis tuis digne ad grátiam tuae vocatiõnis introíre. Per Dóminum nostrum Jesus Christum, Fílium tuum qui tecum vivit et regnat.

Let us pray. Let us kneel. Rv. Arise.

O God, the supreme Father of all the faithful, who throughout the world dost multiply the children of Thy promise by diffusing the grace of Thy adoption, and by this Paschal sacrament makest Thy servant Abraham, according to Thy oath, the father of all nations ; grant Thy people worthily to enter unto the grace of Thy vocation. Through our Lord.

The Fourth Prophecy : Exodus xiv. 24-31; xv. 1

By baptism Christ rescues the catechumens from the yoke of Satan as Moses freed the Israelites from the captivity of Egypt. (See explanation for the Fourth Sunday of Lent.)

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

In diébus illis : Factum est in vigília matutína, et ecce respiciens Dóminus super castra Aegyptiórum per columnam ignis, et nubis, interfecit exercitum eórum : et subvertit rotas curruum, ferebanturque in profúndum. Dixérunt ergo Aegyptii : Fugiámus Israélem : Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móysen : Exténde manum tuam super mare, ut revertántur aquae ad Aegyptios super currus, et équites eórum. Cumque extendisset Móyses manum contra mare, reversum est primo dilúculo ad priórem locum : fugientibusque Aegyptiis occurrerunt aquae, et invólvit eos Dóminus in médiis flúctibus. Reversaéque sunt aquae, et operuerunt currus, et équites cuncti exercitus Pharaónis, qui sequentes ingressi fuerant mare : nec unus quidem superfuit ex eis. Fílii autem Israél perrexerunt per médium sicci maris, et aquae eis erant quasi pro muro a dextris et a sinístris : liberavitque Dóminus in die illa Israél de manu Aegyptiórum. Et vidérunt Aegyptios mórtuos super littus maris, et manum magnam, quam exercúerat Dóminus contra eos : timuítque pópulus Dóminum, et credidérunt Dómino, et Móysi servo ejus. Tunc cécinit Móyses, et filii Israel carmen hoc Dómino, et dixérunt :

they believed the Lord, and

Moses His servant. Then Moses and the children of Israel sung this canticle to the Lord, and said :

Tract : Exodus xv. 1, 2

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

Let us sing to the Lord, for He is gloriously honoured : the horse and the rider He hath thrown into the sea : He has become my helper and protector unto salvation. *ψ.* He is my God, and I will honour Him : the God of my father, and I will extol Him. *ψ.* He is the Lord that destroys wars : the Lord is His name.

Collect

Orémus. Flectámus génuá. *R.* Leváte.

Deus, cujus antíqua miracula étiam nostris saéculis coruscáre sentímus : dum quod uni pópulo, a persecutióne Aegyptíaca liberándo, dexterae tuae poténtia contulísti, id in salútem géntium per aquam regeneratiónis operáris : praesta ; ut in Abrahae filios, et in Israelíticam dignitátem, totíus mundi tránseat plenitúdo. Per Dóminum.

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

O God, whose ancient miracles we see shining even in our times : since what by the power of Thy right hand Thou didst confer upon one people by delivering them from Egyptian persecution, Thou dost operate by the water of regeneration for the salvation of the Gentiles, grant that the fulness of the whole world may pass over to the children of Abraham, and the dignity of Israelites. Through our Lord.

The Fifth Prophecy : Isaias liv. 17 ; lv. 1-11

Through baptism souls are incorporated in the new nation with which God enters into a covenant immeasurably superior to the covenant of Sinai.

Haec est heréditas servórum Dómini : et justítia eórum apud me, dicit Dóminus. Omnes sitiéntes, veníte ad aquas : et qui non habétis argéntum, properáte, émite, et comédite : veníte, émite, absque argénto, et absque ulla commutatióne, vinum et lac. Quare appénditis argéntum non in pánibus, et labórem vestrum non in saturitáte ? Audíte audiéntes me, et comédite

This is the inheritance of the servants of the Lord, and their justice with Me, saith the Lord, All you that thirst, come to the waters : and you that have no money, make haste, buy and eat : come ye, buy wine and milk without money and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you ? Hearken diligently to Me and

eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to Me : hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold, thou shalt call a nation which thou knowest 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, saith the Lord almighty.

bonum, et delectabitur in crassitudine anima vestra. Inclinate aurem vestram, et venite ad me : audite, et vivet anima vestra, et feriam vobiscum pactum sempiternum, misericordias David fideles. Ecce testem populis dedi eum, ducem, ac praeceptorem gentibus. Ecce gentem, quam nesciebas, vocabis : et gentes, quae te non cognoverunt, ad te current propter Dominum Deum tuum, et sanctum Israel, quia glorificavit te. Quaerite Dominum, dum inveniri potest : invocate eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes suas, et revertatur ad Dominum, et miserabitur ejus, et ad Deum nostrum : quoniam multus est ad ignoscendum. Non enim cogitationes meae, cogitationes vestrae : neque viae vestrae viae meae, dicit Dominus. Quia sicut exaltantur caeli a terra, sic exaltatae sunt viae meae a viis vestris, et cogitationes meae a cogitationibus vestris. Et quomodo descendit imber, et nix de caelo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti, et panem comedenti ; sic erit verbum meum, quod egrediatur de ore meo : non revertetur ad me vacuum, sed faciet quaecumque volui, et prosperabitur in his, ad quae misi illud : dicit Dominus omnipotens.

Collect

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

Orémus. Flectámus genua.
R. Leváte.

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

come to pass. Through our Lord.

The Sixth Prophecy : Baruch iii. 9-38

The souls of the baptized will enjoy eternal peace if they observe the lessons of life and of wisdom which the Church teaches them on behalf of God.

Audi, Israël, mándata vitæ : áuribus pércipe, ut scias prudéntiam. Quid est, Israël, quod in terra inimicórum es ? Inveterásti in terra aliéna, coinquinátus es cum mórtuis : deputátus es cum descendéntibus in inférnum. Dereliquísti fontem sapiéntiæ. Nam si in via Dei ambulásses, habitásses útique in pace sempitérna. Disce ubi sit prudéntia, ubi sit virtus, ubi sit intellectus : ut scias simul ubi sit longitúrnitas vitæ, et victus, ubi sit lumen oculórum, et pax. Quis invénit locum ejus ? et quis intrávit in thesáuros ejus ? Ubi sunt príncipes géntium, et qui dominántur super béstias, quæ sunt super terram ? qui in ávibus caeli ludunt, qui argéntum thesaurízant, et aurum, in quo confidunt hómines, et non est finis acquisitionis eórum ? qui argéntum fábricant, et sollíciti sunt, nec est invéntio óperum illórum ? Extermináti sunt, et ad inferos descendérunt, et álii loco eórum surrexérunt. Júvenes vidérunt lumen, et habitavérunt super terram : viam autem disciplinæ igno-

Almighty and eternal God, for the glory of Thy name, multiply what Thou didst promise to the faith of our forefathers, and increase by Thy sacred adoption the children of that promise ; that Thy Church may now find in a great part accomplished which the saints of old firmly believed would

come to pass.

Hear, O Israel, the commandments of life : give ear, that thou mayest 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 mayest know also where is length of days and life, where is the light of the eyes and peace. Who hath found out her place ? and who hath gone in to her treasures ? Where are the princes of the nations, and they that rule over the beasts that are upon the earth ? that take their diversion with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting ? who work in silver and are solicitous, and their works are unsearchable ? They are cut off and are gone down to hell, and others are risen up in their

place. Young men have seen the light, and dwelt upon the earth : but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it : it is far from their face : it hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha and of Theman, and the tellers of fables, and searchers of prudence and understanding : but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God and how vast is the place of His possession ! It is great and hath no end : it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge : therefore did they perish. And because they had no 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 ? There 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

ravérunt, neque intellexérunt sémitas ejus, neque filii eórum suscepérunt eam, a fácie ipsórum longe facta est : non est audíta in terra Chánaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudéntiam, quae de terra est, negotiatóres Merrhae, et Theman, et fabulatóres, et exquisitóres prudéntiae et intelligéntiae : viam autem sapiéntiae nesciérunt, neque commemoráti sunt sémitas ejus. O Israél, 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 infítio fuérunt, statúra magna, sciéntes bellum. Non hos elégit Dóminus, neque viam disciplínae invenérunt : proptérea periérunt. Et quóniam non habuérunť sapiéntiam, interiérunt propter suam insipiéntiam. Quis ascéndit in caelum, et accépit eam, et edúxit eam de núbibus ? Quis transfretávit mare, et invéniat illam ? et áttulit illam super aurum eléctum ? Non est qui possit scire vias ejus, neque qui exquirat sémitas ejus : sed qui scit univérſa, novit eam, et adinvénit eam prudéntia sua : qui praeparávit terram in aetérno témpore, et replévit eam pecúdibus, et quadrupédibus : qui emíttit lumen, et vadit : et vocávit illud, et obédit illi in tremóre. Stellae autem dedérunt lumen in custódiis suis, et laetatae sunt : vocatae sunt, et dixerunt : Adsumus : et luxérunt ei cum jucunditate, qui fecit illas. Hic est Deus noster, et non aestimábitur

alius advérsus eum. Hic adin-
vénit omnem viam disciplínae,
et trádedit illam Jacob púero
suo, et Israël dilécto suo. Post
haec in terris visus est, et cum
homínibus conversátus est.

it goeth : and hath called it and
it obeyed 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 cheer-
fulness 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.

Collect

Orémus. Flectámus génua.
Rv. Leváte.

Deus, qui Ecclésiám tuam
semper géntium vocatióne
múltiplicas : concéde propít-
tius ; ut, quos aqua baptísma-
tis ábluis, contínuá protecti-
one tueáris. Per Dóminum.

Let us pray. Let us kneel.
Rv. Arise.

O God, who dost ever mul-
tiply Thy Church by the call-
ing of the nations, mercifully
grant Thy perpetual protection
to those whom Thou cleanseest
in the waters of baptism.
Through our Lord.

The Seventh Prophecy : Ezechiel xxxvii. 1-14

Baptism infuses new life into our souls. This is what is meant by the
dry bones which at the command of Ezechiel stood up upon their feet, put
on flesh and became a mighty army.

In diébus illis : Facta est
super me manus Dómini, et
edúxit me in spírítu Dómini :
et dimísit me in médio campi,
qui erat plenus óssibus : et cir-
cumdúxit me per ea in gyro :
erant autem multa valde super
fáciem campi, siccaque vehe-
ménter. Et dixit ad me : Fili
hómínis, putásne vivent ossa
ista? Et dixi : Dómine Deus,
tu nosti. Et dixit ad me : Vati-
cináre de óssibus istis : et dices
eis : Ossa árida, audíte verbum
Dómini. Haec dicit Dóminus
Deus óssibus his : Ecce ego in-
tromíttam in vos spírítum, et
vivétis. Et dabo super vos ner-
vos, et succréscece fáciám
super vos carnes, et superex-
téndam in vobis cutem : et

In those days the hand of
the Lord was upon me, and
brought me forth in the spirit
of the Lord : and set me down
in the midst of a plain that was
full of bones : and He led me
about through them on every
side. Now they were very many
upon the face of the plain, and
they were exceeding dry. And
He said to me : Son of man,
dost thou think these bones
shall live? And I answered :
O Lord God, Thou knowest.
And He said to me : Prophecy
concerning these bones : and
say to them : Ye dry bones,
hear the word of the Lord.
Thus saith the Lord God to
those 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 men, 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 : saith the Lord almighty.

dabo vobis spiritum, et vivetis, et sciētis quia ego Dominus. Et prophetāvi sicut praeceperat mihi : factus est autem sōnitus prophetānte me, et ecce commōtio : et accesserunt ossa ad ossa, unumquodque ad juncturam suam. Et vidi, et ecce super ea nervi et carnes ascēderunt : et extēta est in eis cutis desuper, et spiritum non habebant. Et dixit ad me : Vaticināre ad spiritum, vaticināre, fili hōminis, et dices ad spiritum : Haec dicit Dōminus Deus : A quātuor ventis veni, spiritus, et insuffla super interfēctos istos, et reviviscant. Et prophetāvi sicut praeceperat mihi : et ingressus est in ea spiritus, et vixerunt : steteruntque super pedes suos exercitus grandis nimis valde. Et dixit ad me : Fili hōminis, ossa haec univērsa, domus Israēl est : ipsi dicunt : Aruerunt ossa nostra, et pēriit spes nostra, et abscissi sumus. Propterea vaticināre, et dices ad eos : Haec dicit Dōminus Deus : Ecce ego aperiam tūmulos vestros, et educam vos de sepulcris vestris, pōpulus meus : et inducam vos in terram Israēl. Et sciētis, quia ego Dōminus, cum aperūero sepulcra vestra, et eduxero vos de tūmulis vestris, pōpule meus : et dēdero spiritum meum in vobis, et vixeritis, et requiescere vos faciā super humum vestram : dicit Dōminus omnīpotens.

and I shall make you rest upon your own land : saith the Lord almighty.

Collect

Orémus. Flectámus génuá. |
Rv. Leváte.

Deus, qui nos ad celebrándum paschále sacraméntum, utriúsq; testaménti páginis instruis : da nobis intelligere misericórdiam tuam ; ut ex perceptióne praeséntium múnorum, firma sit exspectátio futurórum. Per Dóminum.

Let us pray. Let us kneel. |
Rv. Arise.

O God, who dost instruct us by the pages of both Testaments to celebrate the paschal mystery, grant us to understand Thy mercy, that by receiving Thy present gifts, we may have a firm hope of Thy future blessings. Through our Lord.

The Eighth Prophecy : Isaias iv. 1-6

Christ, after purifying our souls in baptism, will take them under His protection.

Apprehéndent 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 terrae sublimis, et exsultátio his, qui salváti fúerint de Israél. 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 sanguinem 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 protectio. Et tabernáculum erit in umbráculum diéi ab aestu, et in securitátem, et absconsiónem a túrbine, et a plúvia.

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

daytime from the heat, and for a security and covert from the whirlwind and from rain.

Tract : Isaias v. 1, 2

My beloved had a vineyard on a hill in a fruitful place. *ŷ.* And he enclosed it with a fence, and made a ditch round it, and planted it with the vine of Sorec, and built a tower in the midst thereof. *ŷ.* And he made a winepress in it : for the vineyard of the Lord of hosts, is the house of Israel.

Vinea facta est dilécto in cornu, in loco úberi. *ŷ.* Et maceriam circúmdedit, et circumfódit : et plantávit vineam Sorec, et aedificávit turrin in médio ejus. *ŷ.* Et tórcular fodit in ea : vinea enim Dómini Sábaoth, domus Israël est.

Collect

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

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 vines and harvests, that they may root out all thorns and briars, and bring forth good fruit in abundance. Through our Lord.

Orémus. Flectámus génuá. *R.* Leváte.

Deus, qui in ómnibus Ecclésiæ tuæ filiis, sanctorum prophetarum voce manifestásti, in omni loco dominationis tuæ, satórem te bonorum sémitum, et electorum pálmium esse cultórem : tríbue pópulis tuis, qui et vinearum apud te nómine censéntur, et ségetum ; ut, spinarum et tribulorum squalóre resecató, digna efficiántur fruge foecúndi. Per Dóminum.

The Ninth Prophecy : Exodus xii. 1-11 (See, p. 554)

All who have been baptized shall eat the flesh of the Lamb of God of which the Paschal Lamb is the figure.

Collect

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

Almighty and eternal God, who art wonderful in the dispensation of all Thy works, let Thy servants whom Thou hast redeemed understand that the creation of the world in the beginning was not a more excellent thing than the immolation of Christ our Passover at the end of time. Who with

Orémus. Flectámus génuá. *R.* Leváte.

Omnípotens sempitérne Deus, qui in ómnium óperum tuorum dispensatióne mirábilis es : intélligant redempti tui, non fuisse excellentius quod infitio factus est mundus, quam quod in fine saeculorum Pascha nostrum immolátus est Christus : Qui tecum. Thee.

The Tenth Prophecy : Jonas iii. 1-10

Like the Ninivites of old, our souls in baptism will obtain mercy from God.

In diébus illis : Factum est verbum Dómini ad Jonam prophétam secúndo, dicens : Surge, et vade in Níniven civitátem magnam : et praédica in ea praedicationem, quam ego loquor ad te. Et surréxit Jonas, et ábiit in Níniven juxta verbum Dómini. Et Nínive erat civitas magna itinere diérum trium. Et coepit Jonas introíre in civitátem itinere diéi unus : et clamávit, et dixit : Adhuc quadragínta dies, et Nínive subvertétur. Et credidérunt viri Ninivítæ in Deum : et praedicavérunt 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 cinere. Et clamávit, et dixit in Nínive ex ore regis, et princípum 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 fortitúdone, et convertátur vir a via sua mala, et ab iniquitáte, quae est in mánibus eórum. Quis scit si convertátur, et ignóscat Deus : et revertátur a furóre irae suae, et non períbimus? Et vidit Deus ópera eórum, quia convérsi sunt de via sua mala : et misértus est pópulo suo, Dóminus Deus noster.

In those days the words of the Lord came to Jonas the Prophet 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 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 the Lord our God had mercy on His people.

Collect

Let us pray. Let us kneel.
Rv. Arise.

O God, who hast united the several nations of the Gentiles in the confession of Thy name : give us both the will and the power to perform what Thou commandest, that Thy people called to eternal life, may have the same faith in their minds and the same godliness in their

Orémus. Flectámus génuá.
Rv. Leváte.

Deus, qui diversitátem géntium in confessióne tui nóminis adunásti : da nobis, et velle, et posse quae praécipis ; ut pópulo ad aeternitátem vocáto, una sit fides méntium, et pítetas actiónum. Per Dóminum nostrum.

lives. Through our Lord.

The Eleventh Prophecy : Deuteronomy xxxi. 22-30

The souls of those that have been the people led by Moses, the law of

In those days Moses 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 wrote the words of this law in a volume, and finished it : he commanded the Levites, who carried the ark of the covenant of the Lord, saying : Take this book and put it in the side of the ark of the covenant of the Lord your God : that it may be there for a testimony against thee. For I know thy obstinacy and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord : how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that after my death you will do wickedly

baptized must bear in mind, like God and His munificence.

In diébus illis : Scripsit Móyses cánticum, et dócuit fílios Israél. Praecipítque Dóminus Jósue fílio Nun, et ait : Confortáre, et esto robústus : tu enim introdúces fílios Israél in terram quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Móyses verba legis hujus in volúmine, atque complévit : praecipit Levítis, qui portábant arcam foéderis Dómini, dicens : Tól-lite librum istum, et pónite eum in látere arcae foéderis Dómini Dei vestri : ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et cervícem tuam duríssimam. Adhuc vivénte me, et ingrediénte vobíscum, semper contentióse egístis contra Dóminum : quanto magis cum mórtuus fúero? Congregáte ad me omnes majóres natu per tribus vestras, atque doctóres, et loquar audiéntibus eis sermónes istos, et invocábo contra eos caelum et terram. Novi enim quod post mortem meam infque agétis, et declinábitis cito de via, quam praecépi vobis : et occúrrant vobis mala

in extrémō tēmpore, quando feceritis malum in conspēctu Dómini, ut irritētis eum per ópera mánuum vestrárum. Locútus est ergo Móyses, audiēte univérso coetu Israēl, verba cárminis hujus, et ad finem usque complévit.

the words of this canticle, and finished it even to the end.

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

Tract : Deuteronomy xxxii. 1-4

Attēde, caelum, et loquar : et áudiat terra verba ex ore meo. ʘ. Exspectétur sicut plúvia elóquium meum : et descēdant sicut ros verba mea. ʘ. Sicut imber super gramen, et sicut nix super foenum : quia nomen Dómini invocábo. ʘ. Date magnitúdinem Deo nostro : Deus, vera ópera ejus, et omnes viae ejus júdícia. ʘ. Deus fidélis, in quo non est iníquitas : justus, et sanctus Dóminus.

Attend, O heaven, and I will speak : and let the earth hear the words that come out of my mouth. ʘ. Let my speech be expected like the rain : and let my words fall like the dew. ʘ. Like the shower upon the grass, and like the snow upon the dry herb, because I will invoke the name of the Lord. ʘ. Confess the greatness of our God : the works of God are true, and all His ways are justice. ʘ. God is faithful, in whom there is no iniquity : the Lord is just and holy.

Collect

Orémus. Flectámus gēnuá. ʘ. Leváte.

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

Let us pray. Let us kneel. ʘ. Arise.

O God, the exaltation of the humble, and strength of the righteous, who by Thy holy servant Moses wast pleased so to instruct Thy people by the singing of Thy sacred canticle, that the renewal of the law should serve for our direction : show Thy power to all the multitude of peoples justified before Thee, and whilst Thou dost diminish fear, grant them joy, that all sins being pardoned by Thee, the threatened vengeance may be turned to salvation. Through our Lord.

The Twelfth Prophecy : Daniel iii. 1-24

The souls of those who have been baptized are shielded by God in the midst of all danger, as were the three young men in the furnace.

In those days king Nabuchodonosor made a statue of gold of sixty cubits high and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates and the judges, the captains, the rulers and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up. Then the nobles, the magistrates and the judges, the captains and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice : To you it is commanded, O nations, tribes, and languages : that in the hour that you shall hear the sound of the trumpet and of the flute and of the harp, of the sackbut and of the psaltery and of the symphony and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute and the harp, of the sackbut and the psaltery, of the symphony and

In diébus illis : Nabuchodónosor rex fecit státuam áuream, altitúdine cubitórum sexagínta, latitúdine cubitórum sex, et státuit eam in campo Dura provínciæ Babylónis. Itaque Nabuchodónosor rex misit ad congregándos sátrapas, magistrátus, et júdices, duces, et tyránnos, et præféc tos, omnésque príncipes regiónum, ut convenírent ad dedicatió nem státuæ, quam eréxerat Nabuchodónosor rex. Tunc congregáti sunt sátrapæ, magistrátus, et júdices, duces, et tyránni, et optimátes, qui erant in potestátibus constitúti, et univér si príncipes regiónum, ut convenírent ad dedicatió nem státuæ, quam eréxerat Nabuchodónosor rex. Stabant autem in conspéctu státuæ, quam posúerat Nabuchodónosor rex, et præco clamábat valénter : Vobis dicitur pópulis, tríbubus, et linguis : In hora, qua audiéritis sónitum tubæ, et fístulæ, et cítharæ, sambúcae, et psaltérii, et symphóniæ, et univér si géneris musicórum, cadéntes adoráte státuam áuream, quam constituit Nabuchodónosor rex. Si quis autem non prostrátus adoráverit, eádem hora mittétur in fornácem ignis ardentis. Post hæc ígitur statim ut audiérunt omnes pópuli sónitum tubæ, fístulæ, et cítharæ, sambúcae, et psaltérii, et symphóniæ, et omnis géneris musicórum, cadéntes omnes pópuli, tribus et linguæ, adoravérunt státuam áuream, quam constitúerat

Nabuchodónosor rex. Statimque in ipso témpore accedentes viri Chaldaei accusaverunt Judaeos, dixeruntque Nabuchodónosor regi : Rex, in aeternum vive : tu rex posuisti decretum, ut omnis homo, qui audierit sonitum tubae, fistulae, et citharae, sambuca, et psalterii, et symphoniae, et universi generis musicorum, prosternat se, et adoret statuam auream : si quis autem non prouidens adorauerit, mittatur in fornacem ignis ardentis. Sunt ergo viri Iudaei, quos constituisti super opera regionis Babylonis, Sidrach, Misach, et Abdénago : viri isti contempsérunt, rex, decretum tuum : deos tuos non colunt, et statuam auream, quam erexisti, non adorant. Tunc Nabuchodónosor in furore et in ira praecipit 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 colitis, et statuam auream, quam constitui, non adoratis? Nunc ergo si estis parati, quacúmque hora audieritis sonitum tubae, fistulae, citharae, sambuca, et psalterii, et symphoniae, omnisque generis musicorum, prosternite vos, et adoráte statuam quam feci : quod si non adoraueritis, eadem hora mittimini in fornacem ignis ardentis ; et quis est Deus, qui eripiet vos de manu mea? Respondentes Sidrach, Misach, et Abdénago, dixerunt regi Nabuchodónosor : Non oportet nos de hac re respondere

of all kind of music, all the nations, tribes and languages fell down and adored the golden statue which king Nabuchodónosor had set up. And presently at that very time some Chaldeans came and accused the Jews, and said to king Nabuchodónosor : O king, live for ever : thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute and the harp, of the sackbut and the psaltery, of the symphony and of all kind of music shall prostrate himself and adore the golden statue : and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach and Abdenago : these men, O king, have slighted thy decree : they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nabuchodónosor, in fury and in wrath, commanded that Sidrach, Misach and Abdenago should be brought : who immediately were brought before the king. And Nabuchodónosor 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.

tibi. Ecce enim Deus noster, quem colimus, potest eripere nos de camino ignis ardentis, et de manibus tuis, o rex, liberare. Quod si noluerit, notum sit tibi, rex, quia deos tuos non colimus, et statuam auream, quam erexisti, non adoramus. Tunc Nabuchodonosor repletus est furore, et aspectus faciei illius immutatus est super Sidrach, Misach, et Abdenago, et praecepit ut succenderetur fornax septuplum, quam succendi consueverat. Et viris fortissimis de exercitu suo iussit, ut ligatis pedibus Sidrach, Misach, et Abdenago, mitterent eos in fornacem ignis ardentis. Et confestim viri illi vincti, cum braccis suis, et tiaris, et calceamentis, et vestibus, missi sunt in medium fornacis ignis ardentis: nam iussio regis urgebat: fornax autem succensa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdenago, interfecit flamma ignis. Viri autem hi tres, id est, Sidrach, Misach, et Abdenago, ceciderunt in medio camino ignis ardentis colligati. Et ambulabant in medio flammae laudantes Deum, et benedicentes Domino.

Collect

Here Flectamus genua is not said.

O almighty and eternal God,
the only hope of the world,
who by the preaching of Thy

Omnipotens sempiternus
Deus, spes unica mundi, qui
prophetarum tuorum praeco-

nio, praeséntium témporum declarásti mystéria : auge pó-puli tui vota placátus ; quia in nullo fidélium, nisi ex tua in-spiratióne, provéniunt qua-rúm libet increménta virtú-tum. Per Dóminum.

prophets hast declared the mys-teries of this present time, graciously increase the devotion of Thy people, since in none of the faithful can any virtues increase but by Thy inspiration. Through our Lord.

In churches where there is no baptismal font all the following is omitted as far as the Litany, p. 612.

THE BLESSING OF THE FONT

In earlier times the clergy at this point went to the baptistry of the Lateran, where the Sovereign Pontiff blessed, by virtue of the Cross, the water that was to be used for the baptism. The Paschal candle, which he dipped three several times in it, recalled to mind the incident of the baptism of Jesus in the Jordan, whereby He sanctified the water and imparted to it the power of regeneration. The catechumens were then questioned for the last time on the Creed, were baptized and then confirmed, and the white garments in which they were then clothed became the mystical robe which entitled them to sit at the holy table and make their first communion¹.

At the end of the reading of the Prophecies, if there is a baptismal font in the church the priest who is about to bless it puts on a violet cope and, preceded by the processional cross, the candelabra and the lighted blessed candle, goes to the font with his ministers and the clergy, while the following Tract is sung :

Tract : Psalm xii. 2-4

Sicut cervus desiderat ad fontes aquarum : ita desiderat ánima mea ad te, Deus. ψ . Sitívit ánima mea ad Deum vivum : quando véniam, et apparábo ante fáciem Dei? ψ . Fuérunt mihi lácrimae meae panes die ac nocte, dum dicitur mihi per singulos dies : Ubi est Deus tuus?

As the hart panteth after the fountains of water, so my soul panteth after Thee, O God. ψ . My soul hath thirsted for the living God : when shall I come and appear before the face of God? ψ . My tears have been my bread day and night, while they say to me daily : Where is thy God?

On arriving at the baptistry, the priest, before going in to bless the font, offers up the following prayer :

ψ . Dóminus vobíscum.
 \mathcal{R} . Et cum spíritu tuo.

ψ . The Lord be with you.
 \mathcal{R} . And with thy spirit.

Prayer

Omnípotens sempitérne Deus, réspice propítius ad devotióne[m] pópuli renascén-tis, qui sicut cervus, aquarum tuarum éxpetit fontem : et

O almighty and eternal God, look mercifully on the devotion of the people who are about to be born anew, and pant like the hart after the fountain of Thy

1. The rites which were then observed are still found in the ceremonies for the administration of baptism. The priest changes his violet stole for a white one, as baptism was administered during the night, when the Paschal festivities began. He asks the three questions which summarize the whole of the Creed, he baptizes, anoints with the holy chrism, puts a white linen cloth upon the person baptized and gives him a lighted candle.

waters; mercifully grant that the thirst of their faith may, by the sacrament of baptism, sanctify their souls and bodies. Through our Lord.

R. Amen.

He then begins the blessing of the font, saying:

Ÿ. The Lord be with you.

R. And with thy spirit.

concede propitius; ut fidei ipsius sitis, baptismatis mysterio animam, corpusque sanctificet. Per Dóminum.

R. Amen.

Ÿ. Dóminus vobiscum.

R. Et cum spíritu tuo.

Prayer

O almighty and eternal God, be present at these mysteries of Thy great goodness, be present at these sacraments; and send forth the spirit of adoption to regenerate the new people, whom the font of baptism brings forth: that what is to be done by our humble ministry may be accomplished by the effect of Thy power. Through our Lord Jesus Christ Thy Son, who with Thee and the same Holy Spirit liveth and reigneth one God,

Omnípotens sempitérne Deus, adésto magnae pietátis tuae mystériis, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons baptismatis párturit, spíritum adoptiónis emítte; ut, quod nostrae humilitátis geréndum est ministério, virtútis tuae impleátur efféctu. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus,

Raising his voice to the tone of the Preface and joining his hands, he continues

For ever and ever.

R. Amen.

Ÿ. The Lord be with you.

R. And with thy spirit.

Ÿ. Lift up your hearts.

R. We lift them up unto the Lord.

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

R. It is meet and right.

It is truly meet and just, right and availing unto salvation, to give Thee thanks always and in all places, O holy Lord, almighty Father, eternal God. Who by Thy invisible power dost wonderfully produce the effect of Thy sacraments: and though we are unworthy to per-

Per ómnia saécula saeculórum.

R. Amen.

Ÿ. Dóminus vobiscum.

R. Et cum spíritu tuo.

Ÿ. Sursum corda.

R. Habémus ad Dóminum.

Ÿ. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus. Qui invisibili poténtia, sacramentórum tuórum mirabíliter operáris efféctum: Et licet nos tantis mystériis exsequéndis

simus indigni : Tu tamen grátiae tuae dona non déserens, étiam ad nostras preces, aures tuae pietátis inclínas. Deus, cujus Spíritus super aquas, inter ipsa mundi 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 uníus ejusdemque eleménti mystério, et finis esset vítiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuae, et múltiplica in ea regeneratiónes tuas, qui grátiae tuae affluéntis impetu laetíficas civitátem tuam : fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis : ut tuae majestátis império, sumat Unigéniti tui grátiam de Spíritu sancto.

jeisty it may receive the grace of Thy only Son from the Holy Ghost.

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

Qui hanc aquam regenerándis homínibus præparátam, arcána sui núminis admixtióne foecúndet : ut sanctificatióne concépta, ab immaculáto divíni fontis útero, in novam renáta creatúram, progénies caeléstis emérgat : et quos aut sexus in córpore, aut aetas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, jubénte te, Dómine, omnis spíritus immúndus abscédat : procul tota nequítia diabólicæ fraudis absístat. Nihil hic loci hábeat contráriæ virtútis admixtio : non insidiándo cir-

form such great mysteries : yet, as Thou dost not forsake the gifts of Thy grace, so Thou inclinest the ears of Thy goodness, even to our prayers. O God, whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, who by water didst wash away the crimes of the guilty world, and by the pouring out of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the beginning of virtue. Graciously behold the face of Thy Church, and multiply in it the number of the regenerate, who by the streams of Thy abundant grace fillest Thy city with joy, and openest the fonts of baptism all over the world for the renovation of the nations ; that by command of Thy ma-

May He by a secret admixture of His divine power render this water fruitful for the regeneration of men, to the end that a heavenly offspring, conceived in sanctification, may emerge from the immaculate womb of the divine font, reborn new creatures : and that all, however distinguished either by sex in body or by age in time, may be brought forth to the same infancy by grace, their spiritual 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 ; may he not fly about to lay his snares : may he not creep in secretly ; may he not corrupt with his infection.

He touches the water with his hand.

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the removal of all his malice. May it be a living fountain, a regenerating water, a purifying stream ; that whosoever shall be washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of perfect purification.

Sit haec 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, perféctae purgatiónis indulgéntiam consequántur.

He makes the sign of the cross three times over the water, saying :

Wherefore 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, and whose Spirit moved over thee.

Unde benedíco te, creatúra aquae, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum : per Deum, qui te in princípío, verbo separávit ab árida : cujus Spíritus super te ferebátur.

He divides the water with his hand, and sprinkles some towards the four quarters of the earth, saying :

Who made thee flow from the fountain of paradise and commanded thee to water the whole earth with thy four rivers. Who, changing thy bitterness in the desert into sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the 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 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

Qui te de paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre praecépit. Qui te in desérto amáram, suavítate índita fecit esse potábilem, et sitiénti pópulo de petra produxit. Bene ✠ díco te et per Jesum Christum Fílium ejus únicum, Dóminum nostrum : qui te in Cana Galilaéae signo admirábili, sua poténtia convertit in vinum. Qui pédibus super te ambulávit : et a Joáanne in Jordáne in te baptizátus est. Qui te una cum ságuine de látere suo produxit : et discípulis suis jussit, ut credéntes baptizaréntur in te, dícens : Ite, docéte omnes

gentes, baptizantes eos in | should be baptized in thee,
 nómine Patris, et Fílii, et | saying : Go teach all nations,
 Spíritus sancti. | baptizing them in the name of
 the Father, and of the Son, and | of the Holy Ghost.

He changes the tone to that of the lessons, and continues :

Haec nobis praecépta ser- | Do Thou, almighty God,
 vantibus, tu, Deus omnípo- | mercifully assist us who observe
 tens, clemens adésto : tu | this command : do Thou gra-
 benignus aspíra. | ciously breathe upon us.

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

Tu has simplices aquas tuo | Do Thou with Thy mouth
 ore benedícito : ut praeter | bless these pure waters : that
 naturálem emundatiónem, | besides their natural virtue of
 quam lavándis possunt adhi- | cleansing the body, they may
 bére corpóribus, sint étiam | also be effectual for the puri-
 purificándis méntibus effica- | fying of the soul.
 ces.

Here the priest dips the Paschal candle in the water and resuming the tone of the Preface says :

Descéndat in hanc plenitú- | May the power of the Holy
 dinem fontis, virtus Spíritus | Ghost descend into all the
 sancti. | water of this font.

He then withdraws the candle from the water, sinks it to a greater depth and repeats in a higher tone Descéndat, etc

Again he withdraws the candle from the water, and for the third time sinks it in it to the bottom, repeating in a higher tone still Descéndat, etc. Then breathing thrice upon the water in the form of the following figure, the greek letter psi, he continues :

Totámque hujus aquae | And make the whole sub-
 substántiam, regenerándi Ψ | stance of this water fruitful
 foecúndet efféctu. | for regeneration.

He then withdraws the candle from the water and proceeds :

Hic ómnium peccatórum | Here may the stains of all
 máculae deleántur : hic nátura | sins be washed out ; here may
 ad imáginem tuam cóndita, et | human nature, created to Thy
 ad honórem sui reformáta | image, and reformed to the
 princípíi, cunctis vetustátis | glory of its maker, be cleansed
 squalóribus emundétur : ut | from all filth of the old man ;
 omnis homo sacraméntum hoc | that all who receive this sacra-
 regeneratiónis ingrèssus, in | ment of regeneration, may be
 verae innocéntiae novam in- | born again new children of true
 fántiam renascátur. | innocence.

The following is said in the tone of the lessons :

Per Dóminum nostrum Je- | Through our Lord Jesus
 sum Christum Fílium tuum : | Christ Thy Son, who shall
 Qui ventúrus est judicáre vi- | come to judge the living and
 vos et mórtuos, et saéculum | the dead, and the world by fire.
 per ignem. R̄. Amen. | R̄. Amen.

Then the assistant priests sprinkle the people with this blessed water, and one of the ministers of the church reserves some of it in a vessel to sprinkle in houses and other places. After this the priest who has blessed the font pours some of the oil of catechumens into the water in the form of a cross, saying in a clear voice :

May this font be sanctified and made fruitful by the oil of salvation, for such as are born anew therein unto life everlasting. *R.* Amen.

Sanctificétur, et foecundétur fons iste Oleo salutis renascéntibus ex eo, in vitam aetérnam. *R.* Amen.

He then pours some of the holy chrism into the water after the same manner, saying :

May this infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the Holy Trinity. *R.* Amen.

Infúsió Chrísmatis Dómini nostri Jesu Christi, et Spíritus sancti Parácliti, fiat in nómine sanctae Trinitátis. *R.* Amen.

After this he takes the two phials containing the oil of catechumens and the holy chrism, and pours from both together into the water in the form of a cross, saying :

May this mixture of the chrism of sanctification, with the oil of unction, and of the water of baptism, be made in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost. *R.* Amen.

Commíxtio Chrísmatis sanctificatiónis, et Olei unctiόnis, et aquae Baptísmatis, páriter fiat in nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. *R.* Amen.

He then mingles the oil with the water and with his hand spreads it all over the font. If there are any to be baptized he baptizes them in the usual way. Then, while the priest and his ministers return to the altar, two cantors begin the Litany.

THE LITANY OF THE SAINTS

In churches which have no baptismal font the celebrant, at the end of the twelfth Prophecy and its Collect, puts aside his chasuble, and with his ministers prostrates himself before the altar. All the rest kneel and two cantors in the middle of the choir sing the Litany, both sides repeating each invocation. See p. 1888 : the invocations marked with an asterisk are omitted and the name of St. Agatha comes after that of St. Cecilia.

At the invocation Peccatóres, te rogámus, audi nos the priest and his ministers rise and go into the sacristy, where they put on white vestments for the solemn celebration of Mass. Meanwhile the candles are lighted on the altar.

MASS AND VESPERS

During the singing of the Litany the neophytes re-entered the church, and the Mass was begun which inaugurated the solemn services of Easter (Secret). This celebrates the glory of the risen Christ (Gospel), and that of the souls who, through baptism, have entered on a new life, a pledge of their future resurrection (Epistle, Collect, Hanc igitur). Hence the joyful Alleluia that is sung, the pealing of the organ and the ringing of the bells.

The Vespers, which follow the Communion¹, remind us of the holy

1. This office was inserted in the thanksgiving's part of the Mass at the time when the Paschal ceremony was observed in the evening and ended about the hour of Vespers.

women who were the first to realize the great mystery of the Resurrection.

Let us show our gratitude to God for the Sacraments of Baptism, Confirmation and the Holy Eucharist, which have made it possible for us to pass with Jesus from the death of sin to the life of grace.

At the end of the Litany the cantors sing the solemn Kyrie eleison, Christe eleison, Kyrie eleison, each invocation being repeated thrice. Meanwhile the priest attended by his ministers, all in white vestments, goes to the altar, recites the Judica me adding the Gloria Patri, and makes the confession in the usual way. Then, ascending the steps, he kisses the altar, incenses it as usual, and as soon as the choir has finished the Kyrie eleison, he intones the **Gloria in excelsis Deo**; the organ is played and the bells are rung.

ŷ. Dóminus vobíscum.
R. Et cum spírítu tuo.

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

Collect

Deus, qui hanc sacratíssimam noctem glória Domínice Resurrectiónis illústras : consérva in nova famíliæ tuæ progénie adoptiónis spírítum, quem dedísti ; ut corpóre et mente renováti, puram tibi exhibeant servitútem. Per eúndem Dóminum.

O God, who makest this most sacred night illustrious by the glory of the resurrection of our Lord : preserve in the new children of Thy family the spirit of adoption which Thou hast given, that renewed in body and soul, they may give Thee a pure service. Through the same Lord.

Epistle : Colossians iii. 1-4

Léctio Epístolæ beáti Pauli Apóstoli ad Colossénses. Fratres : Si consurrexístis cum Christo, quæ sursum sunt quaérite, ubi Christus est in délixtera 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.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians. Brethren : If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God : mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with Him in glory.

At the end of the Epistle the celebrant begins the **Alleluia**. He sings it three times, each time upon a higher tone, and the choir repeats it in the same manner. The choir proceeds :

Verse : Psalm cxvii. 1

ŷ. Confitémini Dómino quóniam bonus : quóniam in saéculum misericórdia ejus.

Give praise to the Lord, for He is good : for His mercy endureth for ever.

Tract : Psalm cxvi. 1-2

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

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

At the Gospel, lights are not carried but only incense and everything else is done as usual.

Gospel : Matthew xxviii. 1-7

The Church which teaches the whole of Catholic doctrine in its liturgy, in the course of this week will give different proofs of the resurrection of Christ. The first witness is that given by the angels to the holy women ; in the historical order this is the first manifestation of this great mystery of which the liturgy speaks on the Vigil of Easter.

Continuation of the holy Gospel according to Saint Matthew. 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. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it : and his countenance was as lightning and his raiment as snow. And for fear of him the guards were struck with terror and became as dead men. And the angel answering, said to the women : Fear not you : for I know that you seek Jesus who was crucified : He is not here : for He 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.

✠ Sequéntia sancti Evangelíi secúndum Matthaéum. Véspere autem sábbati, quae lucéscit in prima sábbati, venit María Magdaléne, et áltera María vidére sepúlcrum. Et ecce terraemótus factus est magnus. Angelus enim Dómini descéndit de caelo : et accédens revólvit lápidem, et sedébat super eum : erat autem aspéctus ejus sicut fulgur : et vestiméntum ejus sicut nix. Prae timóre autem ejus extérriti sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus : Nolíte timére vos : scio enim, quod Jesum, qui crucifixus est, quaéritis : 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 praecédit vos in Galilaeam : ibi eum vidébitis. Ecce praedíxi vobis.

The Credo is not said, but at the end of the Gospel the priest says *Dóminus vobiscum*, and then *Orémus*. The ordinary antiphon at the Offertory is not said. At the end of the Lavabo the priest says *Glória Patri*.

Secret

Súscipe, quaesumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum : ut paschálibus initiáta mystériis, ad aeternitátis nobis medélam, te operánte, profícient. Per Dóminum.

Receive, we beseech Thee, O Lord, the prayers of Thy people with the offering of this sacrifice ; that what we have begun at these Easter mysteries, may, through Thy power, profit us as a saving remedy unto life everlasting. Through our Lord.

Preface for Easter (in hac potissimum nocte), p. 992. **Communicantes** for Easter (noctem sacratíssimam), p. 998. **Hanc igitur** for Easter, p. 999.

The **Pax Domini** is said, but the kiss of peace is not given.

The **Agnus Dei** is omitted, but the three prayers before Communion, p. 981, are said as usual. Holy Communion may be distributed to the faithful.

Instead of a Communion antiphon, the choir sings **VESPERS** as follows :

Antiphon : Allelúia, allelúia, allelúia

Psalm cxvi

Laudáte Dóminum, omnes gentes, * laudáte eum, omnes pópuli.

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

Glória Patri, etc.

O praise 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, etc.

Repeat the antiphon

The chapter, hymn and verse are omitted, the celebrant at once intoning the antiphon at the Magnificat, and the choir continues :

Antiphon at the Magnificat : **Matthew xxviii. 1**

Véspere autem sábbati * quae lucéscit in prima sábbati : venit María Magdaléne, et áltera María, vidére sepúlcrum, allelúia.

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.

During the **Magnificat** (p. 32) the altar is incensed as at Solemn Vespers. The antiphon is then repeated, and the priest says :

Ÿ. Dóminus vobíscum.

Ŕ. Et cum spírítu tuo.

Ÿ. The Lord be with you.

Ŕ. And with thy spirit.

Collect of the Vespers and **Postcommunion** of the Mass.

Spírítum nobis, Dómine, tuae caritátis infúnde : ut,

Pour forth upon us, O Lord, the spirit of Thy love, that by

<p>Thy loving kindness Thou mayest make to be of one mind, those whom Thou hast fed with these paschal sacraments. Through our Lord... in the unity of the same.</p>	<p>quos sacraméntis Paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejúsdem.</p>
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<p>Ÿ. The Lord be with you. R. And with thy spirit.</p>	<p>Ÿ. Dóminus vobíscum. R. Et cum spírítu tuo.</p>
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And the deacon, turning towards the people, says :

<p>Ÿ. Go, the Mass is ended, alleluia, alleluia. R. Thanks be to God, alleluia, alleluia.</p>	<p>Ÿ. Ite Missa est, alleluia, alleluia. R. Deo grátias, alleluia, alleluia.</p>
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This double alleluia is added to the Ite Missa est until Easter Saturday inclusive.

The Mass ends as usual with the Placeat, the Blessing and the Last Gospel.

Paschaltide, extending from Easter Sunday to Saturday after Pentecost commemorates the **three glorious mysteries** of the Resurrection of our Lord (celebrated during forty days), of his Ascension (during ten days) and of the Descent of the Holy Ghost (during the octave of Pentecost). Therefore, the **Doctrinal, Historical and Liturgical Notes** for Paschaltide will be given in **three parts**, respectively before each one of the three feasts of Easter, Ascension Day and Pentecost.

