Saint Andrew’s Missal

Sacred Triduum
Maundy Thursday

STATION AT ST. JOHN LATERAN

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 PENITENTS

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
Setting aside her mourning to-day, celebrates the Holy Sacrament of Baptism, Confirmation; softening in its grace the outpouring 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 dove, a symbol of the Holy Ghost 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 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 Priesthood. 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. Collecta 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 sacrifioe 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.

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 reatus sui poenam, et confessiónis sui latro praemium sumpsit, concede nobis tuae propitiationis effectum; ut, sicut in passione sua Jesus Christus Dóminus noster diversa utrisque inténtit stipéndia merito-rum; ita nobis, ablato vestátis errore, resurrectionis suae grátiam largiátor. Qui tecum vivit.

**Epistle: 1 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 everyone 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. Fra-tres: Conveniéntibus vobis in unum, jam non est Domínicum coenam manducáre. Unusquisque enim suam coenam praesümít ad manducándum. Et álìus quidem ésurit: álìus autem ébrius est. Num-quid domos non habétis ad manducándum, et bibéndum?

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, ye 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 be not condemned with this world.

Gradual: Philippians ii. 8-9

Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. ý. Propéter quod et Deus exaltavit Christ became obedient for us unto death, even to the death of the cross. ý. For which cause, God also hath
exalted Him and hath given Him a name which is above all names.

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.
MASS FOR MAUNDY THURSDAY


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

Offertory: Psalm cxvii. 16, 17

Déxterá Dómini fecit virtútem, déxterá Dómini exaltavit me : non móriar, sed vivam, et narrábó opéra 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 omnipotens, aetérne Deus, sacrificium nostrum reddat acéptum, qui discípulis suis in sui commoratiónem hoc féri hodiérna traditóne monstrátvit, 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 vene-rántes, in primis gloriósae semper Virginis Marieæ, Ge-nitrícis 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.

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 disci­
plies the mysteries of His Body
and Blood to be celebrated, and
to order our days * etc., p. 973.

Qui pridie

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

The Agnus Dei is said as usual, but the kiss of peace is not given; 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.

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.

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.

VESPERSONS FOR MAUNDY THURSDAY

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


I. Ps. cxv. : Credidi

An act of thanksgiving for deliverance from deadly peril.

Crédidi, p. 46. | I believed, p. 46.

The Gloria Patri is not said at the end of the Psalms.


Ant. Ps. cxix. 7. Cum his * qui odérunt pacem eram pacíficus : dum loquébar illis, impugnábant me gratis.

2. Ps. cxix. : Ad Dominum

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

Ad Dóminum, cum tribulárer, clamávi : * et exaudivit me.

Dómine, líbera ániam meam a lábiis iníquis * et a lingua dolósa.

Quid detur tibi, aut quid apponátur tibi * ad linguam dolósam?

Sagittae potentís acútæ, * cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est : habi-távi cum habitántibus Cedar:* multum íncola fuit ánima mea.

Cum his qui odérunt pacem eram pacíficus : * cum loquébar illis, impugnábant me gratis.

Ant. Ps. cxix. 7. Cum his qui odérunt pacem eram pacíficus : dum loquébar illis, impugnábant me gratis.
Ant. From unjust men deliver me, O Lord.

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: 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
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.

4. Ps. cxl.: Domine clamavi

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

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
Passiontide

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 in the midst of his calamities.

I cried unto the Lord with my voice: with my voice unto clamavi, * voce mea ad Dominum deprecatus sum.

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-
me: * quia confortáti sunt super me.
Educ de custódia ánìnam meam ad confiténdum nómini tuo: * me exspectánt justi, donec retribuás mihi.

Ant. Ps. cxli. 5. Considerábam ad déxteram, 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 bene-díxit, ac fregit, déditque discípulis suis.

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

Cum accepsisset acétum * dixit: Consummáteu est; et, inclináto cápite, emísit spiríritum.

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

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

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

Ps. 1.: Miserére mei

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

Miserére mei, Deus, * se-cúndum magnum misericór-diam tuam.

Et secúndum multitúdinem miserationúnum tuárnum * dele iniquitátem meam.

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

Quóniam iniquitátem meam ego cognósco, * et peccárum meum contra me est semper.

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

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.

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

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

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

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

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

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

Against Thee, Thee only, have I sinned, and done evil in
Thy sight: that Thou mightest be justified when Thou speak-est, 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 transgres-sors 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 sacri-fice, 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-sure in sermónibus tuis et vinca-s cum judicāris.

Ecce enim in iniquitātibus concéptus sum, * et in peccā-tis concépit me mater mea.

Ecce enim veritātem dile-xisti, * incérta et occulta sapiēntiae tuae manifestāstī mihi.

Aspérge me hyssópo, et mundābor; * lavābis me, et super nivem dealbābor.

Audítui meo dabis gáudium et laetitiam, * et exsultābunt ossa humiliāta.

Avérte fāciem tuam a pec-cātis meis * et omnes iniqui-tātes meas dele.

Cor mundum crea in me, Deus; * et spiritum rectum innova in viscēribus meis.

Ne projíciás me a fácie tua, * et spiritum sanctum tuum ne áueras a me.

Redde mihi laetítiam salu-tāris tui, * et spiritu principalī confirma me.

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

Libera me de sanguínibus, Deus, Deus salútis meae * et exsultábit lingua mea justí-tiam tuam.

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

Quóniam si volúisses sacri-ficium, dedíssem útique; * holocáustis non delectáberis.

Sacrificium Deo spirítus contribulátus; * cor contrí-tum et humiliátum, Deus, non despícies.

Benígne fac, Dómine, in
bona voluntate tua Sion, * ut
aedificentur muri Jerusalem.

Tunc acceptabis sacrificium
justitiae, oblationes et holo-
castum; * tunc impone
super altae tuum vitulos.

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 famíliam tu-
am, pro qua Dóminus noster
Jesus Christus non dubitávit
mánibus tradit nocéntium et
cruscis subíre tormentum. (The
rest is said in silence) Qui
tecum vivit...

Look down, 0 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 misérunt
sortem.

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

Deus meus

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

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

Tu autem in sancto hábitas,
* laus Israél.

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

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

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

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.

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

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

They cried unto Thee, and
were delivered: they trusted in
Thee, and were not confounded.
But I am a worm and no man: a reproach of men, and 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 raving 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: oppróbrium hóminum, et abjéctio plebis.  
Omnes vidéntes me, derisérunt me: lócuti sunt lábiis, et movérunt caput.  
Sperávit in Dómino, eripiat eum: salvum fáciat eum, quóniam vult eum.  
Quóniam tu es, qui extraxísti me de ventre: spes mea ab ubéribus matris meae.  
In te projectus sum ex útero: de ventre matris meae Deus meus es tu: ne discésseris a me:  
Quóniam tribulátio próximá est, quóniam non est qui adjuvet.  
Circumdedérunt me vítuli multi: tauri píngues obse-dérunt me.  
Aperuérunt super me os suum, sicut leó rápiens et rúgiens.  
Sicut aqua effúsus sum; et dispérsa sunt ómnia ossa mea.  
Factum est cor meum tamquam cera liquescens, in médio ventris mei.  
Aruit tamquam testa virtus mea, et língua mea adhaésit fáucibus meis: et in púl-verem mortis deduxísti me.  
Quóniam circumdedéruit me canes multi: concília malignántium obsédít me.  
Pédérunt manus meas, et pedes meos: dinumeravérunt ómnia ossa mea.  
Ipse vero consideráverunt, et inspéxérunt me: divisérunt sibi vestímenta mea, et super vestem meam misérunt sor-tem,
Tu autem, Dómine, ne elongáveris auxilium tuum a me; * ad defensionem meam cónspicere.

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

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

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

Quí timétis Dóminum, laudáte eum : * universum semen Jacob glorificáte eum.

Tímeat eum omne semen Israēl, * quóniam non sprevit, neque despéxit deprecatiónum púperis.

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

Apud te laus mea in ecclé sia magna : * voce mea reddam in conspéc tu timéntium eum.

Edent páuperes, et satura-búntur : et laudábunt Dóminum, qui requírunt eum : * vivent corda eorum in saécu lum saéculi.

Reminiscentur et conver-téntur ad Dóminum * universi fines terrae.

Et adorábunt in conspéc tu ejus * universae familiae gén- tium.

Quóniam Dómini est re-gnum : * et ipse dominábitur géntium.

Manducáverunt, et adora-vérunt omnes pingues terrae : * in conspéc tu ejus cadent omnes qui descendunt 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.

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.

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.
Antiphon: John xiii. 12, 13, 15

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

Antiphon: John xiii. 6-7, 8

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. v. 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. v. What I do, thou knowest not now; but thou shalt know hereafter. Lord.

Antiphon: John xiii. 14

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

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

Antiphon: 1 Corinthians xiii. 13

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

Antiphon

Blessed be the holy Trinity and undivided Unity: we will praise Him, because He has shown us His mercy. 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.

Antiphon: John ii. 3, 4

Where charity and love are, there is God.

Ubi caritas, et amor, Deus ibi est.

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

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

Let us also with the blessed see. Thy face in glory, O Christ our God. There to possess an immense and happy joy. For infinite ages of ages. 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 says the Pater noster (in secret).
Prayer


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 outward 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 livest 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° 18).
Good Friday

STATION AT HOLY CROSS IN JERUSALEM

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 altar-cloth 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

Thus saith the Lord: In their affliction they will rise early to Me: Come, and let us return to the Lord: for He...
ipse cepit, et sanabít nos: per-
cútiet, et curabít nos. Vivifi-
cábít nos post duos dies: in
die tértia suscitabít nos, et
vivémus in conspéctu ejus.
Sciémus, sequemúrque, ut
cognoscámus Dóminum: qua-
si dilúculum praeparátus est
egressus ejus, et veniet quasi
imber nobis temporáneus, et
serótinus terrae. Quíd fáciám
tibi, Ephraim? Quíd fáciám
tibi, Juda? miséricórdia ve-
stra quasi nubes matútina : et
quasi ros mane pertransíent.
Propter hoc dolávi in pro-
phétis, occídi eos in verbis oris
mei: et judícia tua quasi lux
egrediéntur. Quia misericórd-
diam vólui, et non sacrificium,
et scientiam Dei, plus quam
holoclustá.

and the knowledge of God more
than holocausts.

**Tract: Habacuc iii, 2-3**

Dómine, audi áudítum
tuum, et tímui: considerávi
ópera tua, et expávi. Ṣ. In
médio duórum animálium in-
nötésceris: dum appropín-
quáverint anni, cognoscéris:
dum advénerit tempus, osten-
déris. Ṣ. In eo, dum con-
turbáta fúerit ánima mea: in
ira, misericórdiae memór eris.
Ṣ. Deus a Líbano véniet, et
Sanctus de monte umbróso,
et condéno. Ṣ. Opéruit cae-
los majéstas ejus: et laudis
ejus plena est terra.

O Lord, I have heard Thy
hearing and was afraid: I have
considered Thy works and
trembled. Ṣ. 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 manifest-
ed. Ṣ. When my soul shall be
in trouble, Thou wilt remember
mercy, even in Thy wrath.
Ṣ. God will come from Libanus
and the Holy One from the
shady and thickly covered
mountain. Ṣ. His majesty co-
vered 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 follo-
wing lesson in the tone of the epistles:

**Second Lesson: Exodus xii. i-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
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 of the houses, wherein carnes nocte illa asserunt igni, and 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 haste; for it is the Phase
GOOD FRIDAY

Tract: Psalm cxxxix. 2-10, 14

Deliver me, O Lord, from the evil man: rescue me from the unjust man. Who have devised iniquities in their hearts: all the day long they designed battles. They have sharpened their tongues like a serpent: the venom of asps is under their lips. Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. Who have proposed to supplant my steps. The proud have hidden a net for me. And they have stretched out cords for a snare for my feet: they have laid for me a stumbling-block by the wayside.

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.

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.
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 to Caiphas, who was the high priest of that year.

Jesus at the palace

Erat autem Caiaphas, qui consilió déderat Judaeíis: Quia expedit unum hóminem mori pro pópulo. Sequébatur autem Jesum Simon Petrus, et áluis discípulus. Discípulus autem ille erat notus pontifici, et introvít cum Jesu in átrium pontificis. Petrus autem stábat ad óstium foris. Exivit ergo discípulus áluis, qui erat notus pontifici, et dixit ostiáriæ: et introdúxit Petrum. Dicit ergo Petro ancilla ostiaria: S. Numquid et tu ex discípulis es hóminis istius? C. Dicit ille: S. Non sum. 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 warming themselves. And with them was Peter also, standing, and warming himself. The high priest therefore asked Jesus of His disciples and of His doctrine. Jesus answered him: I have spoken openly to the world. I have always taught in the synagogue and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why 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 struckest thou Me? And Annas sent Him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with Him? Again therefore Peter denied; and immediately


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 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 went out to them, and said: 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
Jesum, et dixit ei : S. Tu es Rex Judæorum? C. Respóndit Jesus : A temetípso hoc dicis, an álii dixérint tibi de me? C. Respóndit Pilátus : S. Numquid ego Judaëus sum? Gens tua, et pontífices tradidérent te mihi : quid fecísti? C. Respóndit Jesus : Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertarent ut non tráderer Judaéis : nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilátus : S. Ergo Rex es tu? C. Respóndit Jesus : Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhibeam veritáti : omnis qui est ex veritáte, audit vocem meam. C. Dicit ei Pilátus : S. Quid est véritas? C. Et cum hoc dixisset, iterum exúvit ad Judæos, et dicit eis : S. Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimíttem vobis in Pascha : vultis ergo dimíttem vobis Regem Judæórum? C. Clamavérunt ergo rursum omnes, dicéntes : S. Non hunc, sed Barabbam. C. Erat autem Barábbas latro. Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mítiles plecténtes corónam de spinis, imposuérunt cápiti ejus : et veste purpúrea circumdedérent eum. Et veniébant ad eum, et dicébant : S. Ave, Rex Judæórum : C. Et dabant ei álapas. Exúvit ergo itírum Pilátus foras, et dicit eis : S. Ecce addúco vobis eum foras, called Jesus and said to Him: 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 platting 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 Passover of the Pasch, about ut cognoscátis, quia nullam invénio in eo causam. C. (Exívit ergo Jesus portans corónam spinæam, et purpúreum vestímentum.) Et dicit eis: S. Ecce homo. C. Cum ergo vidisset eum pontífices et ministri, clamábant, dicéntes: S. Crucífige, crucífige eum. C. Dicit eis Pilátus: S. Accipite eum vos, et crucífigite: ego enim non invénio in eo causam. C. Respondérint ei Judaéi: S. Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit. C. Cum ergo audíssit Pilátus hunc sermónum, magis tímuit. Et ingréssus est prætoríum Æterum: 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 crucífigere te, et potestátem hábeo dimittere te? C. Responít Pilátus: X Non habéres potestátem adversum me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádítis tibi, majus peccátum habet. C. Et exínde quae rébat Pilátus dimíttit eum. Judaéi autem clamábant dicéntes: S. Si hunc dimíttitis, non es amicus Caesaris. Omnis enim, qui se regem facit, contradícit Caesari. C. Pilátus autem cum audíssit hos sermónes, addúxit foras Jesum, et sédit pro tribunalí, in loco, qui dicitur Lithóstrotos, hebráice autem Gábatha. Eraut autem Parasceve Paschae, hora quasi sex ta, et dicit Judaéis: S. Ecce Rex vester. C. Illi autem clamábant: S. Tolle, tolle, crucífige eum. C. Dicit eis
GOOD FRIDAY


have no king but Caesar. Then therefore he delivered Him to them to be crucified.

The Crucifixion


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 Judaéorum 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.


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, crucifixus est cum eo. Ad Jesum autem cum veníssent, ut vidérint eum jam mórtuum, non fregérent crura, et altérius, qui crucifixus est cum eo. Ad Jésus autem cum veníssent, ut vidérent eum jam mórtuum, non fregérent ejus cru- ra: sed unus militum láncea látus ejus apéruit, et contínuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit:
et verum est testimonium ejus. Et ille scit, quia vera dicit: ut et vos credatis.
Facta sunt enim haec, ut Scriptura impleretur: Os non comminuetis ex eo. Et iterum alia Scriptura dicit: Vidébunt in quem transfixérunt.

Him. And again another 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


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 above. 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, eaob pra.ying In sDence. After some moments a third clerio 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 Offertory.

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.

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 perceive with a steadfast faith in the confession of Thy name. Through the same our Lord.

Let us pray. Let us kneel.

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
GOOD FRIDAY

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.

O almighty and eternal God, by whose spirit the whole body of the Church is sanctified and governed: hear our supplications for all orders thereof: that by the assistance of Thy grace all in their several degrees mayrender Thee faithful service. Through our Lord.

Let us pray. Let us kneel.

O almighty and eternal God, who dost ever render Thy Church fruitful with new offspring, increase the faith and understanding of our catechumens; that, being regenerated in the font of baptism, they may be united to the children of Thy adoption. Through our Lord.

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. 

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. 

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. 

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. 

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
obcaecatione deférimus; ut, ágnita verítatis tuae luce, quae Christus est, a suis ténebris erúantur. Per eúmdem Dórmi-

Orémus et pro pagánis: ut Deus omnipotens auferat iniquitátem a córdibus eórum; ut relíctis idólis suis, conver-
tántur ad Deum vivum et verum, et únicum Fílíum ejus Jesum Christum Deum et Dórminum nostrum.


Omnipotens sempítérne De-
us, qui non mortem peccató-
rum, sed vitam semper inqui-
ris: súcipe propítius oratiónem
nostram, et líbera eos ab ido-
lórum cultura; et ággrega
Eccléssiae tuae sanctae, ad lau-
dem et glóriam nómínis tui.

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

Let us pray also for the pa-
gans: 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.
R7. 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

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 day 1.

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-
salus mun-
di pe-
dit.

1. These prayers belong to the Ritual of penitents.
The choir reply, while all except the celebrant kneel:

Venite adoramus.

Then the celebrant goes to the front-corner of the altar at the Epistle side above the steps, uncovering 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:

My people, what have I done to thee?

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

The two choirs then sing alternately:

1) Agios o Theos. Ἱερ. Σαντος
2) Agios ischyros. Ἱερ. Σαντος
3) Agios athanatos, eléison imas.

Deus. O holy God,

fortis. O holy strong One
GOOD FRIDAY

Two of the first choir sing:

\[ \text{\textit{Quia edúxi te per désertum quadraginta annis, et manna cibávi te, et introdúxi te in terram satis bonam: pa-rásti Crucem Salvatóri tuo.}} \]

\[ \text{\textit{Because I led thee through the desert forty years; and fed thee with manna, and brought thee into a land exceedingly good, thou hast prepared a cross for thy Saviour.}} \]

The two choirs then repeat alternately as before: Agios o Theos. \textit{Sanctus Deus, etc.}

Two cantors of the second choir continue:

\[ \text{\textit{Quid ultra debui facere tibi, et non feci? Ego quidem plantávi te víneam meam spécióssísimam: et tu facta est mihi nimis amára: acéto nam-que sitim meam potásti: et láncea perforásti latus Salvatóri tuo.}} \]

\[ \text{\textit{What more ought I to do for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard; and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a spear thou hast pierced the side of thy Saviour.}} \]

The two choirs again respond as before: Agios o Theos. \textit{Sanctus Deus, etc.}

The verses of the following Reproach are sung alternately by two cantors of each choir. Both choirs respond after each verse, Pópule meus as above, as far as \textit{Quia.}

\[ \text{\textit{Ego propter te flagellávi Aegyptum cum primogénitis suis: et tu me flagellátum tradidísti.}} \]

\[ \text{\textit{For thy sake I scourged Egypt with its first-born: and thou hast scourged Me and delivered Me up.}} \]

\[ \text{\textit{Pópule meus...}} \]

\[ \text{\textit{My people...}} \]

\[ \text{\textit{Ego edúxi te de Aegypto, demérsó Pharaónë in Mare Rubrum: et tu me tradidísti princípibus sacerdótum.}} \]

\[ \text{\textit{I brought thee out of Egypt having drowned Pharaoh in the Red Sea: and thou hast delivered Me to the chief priests.}} \]

\[ \text{\textit{Pópule meus.}} \]

\[ \text{\textit{My people.}} \]
I opened the sea before thee: and thou with a spear hast opened My side.

My people.

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

My people.

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

My people.

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

My people.

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

My people.

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

My people.

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

My people.

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

My people.

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.

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

\[ \text{Pange, lingua, gloriósi Láuream certáminis,} \]
\[ Et super Crucis trophaéo Dic triúmphum nóbiěm} \]
\[ Quálíter Redémptor orbis Immolátus vícérít. \]

\[ \text{Faithful cross...} \]
\[ \text{Eating of the tree forbidden,} \]
\[ \text{Man had sunk in Satan’s snare,} \]
\[ \text{When his pitying Creator} \]
\[ \text{Did this second tree prepare,} \]
\[ \text{Destined, many ages later,} \]
\[ \text{That first evil to repair.} \]

\[ \text{* Dulce lignum...} \]
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
Faithful cross... [come.

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.

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 Incarnate
Round with swathing bands
Faithful Cross... [she ties.

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.

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
Faithful Cross... [flow.

Hoc opus nostrae salútis
Ordo depopóscerat:
Multíformis proditóris
Ars ut artem fálleret:
Et medélam ferret índæ,
Hostis unde laéserat.

* Dulce lignum...

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

* Dulce lignum...

Vagit infans inter arcta
Cónditus praesépia:
Membra pannis involúta
Virgo Mater alligat:
Et Dei manus, pedésque
Stricta cingit fásicia.

Crux fidélis...

Lustra sex qui jam peregit,
Tempus implens córporis,
Sponte líbera Redémptor
Passióni déditus,
Agnus in Crucís levátur
Immolándus stipite.

* Dulce lignum...

Felle potus ecce languet:
Spina, clavi, lánccea
Mite corpus perforárunt,
Unda manat, et crúor:
Terra, pontus, astra, mundus,
Quo lavántur flúmine!

Crux fidélis...
GOOD FRIDAY

\[ \text{GOOD FRIDAY} \]

\[ \text{573} \]

\[ \text{f.} \]

\[ \text{Flec} \text{t} \text{e} \text{ ramos,} \text{ arbor alta,} \]

\[ \text{Tensa laxa viscera,} \]

\[ \text{Et rigor lentescat ille,} \]

\[ \text{Quem dedit nativitas!} \]

\[ \text{Et supéreni membra Regis} \]

\[ \text{Tende miti stipte.} \]

\[ \text{Rl. * Dulce lignum...} \]

\[ \text{Sola digna tu fuisti} \]

\[ \text{Ferre mundi victimam :} \]

\[ \text{Atque portum praeparare} \]

\[ \text{Arca mundo náufrago :} \]

\[ \text{Quam sacer crur perúnxit,} \]

\[ \text{Fusus Agni córpore.} \]

\[ \text{Rl. Crux fidélis...} \]

\[ \text{Sempitérna sit beátae} \]

\[ \text{Trinitáti glória :} \]

\[ \text{Aequa Patri, Filíóque ;} \]

\[ \text{Par decus Paraclito :} \]

\[ \text{Uníus Trínque nomen} \]

\[ \text{Laudet universitas.} \]

\[ \text{Rl. * Dulce lignum...} \]

\[ \text{Lofty Tree, bend down thy} \]

\[ \text{branches} \]

\[ \text{To embrace thy sacred load ;} \]

\[ \text{Oh, relax the native tension} \]

\[ \text{Of that all too rigid wood :} \]

\[ \text{Gently, gently bear the mem-} \]

\[ \text{bers} \]

\[ \text{Of thy dying King and God.} \]

\[ \text{Rl. * Sweet the nails...} \]

\[ \text{Tree which solely wast found} \]

\[ \text{worthy} \]

\[ \text{Earth's great victim to sustain} \]

\[ \text{Harbour from the raging tem-} \]

\[ \text{pest,} \]

\[ \text{Ark, that saved the world} \]

\[ \text{again,} \]

\[ \text{Tree with sacred blood anointed} \]

\[ \text{Of the Lamb for sinners slain.} \]

\[ \text{Rl. Faithful Cross...} \]

\[ \text{Honour, blessing everlasting} \]

\[ \text{To the immortal Deity :} \]

\[ \text{To the Father, Son and Spirit,} \]

\[ \text{Equal praises ever be :} \]

\[ \text{Glory through the earth and} \]

\[ \text{heaven} \]

\[ \text{To Trinity in Unity. Amen.} \]

\[ \text{Rl. * Dulce lignum...} \]

\[ \text{MASS OF THE PRESANCTIFIED} \]

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.

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.

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 so 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.

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

**VESPERTS FOR GOOD FRIDAY**

As on Maundy Thursday, p. 539.

**Antiphon at the Magnificat:** Cum accipisset, 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 baptistery 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 baptism².

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 baptistery 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 grace⁴.

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. 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).
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:

    ß. The Lord be with you.  ß. Dóminus vobíscum.
    ß. And with thy spirit.  ß. 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.  ß. 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.  ß. Amen.

Prayer

Dómine Deus, Pater omnipotens, lumen indeficiens, qui es conditor ómnium lúminum: béne dic hoc lumen, quod atque sanctificat um atque bene dictvat est, qui illuminásti omnem mundum: ut ab eo luxine accendamur, atque illuminémur igne clarítátis tuae: et sicut illuminásti Móysen exeúntem de Aegypto, ita illúmines corda, et sensus nostrós; ut ad vitam et lucem aetérnam perveníre mereámur. Per Christum Dóminum nostrum.  ß. Amen.
in nómine tuo, et unigéni
tii Dei ac Dómini nostri
Jesu Christi, et Spíritus San-
ti, cooperário dignériis; et
ácjuva nos contra igníta tela
jíními, et illustra gratía cae-
léstí : Qui vivis et regnas
cum éodem Unigéni tuo,
et Spíritu sancto, Deus : per
ómnia sǽcula sæculórum.
R. Amen.

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

May the abundant infusion of
Thy X 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 mysteri-
ous 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

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. Deo grátias.
Rv. The light of Christ. Rv. 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.  
\textit{Rv.} Thanks be to God.  

\textit{Lumen Christi.}\textit{Rv.} 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.  
\textit{Rv.} Thanks be to God.  

\textit{Lumen Christi.}\textit{Rv.} 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 fittingly announce His paschal praise. In the name of the Father, and of the Son, and of the Holy Ghost. 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 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, illuminated 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 Regís victória, tuba ínsonet salu-tárís. Gáudeat et tellus tantis irradiáta fulgóríbus : et aetérni Regís splendóre illustráta, to-tius orbis se sǽntiat amísáse caliginem. Laetétur et mater Ecclé sia, tanti lúminis adornáta fulgóríbus : et magnís populórum vocibus haec aula resúltet. Quaprópter adstántes vos, fratres carísími, ad tam miram hujus sancti lúminis claritátem, una cum me, quae-so, Dei omnipótentis misericórdiam invocáte. Ut qui me non meis méritis intra Levi-tárum numerum dignátus est aggregáre : lúminis sui claritátem infundens, Cérei hujus
laudem implére perficiat. Per
Dóminum nostrum Jesum Christum Filium suum: qui
cum eo vivit et regnat in uni-
táte Spíritus sancti, Deus, per
ómnia saécula saeculórum.
Rv. Amen.

Him and the Holy Ghost liveth

ý. Dóminus vobíscum.
Rv. Et cum spíritu tuo.
ý. Sursum corda.
Rv. Habémus ad Dómi-
um.
ý. Grátias agámus Dómino
Deo nostro.
Rv. Dignum et justum est.

Vere dignum et justum est,
invisíbilem Deum Patrem om-
nipoténtem, Fíliumque ejus
unigénitum, Dóminum no-
strum Jesum Christum, toto
cordis ac mentis affectu, et
vocis ministerio personáre.
Qui pro nobis aetérno Patri
Adae débitum solvit: et
véteris piáculi cautiónem pio
cruóre detérsit. Haec sunt
e nim festa paschália, in quibus
verus ille Agnus sacrificátur, cu-
jus sánguine postes fidélium
consecrátur. Haec nox est, in
qua primum patres nostros
filios Israël edúctos de Aeg-
ypto, Mare Rubrum sicco
vestigio transíre fecísti. Haec
ígitur nox est, quae peccató-
rum tenebras, colúmnæ illu-
minatióne purgavit. Haec nox
est, quae hódie per universum
mundum, in Christo credéntes,
a vítís saeculi, et calíigne
peccatórum segregátos, reddit
grátiæ, súciat sanctitáti. Haec
nox est, in qua destrúctis
vínculis mortis, Christus ab
inferís victor ascéndit. Nihil

God. That He who has vouch-
safed 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

ý. The Lord be with you.
Rv. And with thy spirit.
ý. Lift up your hearts.
Rv. We lift them up unto the
Lord.
ý. Let us give thanks unto
the Lord our God.
Rv. 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 in-
visible God, the Father al-
mighty, 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 Israël, when brought
out of Egypt, to pass through
the Red Sea with dry feet.
This, therefore, is the night
which purged away the dark-
ness 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 sepa-
rated 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:

1 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. In hujus ígitur noctis grátia, súscipe, sancte Pater, íncénsi hujus sacrificium vesperti- num: quod tibi in hac Cærei oblatióne solémnii, per mini- strórum manus de opéribus apum, sacrósáncta reddit Ec- clésia. Sed jam colúmnae hujus praecónia nóvimus, quam in honórem Dei rútílanus ignis accéndit.

Here the deacon lights the Paschal candle with one of the three candles on the reed.
At 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 ornerly 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
ciens fructum, et habens u-
umquodque seméntem se-
cündum spéciem suam. Et
vidit Deus quod esset bonum.
Et factum est vésperae, et
mane, dies tértiús. Dixit au-
tem Deus: Fiant lumínáriá in
firmámente caeli, et dívidant
diém, ac noctem, et sint in
signa, et témpora, et dies, et
annos: ut lúceant in firmá-
mente caeli, et illúminent
terram. Et factum est íta.  
Fecitque Deus duo lumínáriá
magna: lumínáre mágus, ut
praésset diéi: et lumínáre
minus, ut praesésset noctí: et
stellas. Et póspuit eas in fir-
mámente caeli, ut lucérent
super terram, et praeséssent
diéi ac noctí, et divíderent lu-
cém, ac ténebras. Et vidít
Deus, quod esset bonum. Et
factum est vésperae, et mane,
dies quartús. Dixit etiam De-
us: Produçant aquae répíle
ánimae vivéntis, et volátile
super terram sub firmámente
caeli. Creavítque Deus cete
grándia, et omnem ániam
vivéntem atque motábilem,
quam produçerant aquae in
spécies suas, et omne volátile
secúndum genus suum. Et
vidit Deus quod esset bonum.
Benedíxitque eis, dicens:
Créscite, et multiplicámíni, et
repléte aquas marís: avésque
multiplicéntur super terram.
Et factum est vésperae, et mane,
dies quintús. Dixit quoque
Deus: Produçat terra ániam
vivéntem in génere suo: ju-
ménta, et reptília, et béstías
terrae secúndum spécies suas.
Factúmque est íta. Et fecit
Deus béstías terrae juxta spé-
cies suas, et juménta, et omne
réptile terrae in génere 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.

At the end of the Prophecy, the priest says:

Let us pray. | Orémus.
The deacon:
Flectámus génua. | Let us kneel.

The subdeacon:

Collect

Deus, qui mirabiliter créasti hóminem, et mirabilius rede­místi: da nobis, quaesumus, contra oblectaménta peccáti, mentis ratione persistere; ut mereámur ad aetérna gáudia pervenére. 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 filiás procreássent, vidéntes filií Dei filiás hóminum, quod essent pulchrae, accepérunt sibi uxó­res ex ómnibus, quas elége­rant. Dixitque Deus: Non permanébit spíritus meus in hómine in aetérnum, quia caro est:eruntque dies ilúus centum viginti annórum. Gigántes au­tem erant super terram in dié­bus illis. Postquam enim in­gréssi sunt filii Dei ad filiás hóminum, illaeque genuerunt, isti sunt poténtes a saéculo viri famósi. Videns autem Deus, quod multa malitia hóminum esset in terra, et cuncta cogitá­tio cordis inténta esset ad ma­lum omni témpore, poenituit eum, quod hóminem fecísset in terra. Et tactus dolóre cor­dis intrínsecus: Delébo, inquit, hóminem, quem créavi, a facie 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
THE PROPHECIES

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jumentis in gêner suo, et ex omni réptili terrae secúndum genus suum: bina de omniibus ingrediéntur tecum, ut possint vivere. Tolles fgitur tecum ex omnibus escis, quae mandi possunt, et comportabis apud te: et erunt tam tibi, quam illis in cibum. Fecit fgitur Noe ômnia, quae praecéperat illi Deus. Eratque sexcentorum annórum, quando diluvii a- quae inundaverunt super terram. Rupti sunt omnes fontes abyssi magnae, et cataractae caeli apertae sunt: et facta est plúvia super terram quadraginta diébus, et quadraginta noctibus. In articulo diei illius ingréssus est Noe, et Sem, et Cham, et Japheth, filii ejus, uxor illius, et tres uxóres filió- rum ejus cum eis in arcam: ipsi, et omne ánimal secúndum genus suum, universáque jumenta in gêner suo, et omne, quod movéetur super terram in gêner suo, cun- ctúmque volátile secúndum genus suum. Porro arca fere- bátur super aquas. Et aquae praevaléurunt nímis super terram: opértique sunt omnes montes excélsi sub univérsó caelo. Quíndecim cubitéis ál- tior fuit aqua super montes, quos operúerat. Consumptá- que est omnis caro, quae movebátur super terram, vó- lucrum, animántum, bestiá- rum, omniúmque reptílium, quae reptant super terram. Remánxit autem solus Noe, et qui cum eo erant in arca. Obtinueruntque aquae terram centum quinquaginta diébus. Recordátus autem Deus Noe, cunctórumque animántum, 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 floodgates of heaven were shut up: and the rain from heaven was restrained. And the waters returned from off the earth, going and coming: and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven, which went forth and did not return, till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree with green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet 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. Rever-saeque sunt aquæ de terra eúntes, et redeúntes: et coe-peíunt minúti post centum quinquagínta dies. Cumque transíssent quadrágínta dies, apériens Noe fenestram arcae, quam fécerat, dimísit corvum, qui egrediebátur, et non re-verbábátur, donec siccaréntur aquae super terram. Emísit quoque colúmbam post eum, ut vidéret si jam cessássent aquæ super fáciem terrae. Quae cum non invenísset ubi requiésceret pes ejus, reversa est ad eum in arcam: aquæ enim erant super universam terram: extendítque manum, et apprehénsam intulit in arcam. Exspectáts autem ultra septem diébus álíis, rursum dimísit colúmbam ex arca. At illa venit ad eum ad vésperam, portans ramum olívæ virénti-bus fóliis in ore suo. Intelléxit ergo Noe, quod cessássent aquæ super terram. Exspectávítque nihilóminus septem álios dies: et emísit colúmbam, quae non est reversa ultra ad eum. Locútus est autem Deus ad Noe, dicens: Egréderé de arca, tu, et uxor tua, filii tui, et uxores filiúrum tuor um tecum. Cuncta ani-mántia, quae sunt apud te, ex omni carne, tam in volatilibus quam in béstìis, et universís reptílibus, quae reptant super terram, educ tecum, et ingre-dímini super terram: créscite, et multiplicámìni super eam. Egréssus est ergo Noe, et filìi...
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

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.

Collect

Orémus. Flectámus génua. Leváte.

Deus, fidélium Pater sum-me, qui in toto orbe terrárum, promissiónis tuae filiórum diffusionis gratía multiplicás: et per paschális sacraméntum, Abraham puerum tuum universárum, sicut jurásti, gén-tium éfficis patrem: da pó-pulis tuis digné ad grátiam tuae vocatiónis introire. Per Dóminum nostrum Jesus Christum, Fílium tuum qui tecum vivit et regnat.


O God, the supreme Father of all the faithful, who through-out 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

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

**Tract:** Exodus xv. I, 2


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. v. He is my God, and I will honour Him: the God of my father, and I will extol Him. v. He is the Lord that destroys wars: the Lord is His name.

**Collect**

Orémus. Flectámus gé­nua. r7. Levát­e.

Deus, cujus antíqua már­cule étiam nostris saéculis cor­ruscáre sentímus: dum quod uni pó­pulo, a persecutióne Aegyp­ta­ca liberándo, dé­xté­rae tuae poténtia contulísti, id in salútém géntium per aquam regeneratiónis opéra­ris: praesta; ut in Abra­hae filíos, et in Israél­ticam dignitátem, totiús mundi tránseat plení­tudo. Per Dó­minus.

Let us pray. Let us kneel.

r7. 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. I-II

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 hereditas ser­vó­rum Dó­mini: et justitia 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 appenditis argéntum non in pánibus, et labórem ve­strum non in satiurátáte? 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.

Collect

Omnipotens sempiternae Deus, multiplicā in honōrum nōminis tui, quod patrum fidei spopondisti: et promissiōnibus filiōrum sacra adoptiōne dilāta: ut, quod priōres sanctificationem non dubitavérunt futūrum, Ecclesiae tuae magna jam ex parte cognōscat implētum. Per Dōminum. 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. 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.


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
PASSION TIDE

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 The man. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha and of The man, 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 suscépérunt eam, a fácie ipsórum longe facta est: non est audíta in terra Chánaan, neque visa est in The man. Filii quoque Agar, qui exquírunt prudéntiam, quae de terra est, negotiátóres Merrhae, et The man, et fabulatóres, et exquisitóres prudéntiæ et intelligéntiæ: viam autem sapiséntiæ nesciérunt, neque commemo-ráti sunt sémitas ejus. O Is-raël, quam magna est domus Dei, et ingens locus possessiónis ejus! Magnus est, et non habet finem: excélsus, et im-ménsus. Ibi fuérunt gigantes nomináti illi, qui ab initió fuérunt, statúra magna, sciéntes bellum. Non hos élegit Dóminus, neque viam discipliñae invenérunt: proptérea perie-runt. Et quó nim non habué-runt sapiéntiam, interiérunt propter suam insipiéntiam. Quis ascéndit in caelum, et accépit eam, et edúxit eam de núbibus? Quis transfretávit mare, et invéniat illam? et attulit illam super aurum eléctum? Non est qui possit scire vias ejus, neque qui exquírát sémitas ejus: sed qui scit univérسا, novit eam, et adinvénit eam prudéntia sua: qui praeparávit terram in æ-terno témporte, et replévit eam pecúdibus, et quadrupédibus: qui émitit lumen, et vadit: et vocávit illud, et obédit illi in tremóre. Stellae autem dedérint lumen in custódìis suis, et laetátae sunt: vocátae sunt, et dixérunt: Adsumus: et luxérint ei cum jucundítate, qui fecit illas. Hic est Deus noster, et non aestimábítur
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 cheerfulness they have shined forth to Him that made them. This is our God, and there shall no other be accounted of in comparison of Him. He found out all the way of knowledge, and gave it to Jacob His servant, and to Israel His beloved. Afterwards He was seen upon earth, and conversed with men.

Collect


O God, who dost ever multiply Thy Church by the call­ing of the nations, mercifully grant Thy perpetual protection to those whom Thou cleansest 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 diebus illis: Facta est super me manus Domini, et eduxit me in spiritu Domini: et dimisit me in medio campi, qui erat plenus ossibus: et circumduxit me per ea in gyro: erant autem multa valde super faciem campi, siccaque vehe­menter. Et dixit ad me: Fili hominis, putasne vivent ossa ista? Et dixi: Domine Deus, tu nosti. Et dixit ad me: Vaticinare de ossibus istis: et dices eis: Ossa arida, audite verbum Domini. Haec dicit Dominus Deus ossibus his: Ecce ego in­tromittam in vos spiritum, et vivetis. Et dabo super vos neros, et succurascere faciam super vos carnes, et superex­tendam 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: Prophesy to the spirit, prophesy, 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 prophesy, 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.
Collect

**Orémus.** Flectámus génua.

**R.** Leváte.

Deus, qui nos ad celebrán-dum paschále sacraméntum, utriúsque testaménti páginis instruís : da nobis intellígere misericórdiam tuam ; ut ex percepítione præséntium múnerum, 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.


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. I, 2

My beloved had a vineyard on a hill in a fruitful place. 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. And he made a winepress in it: for the vineyard of the Lord of hosts, is the house of Israel.

Collect


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 briers, and bring forth good fruit in abundance. Through our Lord.

The Ninth Prophecy: Exodus xii. 1-II (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


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
The Tenth Prophecy: Jonas iii. 1-10

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


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.
Let us pray. Let us kneel. 

Collect

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 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.

and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke Him by the works of your hands. Moses therefore spoke in the hearing of the whole assembly of Israel the words of this canticle, and finished it even to the end.

**Tract: Deuteronomy xxxii. 1-4**

Attend, 0 heaven, and I will speak: and let the earth hear the words that come out of my mouth. Let my speech be expected like the rain: and let my words fall like the dew. Like the shower upon the grass, and like the snow upon the dry herb, because I will invoke the name of the Lord. Confess the greatness of our God: the works of God are true, and all His ways are justice. God is faithful, in whom there is no iniquity: the Lord is just and holy.

**Collect**


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
Nabuchodonosor rex. Statimque in ipso tempore accedentes viri Chaldaei accusaverunt Judaeos, dixeruntque Nabuchodonosor regi: Rex, in aeternum vive: tu rex posuisti decretum, ut omnis homo, qui audierit sonitum tubae, fistulae, et citharae, sambucae, et psalterii, et symphoniae, et universi generis musicorum, prosternat se, et adorestat tuaam auream: si quis autem non præcipiens adoraverit, mitatur in fornacem ignis ardentes. Sunt ergo viri Judaei, quos constitui super opera reginis Babylonis, Sidrach, Misach, et Abdénago: viri isti contemperunt, rex, decretum tuum: deos tuos non colunt, et statuam auream, quam erexisti, non adorant. Tunc Nabuchodonosor in furore et in ira praecedit ut adducerentur Sidrach, Misach, et Abdénago: qui confestim adducti sunt in conspectu regis. Pronuntiavit Nabuchodonosor rex, ait eis: Vereone, Sidrach, Misach, et Abdénago deos meos non colitis, et statuam auream, quam constitui, non adoratis? Nunc ergo si estis parati, quacunque hora audiorit sónitum tubae, fistulae, citharae, sambucae, et psalterii, et symphoniae, omnisque generis musicorum, prosternite vos, et adorate statuam quam feci: quod si non adoravertis, eadem hora mittmini in fornacem ignis ardentes; et quis est Deus, qui eripiet vos de manu mea? Respondentes Sidrach, Misach, et Abdénago, dixerunt regi Nabuchodonosor: Non oporetet 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 Nabuchodonosor had set up. And presently at that very time some Chaldeans came and accused the Jews, and said to king Nabuchodonosor: O king, live for ever: thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute and the harp, of the sackbut and the psaltery, of the symphony and of all kind of music shall prostrate himself and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, 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.

Collect

Here Flectamus genua is not said.

O almighty and eternal God, the only hope of the world, who by the preaching of Thy prophætardum praec—
BLESSING OF THE FONT

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 communion.

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 anima mea ad te, Deus. ı. Sicut cervus desiderat anima mea ad Deum vivum: quando veniam, et apparabo ante faciem Dei? ı. 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, 0 God. ı. My soul hath thirsted for the living God: when shall I come and appear before the face of God? ı. 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:

ı. Dóminus vobiscum. ı. The Lord be with you.

Ev. Et cum spiritu tuo. Ev. And with thy spirit.

Prayer

Omnipotens sempitérne Deus, réspice propitius ad devotionem pòpuli renascéntis, qui sicut cervus, aquarum tuárum expetit 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 unction, 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.

ALLEL.V. Amen.

He then begins the blessing of the font, saying:

 риск. The Lord be with you.

 риск. And with thy spirit.

 риск. Dóminus vobíscum.

 риск. 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,

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

For ever and ever.

 риск. Amen.

 риск. The Lord be with you.

 риск. And with thy spirit.

 риск. Lift up your hearts.

 риск. We lift them up unto the Lord.

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

 риск. 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.

 риск. Amen.

 риск. Dóminus vobíscum.

 риск. Et cum spíritu tuo.

 риск. Sursum corda.

 риск. Habémus ad Dómi-

 риск. Grátias agámus Dómino

 риск. Dignum et justum est.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus. Qui invisíbí poténtia, sacra-

mentórum tuórum mirabilíter operáris efféctum: Et licet nos tantis mystériis exsequéndis
BLESSING OF THE FONT


May He by a secret admix-ture 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

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 regenerán-dis homínibus praeparátam, arcána sui núminis admixtíóne fócundét: ut sanctificatióne concépta, ab immaculáto divíni fontis útero, in novam renáta creatúram, progéñies caelestís emérgat: et quos aut sexus in córpore, aut aetas discérnit in témporte, omnes in unam páriat grátiá mater infántiam. Procul ergó hinc, jubénte te, Dómine, omnis spíritus immúndus absédcat: procul tota nequítia diabólicae fraudis absístat. Nihil hic loci hábeat contráriæ virtútís admíxtio: 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 good-

ness, 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 re-

ceive the virtue of sanctifica-

tion. 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 regener-

ate, 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-

jesty it may receive the grace of Thy only Son from the Holy Ghost.
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 whoever shall be washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of perfect purification.

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.

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

Sit haec sancta, et Innocens creatura, libera ab omni impugnatoris incursu, et totius nequitiae purgata discersu. Sit fons vivus, aqua regenerans, unda purificans: ut omnes hoc lavacro salutis operinti, et thus purgationis indulgentiam consequantur.

Qui te de paradisi fonte manare fecit, et in quatuor fluminibus totam terram regare praebuit. Qui te in deserto amaram, suavitatem indita fecit esse potabilem, et sitienti populo de petra duxit. Bene dico te et per Jesum Christum Filium ejus unicum, Dominum nostrum: qui te in Cana Galilaeae signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit: et a Joanne in Jordane in te baptizatus est. Qui te una cum sanguine de latere suo prodixit: et discipulis suis jussit, ut credentes baptizarentur in te, dicens: Ite, docete omnes
genses, baptizantes eos in nómine Patris, et Fílíi, et Spíritus sancti. should be baptized in thee, saying: Go teach all nations, 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-vántibus, tu, Deus omnipotens, clemens adésto: tu benignus aspra.

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

Tu has simplices aquas tuo ore benedícito: ut praeter naturálem emundationem, quam lavándis possunt adhi-bère corpóribus, sint étiam purificándis méntibus efficá-cès.

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

Descéndat in hanc plenitú-dinem fontis, virtus Spíritus sancti.

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:

Totamque hujus aquae substántiam, regenerándi Ψ foecundet efféctu.

He then withdraws the candle from the water and proceeds:

Híc ómnia peccatórum máculae deleántur: hic nátura ad imáginem tuam cóndita, et ad honórem sui reformáta principii, cunctís vetustátis squalóribus emundétur: ut omnis homo sacraméntum hoc regenerationis ingréssus, in verae innocéntiae novam infantiam renascáitur.

Here may the stains of all sins be washed out; here may human nature, created to Thy image, and reformed to the glory of its maker, be cleansed from all filth of the old man; that all who receive this sacrament of regeneration, may be born again new children of true innocence.

The following is said in the tone of the lessons:

Per Dóminum nostrum Je-sum Chrístum Filíum tuum: Qui ventúrus est judicáre vi-vos et mórtuos, et saéculum per ignem. Ἡ. Amen.

Through our Lord Jesus Christ Thy Son, who shall come to judge the living and the dead, and the world by fire. Ἡ. 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. \( \text{Rv. Amen.} \)

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. \( \text{Rv. Amen.} \)

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 \( \text{X} \), and of the Son \( \text{X} \), and of the Holy Ghost. \( \text{Rv. Amen.} \)

He then mingle 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 Peccat髎es, te rogamus, 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 Communion\(^1\), remind us of the holy

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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 Bucharist, 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.

"v. Dóminus vobiscum."
"rv. Et cum spiritu tuo."
"v. The Lord be with you.
"rv. And with thy spirit."

Collect

Deus, qui hanc sacratíssimam noctem glória Domini cae Resurrectionis illústras: consérva in nova familiar teae progénie adoptionis spiritum, quem dedísti; ut corpóre et mente renovatí, puram tibi exhibéant servitútem. Per eúmdem 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 Epístolae beáti Pauli Apóstoli ad Colossénses. Fratres: Si consurrexístis cum Christo, quae sursum sunt quaérite, ubi Christus est in déxtera Dei sedens: quae sursum sunt sapíte, non quae 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

"v. 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. \( \ddagger \). For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

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.

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.
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.

Secret

Receivé, 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.


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: Alleluia, alleluia, alleluia

Psalm cxvi

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

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:

†. Dóminus vóbiscum. 
‡. Et cum spíritu tuo.

The Lord be with you. And with thy spirit.

Collect of the Vespers and Postcommunion of the Mass.

Spíritum nobis, Dómine, tuae caritátis infundé: ut, Pour forth upon us, O Lord, the spirit of Thy love, that by
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.

Thy. The Lord be with you.  
Rv. And with thy spirit.

And the deacon, turning towards the people, says:

Thy. Go, the Mass is ended, allelúia, allelúia.  
Rv. Thanks be to God, allelúia, allelúia.

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.