Hebdomada Sancta

Dominica in Palmis
INTRODUCTION TO THE SACRED FUNCTIONS OF HOLY WEEK

Holy week is the most fruitful and august time of the year in the celebration of the Church. During this Week the wicked, from every side, assailed the Just One, Who was against their plans, they subjected Him to harsh trials of ill-treatment, immolating Him in the end on a Cross.

During this time the clouds vanished and the light appeared; the representations ended and the one represented was known: it became manifest who was the true Abel condemned to death, the true Job abandoned to the spite of his enemies; the Isaac guided by a paternal hand to Moriah in sacrifice; the Jonas swallowed by the sea monster and after three days returned, alive, to the shore; the fiery furnace which let the three youths out of its bosom untouched; and finally the true ark which offers in the universal deluge the only escape for the human race.

This is the blessed time which separated the law of severity from the law of grace; which accomplished that of which the voices of the Prophets had sung hundreds of years before; which abolished the parochial Synagogue and gave birth to the Universal Church; which saw the institution of the most august of the Sacraments and the fulfillment of what is most sublime and most tender of those which the most providential God had established for human nature, miserably outraged by the sin of the first man.

It is no wonder, then, if the Catholic Church, in this precious time, uses more elaborate ceremony, deeper piety and veneration, and more numerous and salutary institutions and practices than in all the rest of the year. Holy Mother Church, – in this Week, – blesses and renews the Oil that must sanctify her temples and consecrate her Ministers; she cleans the Altars, on which she offers every day the Flesh of the Immaculate Lamb which nourishes and sanctifies her; she blesses and renews the water which must render her fruitful, and the fire which must enlighten her. This loving Mother did not hold back any care in preparing her children to celebrate worthily the Death and Resurrection of the Saviour and making them worthy of the immense fruits of this mystery.

The celebration of Holy Week is most ancient, so much so that we find it mentioned in the Apostolic Constitutions no later than the Third Century, and in the works of the Holy Fathers which flourished in the Fourth Century. We find it distinguished with pious names, according to the mysteries and ceremonies with which it was celebrated: among these we remember that of “Great Week,” as St. John Chrysostom calls it; “Greatest Week,” that is, the most august of all the weeks of the year; “Week of Indulgence,” for the reconciliation of sinners and the Baptism of the Catechumens which happened during the course of the week; “Week of toil and hardship,” for the...
austerities exercised by the faithful; “The Last Week,” because it puts an end to the penance of Lent; “Authentic Week,” or, “of the Lord,” for being the Week which all be-long to the Lord; and lastly the “Holy Week” par excellence, because of the sanctity of the mysteries and the sublimity of the sacred functions celebrated in it.

The ancient children of the Church endeavoured to distinguish this time from the preceding weeks by the redoubling of their devotion, praying for the greater part of the day with the Clergy in church; by increasing their fast and rejecting profane activities, closing the law courts to the affairs of men.

The ceremonies celebrated by our Church in Holy Week are: the blessing and procession of palm branches on Sunday; (the reconciliation of sinners;) the singing of the prophecies in the last three days; the consecration of the Oils and the washing of feet on Thursday; the adoration of the Cross on Friday; the blessing of the candle and of the baptismal font on Saturday.

The Blessing and Procession of Branches is done in memory of the solemn entrance of Christ into Jerusalem, when the Jewish crowds – the Sunday before the Pasch – went to meet him outside the city gates with palm branches in their hands. To the branches of the palm, which is very rare in the West, the Latin Church substitutes branches of olives, a plant most fitting to symbolise that peace and meekness which, on that particular occasion, shone through the Blessed Face of the Redeemer.

The Reconciliation of Sinners was public in ancient times, and was done by the Bishop or by a Priest delegated by him, during the morning officiating. The penitents would be outside, dressed in sackcloth and with heads covered with ashes, waiting to be invited into the vestibule of the church, with their foreheads to the ground. The Bishop, inside the church, would cry to them: Come! And having entered, they would recite the Penitential Psalms, or those which allude to repentance, after which the Bishop would pronounce over them the formula of absolution. This part of the Liturgy was closed by a proper Mass, called the “Mass of Reconciliation,” in which the absolved would be admitted to Communion. But this ceremony, for very wise reasons, is now abolished: no memory has remained but that which we read in the an cient books.

The Consecration of the Oils is reserved to the Bishop alone. The Oils to consecrate are the Chrism, used at Baptism, Confirmation, Ordination of Priests and Bishops, and at one time for the Coronation of Kings; (the Oil of the Catechumens, in the ceremonies prior to Solemn Baptism,) the Oil of the Sick, called commonly the Holy Oil for Extreme Unction.

The Washing of Feet is not a function reserved only to the Clergy. It was enjoined by Christ at the last supper when he gave the apostles the command to love one another, and of that love, He himself gave a great sign by washing their feet. This is why...
Once the Communion is over, the Allelúia Antiphon is sung, followed by the chanting of Psalm 150. The Allelúia Antiphon is repeated and then, immediately, the Antiphon Et valde mane is sung with the Benedictus, at the end of which the Antiphon Et valde mane is repeated.

LAUDS

Ant.: Allelúia, allelúia, allelúia.

Psalmus 150
Laudáte Dóminum in sanctis eius: * laudáte eum in firmámento virtútis eius.
Laudáte eum in virtútibus eius, * laudáte eum secúndum multitúdinem magnitúdinis eius.
Laudáte eum in týmpano, et choro: * laudáte eum in chordis et órgano.
Laudáte eum in cýmbalis beneso-nántibus: † laudáte eum in cýmbalis iubilatiónis: * omnis spíritus laudet Dominum.

Glória Patri, et Fílio, et Spíritui Sancto.
Amen.
Ant.: Allelúia, allelúia, allelúia.

Psalm 150
Praise ye the Lord in his holy places: praise ye him in the firmament of his power.
Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.
Praise him with sound of trumpet: praise him with psaltery and harp.
Praise him with timbrel and choir: praise him with strings and organs.
Praise him on high sounding cymbals: praise him on cymbals of joy; let every spirit praise the Lord.
Glory be to the Father, and to the Son and to the Holy Ghost.
As it was in the beginning, is now and ever shall be, world without end.

Amen.

Ant.: Allelúia, allelúia, allelúia.

Neither the Chapter, the Hymn nor the Versicolare said; but immediately the Celebrant intones the Antiphon to the Benedictus. During the Benedictus, the Celebrant incenses the Altar.

Holy Week

When Vigil liturgy is held late in the evening and it is foreseen that Holy Mass will not finish until after midnight Lauds should be used to replace Vespers.

Once the Communion is over, the Allelúia Antiphon is sung, followed by the chanting of Psalm 150. The Allelúia Antiphon is repeated and then, immediately, the Antiphon Et valde mane is sung with the Benedictus, at the end of which the Antiphon Et valde mane is repeated.

Introduction

The washing is found in the liturgical books, identified with the name "Command." The rite of the Consecration of the Oils and of the washing of feet seems to us to be deri-ved from the practice of the Apostles themselves.

In the Adoration of the Cross the Church makes Christ Crucified Himself speak to His people, to tell them how much He suffered for them, with how many benefits He has filled them, and with how much ingratitude He has been repaid. In this day of sorrow, the Church puts on her lips these reproaches, for no other aim than to move her children to recognise in themselves the cause of the death of the Saviour, to humble themselves before Him and to wash away their own guilt in his Blood. In this day of universal salvation, in which Jesus Christ our Master prayed for all, even for his persecutors, the Church excludes no one from her prayers; and so the children separated from her bosom, the Jews, as also the Pagans, all have a share in her suffrage. The Church, however, abstains from offering the Sacrifice of the Altar, that is, from celebrating the Holy Mass, out of respect for the bloody Sacrifice which the true Priest, Jesus Christ, offered to his Eternal Father on this day on the Cross.

The public Blessing of the Paschal Candle has been a rite of the Church for many centuries, along with its lighting in the Solemn Masses from Easter until the Ascension, as a symbol of the glorious Resurrection of Christ and of the light of the Gospel which was spread among all peoples. Past times attributed to it a symbol of the column of fire which guided the Israelites in the desert; and to see it lit during paschal time seems to indicate also the Passover which that people celebrated for so many years in their earthly pilgrimage. This blessing was composed by St. Ambrose, by decree of Zosimus, the Supreme Pontiff.

More ancient than the blessing of the candle is that of the Baptismal Font, since it is spoken of by the Fathers of the fourth, third and even second century. Having blessed and consecrated the font according to the rite in the Missal, the Bishop proceeds to solemnly baptize the infants. In the early days of the Church there was the practice of only conferring Baptism upon adults. They were first instructed about the mysteries of our holy Faith, and the time of this instruction, which lasted for at least three months, was called “catechumenate.” The Catechumens were then divided in two classes, the Novices and the Proficient, of which the latter were properly called the Competent or Illuminands: “Competent” because together they were asking for Baptism, “Illuminands” because of the light of grace they were about to receive in the Sacrament. On Holy Sunday of the Palm they would present themselves in church asking if they might make the profession of faith; on Holy Thursday they would wash their heads which were covered with the ashes of Lent, and on Holy Saturday they would then be baptised. They would receive and put on a white garment, symbol of baptismal innocence. In memory of this, the Sunday of the
Paschal Octave carries still the name of "Dominica in albis depositis" or Sunday of the removed white garments.

Some marvel at how during Holy Week in the Ambrosian Church the colour red is used, and in the Roman Church violet, while, to represent worthily the death of the Saviour, black would seem more fitting. But the Church did not want to confuse the death of men with the death of the Man-God. And in fact the same Church, which at one time ordered her Priests to recite daily the Office of the Dead for the whole of Lent, prohibited it during Holy Week, so that no one might believe the prayers for the departed to be meant for Christ. Only the Roman Rite uses black on Good Friday.

Some ask themselves why, Jesus being risen on Sunday, the Church at one time celebrated his resurrection on Saturday, therefore much before it actually happened. What was the reason for changing the time of this Liturgy? The indulgency of the Church, which, anticipating the Mass and the First Vespers to the Saturday, wanted to provide for the needs of her children and anticipate for them both the joy of Communion with the Risen Christ and the comfort of the evening meal which otherwise they would have had to delay until after midnight.

The Deacon sings the *Ite, missa est* with double *Alleluia*, and finally the Celebrant, having said the *Pláceat tibi, Sancta Trínitas*, gives the Blessing as usual and reads the Gospel of St. John, *In principio*.

**COMMENTARY**

The Easter Vigil is the symbol of the expectation of the Divine Judge. He has warned us that he will come as a thief in the night, and since the most important affair of our life is at stake - our eternal salvation - no precaution is to be considered excessive when it comes to disposing us to that tremendous instant on which our eternity depends. The ancients, during the Easter Vigil, awaited the fulfillment of the longed for *parousia* of the Redeemer.

We know nothing about the time when it will come; we only know that it will come when we least expect it. Though it is not only the *parousia* that is sudden; during a Christian's day, Jesus comes to us so many times, suddenly, with His graces: what misery to let them go unnoticed! They pass and do not return. A grace that God offers us today, and which we allow to go to waste, will be like a precious treasure that - because of our lack of response - is lost forever.
Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord. O King of Israel: Hosanna in excelsis.

The Priest, standing at the Epistle side, without turning towards the people, says, with hands joined, in the tone of the ferial Oratio:

V. Dóminus vobiscum.
R. Et cum spíritu tuo.

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

Let us pray.

Prayer

O Lord, the spirit of Thy love, to make us on one heart, whom, by Thy tender mercy, Thou hast filled with Thy paschal sacrament. Though Our Lord.

V. Dóminus vobiscum.
R. Et cum spíritu tuo.

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

The Priest, standing in the middle, kissing the Altar, and says Dóminus vobiscum, and then sings the following Oration:

V. Dóminus vobiscum.
R. Et cum spíritu tuo.

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

Orémus. Oratio

Spiritus nobis, Dómine, tuae caritátis infunde: ut, quos sacraméntis paschali sátiáste, tua fácias pietátie concórdes. Per Dóminum... in unitáte eiúsdem.

V. Dóminus vobiscum.
R. Et cum spíritu tuo.

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

The Subdeacon goes to sing the following Lesson at the usual place in the Epistle tone, and finally he kisses the hand of the Priest.

LECTIO LIBRI EXODI
Exodi 15:27; 16:1-7


READING FROM THE BOOK OF EXODUS
Exodus 15:27; 16:1-7

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

VESPERS

Ant.: Alleluia, alleluia, alleluia.

Psalm 116

Laudáte Dóminum omnes gentes: * laudáte eum omnès pópuli.

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


Amen.

Ant.: Alleluia, alleluia, alleluia.

Neither the Chapter, the Hymn nor the Versicle are said; but immediately the Celebrant intones the Antiphon to the Magnificat. During the Magnificat, the Celebrant incenses the Altar.

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

Magnificat † ánima mea Dómino:

Et exsultávit spíritus meus * in Deo, salútari meo.

Quia respéxit humilitátem ancíllæ meæ: * ecce enim ex hoc beátam me diécit omnes generationes.

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

Et misericórdia eius a progénie * timéntibus ejus.

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

Ant.: But, in the evening 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.

Psalm 116

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 forever.

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

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

Ant.: Alleluia, alleluia, alleluia.
mòre autem eius extérriti sunt custò-
des, et facti sunt velut mórtui. Res-
póndens autem Angelus, dixit mulié-
ribus: ... Véspere autem 
sábbati is sung with the Magnificat, at the end of which the Antiphon Véspere autem sábbati is repeated.

**COMMENTARY**

This Responsorial is added to help us to remember that the benefits given to us in Christ by God the Father are awarded by means of the same Redeemer's death.

For the Gradual one of the following Responsories is then sung:

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**Holy Week**

The Creed is not said. Once the Gospel is over, the Celebrant says: Dóminus vobísicum and Orémus, does not read the Offertory and at the Lavabo adds the Glória Patri.

**COMMENTARY**

The Creed is not said because not all the followers of Jesus Christ believed, as yet, in his divinity; rather they were hidden for fear of the Jews. The Offertory is also omitted, because the women had gone to the tomb in silence to anoint their Master and because, after already being in that place, they could not anoint him and offer him their ointments, since he was Risen.

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**Palm Sunday - Blessing of Branches**

R. Collegérunt pontífices et pharisaei concílium, et dixérunt: Quid fácimus? Si di-
mittimus eum sic, omnes credent in eum: * Et vénient Románi, et tollent nostrum locum et gentem. V. Unus au-
tem ex ills, Cáiphas nómine, cum esset pónífex anni illius, prophetávit dicens: Expedit vobis, ut unus moriátor homo pro pópulo, et non tota gens péræat. Ab illo ergo die cugi:tavérunt interficere eum, dicéntes. – Et vénient.

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The celebrant sings the Preface of Easter, says the Pax Dómini sit semper vobíscum, but does not give the kiss of peace. The Agnus Dei is not said or the Communion Antiphon.

**COMMENTARY**

In a custom that goes back to apostolic times, the faithful, before approaching the Body and Blood of the Lord, reciprocally exchanged the fraternal kiss, uttering the words: "Peace be with you." In this first Easter Mass this custom is omitted, because it was on the evening of the day of the Resurrection that Jesus addressed those words to the gathered disciples. Holy Church, always obedient to the least circumstances of the life of her heavenly Spouse, loves to reproduce them in her gestures. For this same reason the Agnus Dei is omitted today, which, besides, was not included before the seventh century, and which presents the words "Give us peace" on the third repetition.

Once the Communion is over, the Alleluia Antiphon is sung, followed by the chanting of Psalm 116. The Alleluia Antiphon is repeated and then, immediately, the Antiphon Vespere autem sabbati is sung with the Magnificat, at the end of which the Antiphon Vespere autem sabbati is repeated.

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While the Response is sung, the Deacon places the book of the Gospels on the Altar; he then presents the boat to the Priest, who takes incense and puts it in the thurible. The Deacon then says: Munda cor meum, and having taken the book from the Altar, asks the blessing from the Priest: then, with the Subdeacon holding the book open between two Acolytes with candles lighted, he makes the sign of the cross over the book, incenses it, sings the Gospel as usual, and at the end of this the Subdeacon presents the book to the Priest to kiss, who is likewise incensed by the Deacon.

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44
In illo tempore: Cum appropinquasset Iesus Ierosolymis, unto mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to Me. And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the Prophet, saying: Tell ye the daughter of Sion: Behold, thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way: And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest.

The branches are then blessed.

**COMMENTARY**

Towards the East stood the Mount of Olives, two-thirds of a mile from Jerusalem, and between them could be seen the valley of Cedron, where the crowds came to meet the Lord four days before Holy Thursday. The palm tree from which the crowds took the branches, God used as a worthy sign, to give witness to such a noble triumph; unlike other plants these remained green for many centuries.

Then the Choir sings the Tract.

**COMMENTARY**

The Tract, which has a melancholic significance, shows us that although we must rejoice in the new joy that the Alleluia expressed, nevertheless in this life we cannot have a sincere tranquility, which we will enjoy only in Paradise. It can also be said that the Alleluia refers to the women who saw the Risen Christ, while the Tract to the Apostles who remained doubtful for some time after the Resurrection.

**Tract**

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

Candlesticks are not carried for the Gospel but only incense; the rest as usual.

**COMMENTARY**

The candles are not brought for the Gospel, to which liturgists in the medieval period have attributed a symbolic meaning. It is certain that whatever the origin may be, the Paschal Candle, erected alongside the ambo, excused the need for other candles this night. However, the absence of Gospel candles also demonstrates how the Resurrection of the Lord has not yet been made public and that the women have come during the night.

To Jerusalem, and was come to Bethphage, unto mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to Me. And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the Prophet, saying: Tell ye the daughter of Sion: Behold, thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way: And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest.

Venire autem sæbatti, quae luce scit in prima sæbatti, venit Maria Magdalene, et áltera Maria vidèrè sepulcrum. Et ecce terraemotus factus est magnus. Angelus enim Dómini descendit de caelo: et accédens revolvi vit lápidem, et sedébat super eum: erat autem aspectus eius sicut fulgur: et vestiméntum eius sicut nix. Præ ti-
Holy Week

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

Orémus. Oratio

Dóminus, qui hanc sacratíssimam noctem glória Domínicæ Resurrecciónis illustreas: conserva in nova familiae tuæ progeniei adoptiónis spiritum, quem dedisti; ut, córporate et mente renovati, puram tibi exhibeant servitútem. Per eúndem Dóminum nostrum.

Let us pray. 

The branches are blessed and then distributed by the Priest, although those blessed by Christ had not been distributed; and this is because the Jewish people, having been moved by God, took them up not understanding the mystery of it. Moreover, it was not necessary to bless those branches carried by the Jews since the victory of Christ over the devil had not yet been accomplished. But if the Church blesses and distributes branches, it is because she already beholds His perfect victory. Moreover, being Himself the Triumphant One and having for Him exultation of the elect in Heaven, it is fitting that the blessing and distribution is made by the Priest, who represents Christ.

When the Epistle ends, the Celebrant begins the Alleluia singing it three times, each time raising the tone; the Choir, standing, in turn repeats it in the same tone as the Celebrant. Then the Choir continues singing the Confitémini.

COMMENTARY

The Alleluia, which means "Praise God", is a song of jubilation and is repeated six times, to give praise to each of the Three Divine Persons, first by the Celebrant and then by the people. The reason for such joy is shown in the verse Confitémini which follows the Alleluia.

V. Alleluia, R. Alleluía.
V. Alleluia, R. Alleluía.
V. Alleluia, R. Alleluía.
V. Alleluia, R. Alleluía.
V. Ps. 117,1 Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia eius.

V. Ps. 117,1 Give praise to the Lord, for He is good: for His mercy endureth for ever.

Palm Sunday - Blessing of Branches

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

Orémus. Oratio

Let us pray.

The Priest, standing at the Epistle side of the Altar, says in the tone of the ferial Oratio:

The branches are blessed and then distributed by the Priest, although those blessed by Christ had not been distributed; and this is because the Jewish people, having been moved by God, took them up not understanding the mystery of it. Moreover, it was not necessary to bless those branches carried by the Jews since the victory of Christ over the devil had not yet been accomplished. But if the Church blesses and distributes branches, it is because she already beholds His perfect victory. Moreover, being Himself the Triumphant One and having for Him exultation of the elect in Heaven, it is fitting that the blessing and distribution is made by the Priest, who represents Christ.

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When the Epistle ends, the Celebrant begins the Alleluia singing it three times, each time raising the tone; the Choir, standing, in turn repeats it in the same tone as the Celebrant. Then the Choir continues singing the Confitémini.

COMMENTARY

The Preface is placed here to praise God with the singing of the Angels and the crowd; and we are extorted to have our minds fixed on the divine mysteries which they represent.

Here the voice changes to the tone of the ferial Preface:

V. Per ómnia sæcūla sæculórum. R. Amen.
V. Dóminus vobiscum.
V. The Lord be with you.
Holy Week

R. Et cum spiritu tuo.
V. Sursum corda.
R. Habémus ad Dómini huncum.
V. Grátias agámus Dómino, Deo nostro.
R. Dignum et iustum est.

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

**Orémus.**
**Oratio**
Pétimus, Dómine sancte, Pater omnípotens, ætérne Deus: ut hanc auctórem et Deum cognóscunt, et omnis factúra tua te colláudat, et benedícu
t te sancti tui. Quia illud magnum Unigéntiti tui nomen coram regibus et potestátitibus huius sæculi libera voce confiténitur. Cui assístunt Angéli et Archángéli, Throni et Domínatiónes: cumque omni militia celéstis exercitus hymnum glóriæ tuae cóncinunt, sine fi
e dicéntes:

**Sanctus, Sanctus, Sanctus Dóminus, Deus Sábaoth. Pleni sunt caeli et terra glória tua. Hosánna in excélsis.**

**Benedíctus, qui venit in nómine Dómini. Hosánna in excélsis.**

**COMMENTARY**

These Prayers demonstrate the mystery and the significance of the olive and palm branches, and how men are assisted through them by means of divine grace.

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

**Orémus.**
**Oratio**
We beseech Thee, holy Lord, almi-
gnty Father, eternal God, that

**R. And with thy spirit.**
**V. Lift up your hearts**
**R. We lift them up to the Lord.**
**V. Let us give thanks to the Lord our God.**
**R. It is right and just.**

**PART V: THE MASS**

**BRIEF HISTORY**

In ancient times this Mass was celebrated at midnight, because it was thought that this was the time when Jesus had risen from the dead. The Fathers also called it the "Mass of the Catechumens," because the neophytes had been baptized shortly before. White vestments are used to conform to the purity of the baptized Catechumens and also because of the angel dressed in white as described in the Gospel.

Unlike all other Masses, this Mass does not have an Introit. (The Introit as a standard feature of Mass was introduced in Rome around the time of Celestine I, when Mass was no longer ordinarily preceded by the Office of the Vigil). Today, after the litany and the morning hymn Glória in excélsis - which at Rome had a very clear Easter meaning - the celebrant immediately sings the Collect, which serves as the natural conclusion of the whole preceding Vigil rite. All that follows is no longer of a Catechetical nature, but formally a Eucharistic one. Since the original relationship between the twelve Vigil Lessons and the two brief Epistle and Gospel passages no longer exists, those two passages were added, by the 7th century, to the Collect.

The echo of the Alleluia returns, which for so many centuries was entirely particular to the Easter solemnity in Rome. At the time of the fifth century Christian historian Sozomen, one who did not come to hear the Easter Alleluia was considered cursed. St. Augustine attests that in his time the Alleluia was repeated throughout all fifty days of Easter, up to Pentecost. In Rome it was probably St. Gregory the Great who extended this chant to all Sundays outside Lent. It is possible, however, that in the fourth century, even in Rome, the Alleluia followed the chanting of the Gospel, just like the Greeks, and that St. Gregory moved it to just after the Epistle, thanks to his evangelical homilies.

The Offertory is not sung, because the Mass on Easter Vigil is much older than the introduction of this chant at Rome; although the Host and the Chalice are prepared on the corporal, with the usual rites of incensation over the Oblation.

Neither the Agnus Dei nor the Psalm for Communion are recited, since they are of later origin. The absence of the verse dona nobis pacem, in the late Middle Ages, must have contributed to the suppression of the Kiss of Peace before Communion which had always, according to the Roman Rite, been applied to the Sacra Mensa.

Once the Litany is finished, the Introit is not said, but rather the Cantors begin the solemn Kyrie, which is repeated three times. Meanwhile, the celebrant with the Ministers, in white vestments, goes to the Altar and recites the Psalm lúdica me, adding the Glória Patrís; then, after having incensed the altar, he solemnly intones the Glória in excélsis, during which the bells are rung and the organ is simultaneously played. The sacred images within the church are then uncovered, if this can be done in a convenient way; otherwise they will be uncovered after Mass.

Holy Saturday - The Mass
Per mystérium sanctæ incarnatiónis tuæ, 
líbera.
Per advéntum tuum, líbera.
Per nativitátem tuam, líbera.
Per baptismum
et sanctum iëtúrium tuum, líbera.
Per crucem et passioném tuam, líbera.
Per mortem et sepultúram tuam, líbera.
Per sanctam resurrectionem tuam, líbera.
Per admirábilem ascensionem tuam, líbera.
Per advéntum Spiritus Sancti Parácliti, líbera.
In die iudicii, líbera.
Peccatóres, te rogámus, áudi nos.
Ut nobis parcas, te rogámus.
Ut Ecclesiásm tuam sanctam régere
et conserváre dignérís, te rogámus.
Ut domnum apostólicum et omnes ec-
clesiásticos órdines in sancta religióne
conserváre dignérís, te rogámus.
Ut inimicos sanctæ Ecclesiae
humilíare dignérís, te rogámus.
Ut régibus et principibus christianís
pacem et veram concórdiam
donáre dignérís, te rogámus.
Ut nos metípsos in tuo sancto
servitio confortáre et conserváre
dignérís, te rogámus.
Ut ómnibus benefactoribus nostris sem-
pitátóra bona retribuás, te rogámus.
Ut fructus terræ dare et conserváre
dignérís, te rogámus.
Ut ómnibus fidéliibus defunctís
réquiem ætérnam donáre dignérís,
te rogámus.
Ut nos exaudire dignérís, te rogámus.
Agnus Dei, qui tollis peccátu mundi,
párce nobis, Dómine.
Agnus Dei, qui tollis peccátu mundi,
exáudi nos, Dómine.
Agnus Dei, qui tollis peccátu mundi,
misereré nobis.
Christe, áudi nos.
Christe, exáudi nos.
Christe, exáudi nos.

Through the mystery of Thy holy incarnation,
O Lord, deliver us.

Through Thy coming,
Through Thy nativity,
Through Thy baptism and holy fasting,
Through Thy cross and passion,
Through Thy death and burial,
Through Thy holy resurrection,

Through Thine admirable ascension,

In the day of judgment,
We sinners, 
beseech Thee, hear us.
That Thou spare us,
That Thou vouchsafe to rule and preserve
Thy holy Church,
That Thou vouchsafe to preserve our
apostolic prelate and all ecclesiastical orders
in holy religion,
That Thou vouchsafe to humble the enemies
of Thy holy Church,
That Thou vouchsafe to grant peace and true
concord to Christian kings and princes,
That Thou vouchsafe to confirm and
preserve us in Thy holy service,
That Thou render eternal good things to all
our benefactors,
That Thou vouchsafe to give and preserve
the fruits of the earth,
That Thou vouchsafe to give eternal rest to
all the faithful departed,
That Thou vouchsafe graciously to hear us,
Lamb of God, Who takest away the sins of
the world, spare us, O Lord.
Lamb of God, Who takest away the sins of
the world, graciously hear us, O Lord.
Lamb of God, Who takest away the sins of
the world, have mercy on us.
Christ hear us.
Christ graciously hear us.
spéctant; súrculi vero olivárum spiri-
tuálem unctiónem advenísse quodám-
modo clamant. Intelléxit enim iam
tunc illa hóminum béta multitudó
prefigurári: quia Redémptor noster,
humánis cóndolens miséris, pro totiús
mundi vita cum mortís princípe esset
pugnatúrus ac moriéndo triumpható-
rus. Et ideo tália obsequens admini-
strávit, que in illo ei triumphos víctó-
riæ et misericórdiæ pingüéinem de-
clárent. Quod nos quoque pléna fide,
et factum et significatúnum retinéntes,
cuius omním pretiósum sanctitátem,
præsta; ut, quod pópulus tuus in tui
olive-branch: grant, we pray, that these
branches anticipate His triumph over
the prince of death; and the olive-
spings proclaim that a spiritual anoin-
ting is at hand. For that blessed compa-
yny understood even then what was fo-
reshadowed: that our Redeemer, taking
pity on man’s wretchedness, would
fight the prince of death for the life of
all the world, and, by dying, triumph.
And so they dutifully performed such
actions as would show forth the
triump of His victory and the richness
of His mercy. We too, in full faith, gra-
sping both fact and meaning, humbly
beseech Thee, holy Lord, almighty
Father, eternal God, through the same
Jesus Christ our Lord, that in Him and
through Him, we whom Thou hast wil-
led to become members of His body,
gaining victory over the empire of de-
ath, may be made worthy to share in
His glorious resurrection: Who liveth
and reigneth with Thee.
R. Amen.

Let us pray.

God, who didst command the dove
to proclaim peace on earth by an
olive-branch: grant, we pray, that these
branches of olive and other trees may
be hallowed by Thy heavenly bless +
ing: that all Thy people may progress to
salvation. Through Christ our Lord.
R. Amen.

Let us pray.

Bless, we pray, O Lord, these branches
of palm or olive: and grant that what
Thy people today bodily perform for
Thy honour, they may perfect spiritual-

All ye holy angels and archangels, pray for us.
All ye holy orders of blessed spirits,
St. John the Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy apostles and evangelists,
All ye holy bishops and confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Dominic,
St. Francis,
All ye holy priests and levites,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Agnes,
St. Cecilia,
St. Agatha,
St. Anastasia,
All ye holy virgins and windows,
All ye holy men and women, saints
of God, Intercede for us.
Be merciful to us, Spare us, O Lord.
Be merciful to us, Hear us, O Lord.
From all evil, O Lord, deliver us.
From all sin,
From everlasting death,
Holy Week
PART VI: THE LITANY

BRIEF HISTORY

In ancient times, during the long ceremony of Baptism, the congregation remained in church with the lower clergy and the Cantors, because there was not sufficient room in the baptistery. Moreover, since Baptism was administered by immersion, a certain reserve was required so that Christian modesty would not be offended. To sanctify the time, the Litanies were chanted three times. The first time each invocation was repeated seven times, then five and then finally three. This is the reason why even today, upon the return of the procession from the baptistery, the Litanies are sung, repeating each invocation twice.

The text of these Litanies, here described in the Missal, is somewhat shorter than that for the Rogations. The reason - besides the great liturgical freedom which, reigned in the Church until the thirteenth century - is that the Litany of Rogation is a genuine popular processional chant with refrains which can be lengthened in proportion to the duration of the procession, while the Litany of Holy Saturday, which even today the sacred Ministers recite prostrate on the ground before the Altar, is a real supplicatio litánica, and therefore ordinarily is not too verbose.

Where there is no baptismal font, after the last Prophecy and its Prayer, the Celebrant lays the palm to the Celebrant, who kneels and kisses his hand. The Celebrant then, before the Altar, turned to the congregation, and the people are dismissed, saying: Hosanna in the highest.

LITANY

Kýrie, eléison. Kýrie, eléison.
Christe eléison. Christe, eléison.
Kýrie, eléison. Kýrie, eléison.
Christe, áudi nos. Christe, audí nos.
Christe, exáudi nos. Christe, audí nos.
Pater de caelis, Deus, miserére nobis.
Fili, Redemptor mundi, Deus, miserére nobis.
Spiritus Sancte, Deus, miserére nobis.
Sancta Trínitas, unus Deus, miserére nobis.
Sancta Maria, ora pro nobis.
Sancta Dei Genetrix, ora.
Sancta Virgo virginum, ora.
Sancte Michaél, ora.
Sancte Gabriel, ora.
Sancte Ráphæl, ora.

Lord, have mercy. Christ, have mercy.
Lord, have mercy. Christ, have mercy.
Christ hear us. Christ graciously hear us.
God the Father of heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity one God, have mercy on us.
Holy Mary, pray for us.

Ly with the utmost devotion, gaining victory over the enemy and ardently loving every work of mercy. Through our Lord.

R. Amen.

Here the Celebrant puts incense in the thurible, and sprinkles the branches thrice with blessed water, saying the Antiphon Aspérges me, without chant and without the Psalm, he censes them thrice and then says:

Orámus.

V. Dóminus vobíscum.
R. Et cum spiritu tuo.

Deus, qui Filium tuum Iesum Christum, Dóminum nostrum, pro salute nostra in hunc mundum misísti, ut se humiliáret ad nos et nos revocáret ad te: cui étiam, dum Ierúsalem veníre, ut adimpléret Scriptúras, credéntium populórum turba, fidelíssima devotione, vestímenta sua cum ramis palmárum in via sternébant: praesta, quesumus; ut illí fidei viam préparémus, de qua, remóto lápide offensiónis et petra scándali, fróndeant apud te ópera nostra iustitiae ramis: ut eius véstigia sequí mereámur: Qui tecum.

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

Let us pray.

O God, who didst send Thy Son Jesus Christ our Lord into this world as our Saviour, that He might lower Himself to us and call us back to Thee: in whose path, as He approached Jerusalem to fulfill the scriptures, a throng of believers, in most faithful devotion, spread their garments along with branches of palm; grant, we pray, that we may prepare for Him a path of faith, that with the stone of offence and the rock of scandal far removed, our works may flourish before Thee as branches of righteousness: that we may be found worthy to follow in His footsteps: Who liveth and reigneth.

When the blessing is finished, the highest in rank of the Clergy goes to the Altar and gives a blessed palm to the Celebrant, who kneads and kisses his hand. The Celebrant then, before the Altar, turned toward the people, distributes the palms, first to him from whom he received, then to the Deacon and Subdeacon and to the other clerics and finally to the people. All those who receive them kneel and kiss the palm and the hand of the Celebrant, except Prelates if there are any. During the distribution, the Choir chants the following Antiphons, which are repeated until the distribution ends.

Antiphona

Púeri Hebræórum, portántes ramos olívarum, obviávérunt Dómino, clamántes et dicéntes: Hosanna in excél-sis.

Antiphona

Hebrew children bearing branches of olive, went forth to meet the Lord, crying out, and saying: Hosanna in the highest.
Mt. 21:8 & 9

Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord.

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

Let us pray.

Almighty eternal God, who didst ordain that our Lord Jesus Christ should sit upon an ass' colt, and didst inspire the crowd to spread their garments or branches of trees on the road, and sing Hosanna in His praise; grant, we pray, that we may be able to imitate their innocence, and be found worthy to attain their merit. Through the same Christ our Lord.

R. Amen.

Prayer

A mighty, everlasting God, who art worthy to attain to the desires of Thy people, for in none of their virtues bear fruit but by Thy inspiration. Through our Lord.

Almighty God, Who hast taught us to enter Thy holy presence in a spirit of reverence; may we offer Thee the sacrifice of a pure heart, and the service of a right mind. Through the same Christ our Lord.

R. Amen.

The Procession follows; first the Celebrant puts incense in the thurible, and the Deacon, turning to the people, says: Procedámus in pace. To which the Choir answers: In Nómine Christi. Amen. The Thurifer goes first with the thurible smoking, then the Subdeacon, vested, carrying the Cross between two Acolytes with lighted candles. The Clergy follow in order, the Celebrant last with the Deacon on his left, all with palms in their hands and the following Antiphons are sung while the Procession lasts.

Antiphona


Antiphon

When the Lord drew nigh to Jeru-salem, He sent two disciples, saying to them: Go ye into the village that is over against you, and thou shalt find an ass' colt tied, upon which no man hath ridden: loose it and bring it to Me. If any man shall question you, say ye, that it is for the Lord: Untying it, they brought it to Jesus, and laid their garments upon it, and He seated Himself upon it. Some
Holy Week

Six days before the Paschal feast, when the Lord came into the city of Jerusalem, the children met Him, carrying palm-branches in their hands, and they cried with a loud voice, saying: Hosanna in the highest; blessed art Thou who hast come to the greatness of Thy mercy; Hosanna in the highest.

Palm Sunday - Blessing of Branches

Another Antiphon

Jn. 12:12 & 13

When the people heard that Jesus was coming to Jerusalem, they took palm-branches, and went out to meet Him; and the children cried out, saying: This is He who has come for the salvation of the people. This is our salvation and the redemption of Israel. How great is He, whom Thrones and Dominations go out to meet! Fear not, daughter of Sion: behold, thy King is coming to thee, riding on an ass' colt, as it is written. Hail, King, maker of the world, who hast come to redeem us.
Holy Week

Alia Antiphona
Cum Angelis et púeris fídeles inveniámur, triumphatóri mortis clamán
tes: Hosánna in excélsis.

Alia Antiphona
Turba multa, que convénerat ad diem festum, clamábát Dómino: Benedíctus, qui venit in nómine Dómini: Hosánna in excélsis.

At the return of the Procession, two or four cantors enter the church and, closing the door, standing with their faces towards the Procession, they begin to sing the first stanza of the Glória, laus et honor. The Priest and the others outside the church repeat them. Then those inside sing the following verses, all or in part, according to opportunity; and those outside answer: Glória, laus, as at the beginning.

COMMENTARY

Theodore, Bishop of Orleans, was put in prison at Angers by the Emperor Ludovico the Pius, son of Charlemagne, after being falsely accused by his enemies. As Ludovico was passing in processión before the jail where Theodore was, the faithful insisted that the procession stop. Meanwhile the Bishop began to sing these verses, composed by him in such a touching way that all cried out to the Emperor to set him free. And so the Bishop was immediately released and his rights and dignity were restored. Since then the practice has developed of singing this hymn in imitation of that episode. The fact that some remain inside the church singing and others outside responding, signifies the Angels, who before the Resurrection and the triumph of Christ, where from their place in Heaven, which was closed to men, praising God, while praying for the restoration of the human race. To these praises, the good mortals that had entrusted themselves to divine hope, respond by singing and praying that they might be united with those Angels in heaven.

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

Repetitur: R. Glória, laus...

Israël es tu Rex, Davídis et înclita proles: Nómine qui in Dómini, Rex be
nédicte, venis.

R. Glória, laus...

Cætus in excélsis te laudat cælicus omnis, Et mortális homo, et cuncta creáta simul.

Another Antiphon
Let the faithful join with the Angels and children, singing to the conqueror of death: Hosanna in the highest.

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

Holy Saturday - The Prophecies

Another Antiphon
The whole wondrous company praises Thee on high, together with mortal man and all created things.

PROPHETIA DUODECIMA
Dan. 3,1-24

In diébus illis: Nabuchodonosor rex fecit státuam áuream, altitúdine cubitórum sexagínta, latitúdine cubítórum sex, et státuit eam in campo Dura provinciæ Babylônis. Iaqué Nabuchodó
nosor rex misit ad congregándos sá
lis, tribubus, et linguis: In hora, qua au
dicitus sónitum tubæ, et fistulæ, et cí
tharæ, sambúcae, et psaltérii, et symphó
niae, et universi géneris musicó
rum, cadéntes omnis, et omnis génus musicó
rum, cadéntes omnis, Et mortális homo, et cuncta creáta simul.

Another Antiphon
Let the faithful join with the Angels and children, singing to the conqueror of death: Hosanna in the highest.

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

The twelfth Prophecy tells the story of the three children thrown into the furnace at Babylon for not having worshiped the golden statue of Nebuchadnezzar. The scene was very familiar to the artists of the catacombs, who reproduced it on the sarcophagi, because it symbolized the heroic strength of the Martyrs. The three children, freed from the flames, also symbolize the baptized, freed from the odor of concupiscence who, swearing fidelity to God through baptism, will be protected in danger, just like the three young men in the furnace.

PROPHETIA DUODECIMA
Dan. 3,1-24

In diébus illis: Nabuchodonosor rex made a statute 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, of the flute, and of the harp, of the sackbut, and of the psaltery, 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 all kind of music: all the nations, tribes, and languages fell down and
celum et terram. Novi enim, quod post mortem meam inique agéris et declinabitis cito de via, quam præcepi vobis: et occurrent vobis mala in extrema tenebore, quando feceritis malum in conspectu Domini, ut irritetis eum per opera mansum vestrum. Locutus est ergo Moyses, audiente universo ceto Israel, verba cærninis huius, et ad finem usque complavit.

COMMENTARY

Here following the famous Mosaic canticle of Deuteronomy, which in the Jewish liturgy was destined for sabbatical solemnity. Moses calls on heaven and earth to witness to his curses, so as not to be in solidarity with a people who are about to commit decide.

Tractus

Deut. 32,1-4


Orémus.

Flectamus génua.

R. Leváte.

Deus, celsitúdo humilium, et fortitudus rectórum, qui per sanctum Moyses, púerum tuum, ita erudire pópulum tuum sacri cárminis tui decantátione voluisti, ut illa legis iterátio fieret ëtiam nostra directio: excita in omnem iustificatárum génitum plenitudinem potentiam tuam, et da laetiam, mitigando terrórem; ut omnium peccátis tua remissiónem delétis, quod denuntiátum est in ulitíonem, tránsaeat in salutem. Per Dóminum.

The Mass is then celebrated, and the palms are held in the hand only during the singing of the Passion and the Gospel.

R. Ingrediénti Domínó in sanctam civitatem, Hebræorum púeri resurrectiò nem vite pronuntiántes, * Cum ramis palmárum: Hosanna, clámabant, in excélsis, V. Cum audisset pólpus, quod 

Prayer

God, the exaltation of the lowly and the strength of the just, Who wast pleased so to teach Thy people, through Moses, Thy holy servant, by the chanting of Thy sacred hymn, that this repetition of the law might become our instruction also, put forth Thy power upon the whole body of the justified nations, and give them joy by allaying their fear, so that all their sins being wiped out by Thy forgiveness, that which was proclaimed for vengeance may turn into salvation. Through our Lord.

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

No Glória Patri is said.

The Subdeacon knocks at the door with the shaft of the Cross, which is at once opened, and the Procession enters the church singing:

R. Glória, laus...

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

R. Glória, laus...

Hi tibi passúro solvēbant múnia laudis: Nos tibi régantí pángimus ecce melos.

R. Glória, laus...

Hi placúre tibi, pláceat devótio nostrá: Rex bone, Rex clemens, cui bona cuncta placent.

R. As our Lord entered the holy city, the Hebrew people with palms came to meet Thee: With prayer, supplication and canticles, behold us here before Thee.

R. Glory, praise...

To Thee, suffering, they fulfilled their duties of praise: To Thee, now reigning, behold, we make melody.

R. Glory, praise...

They were pleasing to Thee; may our devotion also please Thee: O good King, O gracious King, whom all good things please.

R. Glory, praise...
Palm Sunday
Mass

After the Procession Mass is celebrated, true memorial of the death of the Lord, so that it will be understood that He entered into Jerusalem, as one who has come to the place of His suffering, just as the lamb of the old Law was to be found in the house of every Jew just before the Passover.

Oratio

Orémus.

Flectámus génua.

R. Leváte.

Let us pray.

Let us kneel.  Oratio

Pray.

O God, Who hast joined together the diversity of the people in the confession of Thy name, grant us both to desire what Thou commandest and to perform it, that they may be one in the hearts, and one in the deeds, of the people called to eternal life. Through Our Lord.

COMMENTARY

The Eleventh Prophecy contains a type of testament of Moses in which he seems to reject the Hebrew people because of their unfaithfulness to the Lord. He makes this protest in a very solemn way, in the presence of the elders and the scribes, and against them he curses every sort of evil. But what horrible crime had the Jewish people been guilty of? The whole scene is symbolic. Moses declares that he knows that infidelity will happen after his death, or rather, in extremo tempore, that is, in the distant age of the world, when the Jews would deny Jesus Christ, the Prophet par excellence announced by Moses, who commanded Israel to listen to Him, just as they had listened to himself.

Prophecy Undecima
Deut. 31,22-30


Eleventh Prophecy
Dt. 31,22-30

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 had wrote the words of this law in a volume, and finished it: He commanded the Levîtes, 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
CONTRARY

The tenth Prophet, from the book of Jonah, is identical to the Lesson at Mass on Monday after Passion Sunday. Jonah, as was revealed by Jesus himself in the Gospel, is the symbol of the Savior buried in the heart of the earth, and then returned to life and light again. Jonah preaches penance to the Ninevites, who, believing the words of the Prophet, proclaim a collective fast, for the animals as well as the citizens. This paradoxical style is typical of the Semitic soul. However, it reveals to us that not only the individual but also the nation, must socially express their devotion to God; which is accomplished most excellently by means of the sacred Liturgy.

LECTIO EPISTOLÆ BEATI PAULI APOSTOLI AD PHILIPPENSES
Philipp. 2:5-11
Frates: Hoc enim sentíte in vobis, quod et in Christo Iesu: qui, cum in forma Dei esset, non rapinam arbitrátus est esse se æqualem Deo: sed semetípsum exinanívit, formam serví accipiens, in similitúdinem hóminum faciútus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obœdiens usque ad mortem, mortem au-
tem crucis. Propriet quod et Deus exal-
tavit illum: ei donávit illi nomen, quod est super omne nomen: (hic genuflectí-
 tur) ut in nómine Iesu omne genu flec-
tur: et omnis lingua confiteátur, quia
Dóminus Iesu Christus in glória est
Dei Patris.

COMMENTARY

The Gradual follows, which receives its name for the ancient practice of saying it on the steps of the Altar. It comes after the Epistle, to show that what we have learned from the Lesson should now be applied to our works. The Church in this Responsorial speaks in the person of the Lord to the Eternal Father.

Graduale
Ps. 72:24 et 1-3
Tenuisti manum dé Dexteram meam: et in voluntáte tua deduxísti me: et cum glória assumptísti me. V. Quam bonus Israel Deus rectis corde! mei autem pae-
ne moti sunt pedes: paene effusí sunt
gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.
**Tractus Ps. 21: 2-9, 18, 19, 22, 24 et 32**

Deus, Deus meus, réspice in me: quare me dereliquísti? V. Longe a salúnte...nor the Deacon sign themselves or the book with the cross; the same is done on all other days when the Passion is read.

**Commentary**

The Tract is a mixture of joy and sorrow. In it, one can see the just complaint of the Lord in the trials and sufferings of His Passion, as foretold by the prophet David, as the trials and sufferings in the Passion are recounted. The Tract comes from the word traho, because it is composed with many words and is sung with very somber and reserved melodies.

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**Holy Saturday - The Prophecies**


**Orémus.**

**Flectamus génua.**

**Let us kneel.**

**Oratio.**

Omnipotens sempitérne Deus, qui in omnínium óperum tuórum dispensatione mirábilis es: intellígent redémpti tui, non fuisse excelléntius quod initio factus es mundans, quum quod in fine saecúlorum Pascha nóstrum immolátus est Christus: Qui te-cum vivit.

**Prayer.**

A nignity, eternal God, Who art wonderful in the ordering of all Thy works, let them Thou hast redeemed understand that to have made the world in the beginning was no greater work than to have immolated in the end of the ages Christ, our Passover, Who liveth with Thee.
Here follows the Canticle of Isaiah concerning the vineyard of the Lord, a sterile and ungrateful vineyard, which, thanks to the diligence of the wine-maker in cultivating it, has responded by producing thorns and fruits of bitterness. This vineyard of reprobation is the house of Israel, but, in a broad sense, it can also be applied to every unfaithful soul.

**Tract**  
Is. 5:1 et 2  

**Oratón**  
Flectámus génua.  
R. Leváte.

**Oratio**  
Dóminus vobíscum.  
R. Et cum spirítu tuó.

**Prayer**  
God, Who by the voice of the holy prophets hast manifested, in all the Church and in every region where Thou dost hold sway, that Thou art a sower of good seed and dost make choice branches to grow, grant unto Thy people, who are reckoned before Thee both as vines and as cornfields, that, the disorder of thorns and brambles being cleared away, they may be made to bring forth worthy fruit. Through our Lord.

**COMMENTARY**

**PASSIO DOMINI NOSTRI IESU CHRISTI SECUNDUM MATTHEUM**

**M**t 26:1-75; 27:1-66

Since that there are four written accounts of the Passion of the Son of God, Pope Alexander ordered that each one would be read over the course of these four days St. Matthew was the first, having written his in the fortieth year of our salvation and seventh after the Passion of Christ. Unlike the reading of the other Gospels, those who are to chant do not ask for any blessing, signifying the absence of the Authority by which we are blessed. The candles are not carried, since the source of light has died. Incense is not used, to show that the fervor of prayer and devotion was tepid and almost extinct. The Dóminus vobiscum is not said, in abhorrence of the greeting that Judas offered to Christ. The Glória tibi, Dómine is silent, since the Savior of the Jews, being despised and dishonored by them, treating him as the worst of men. The words of Christ are said in a distinct tone, different from all the others, to signify that every word that came forth from that blessed mouth was the sweetest that had ever been heard. The words of the crowd are chanted in a noisy and high pitched tone, to demonstrate that they spoke of Christ with great bitterness of soul and that in their hearts there was nothing but unhappiness.


ET POPESTADE, APOTÉSTAS, ETC.

Commentary

The eighth Prophecy, taken from Isaiah, deals with the repudiation of the Old Covenant, and the promulgation of the New. The Lord will punish Israel, provoking and destroying the Kingdom, when the many nations begin to unite with a single Bridegroom, Jesus Christ. God will restore in a spiritual sense the ruins of the ancient dominion of Judah. He will wash the stains of his believers, and with the fire of the Holy Ghost he will purify them. With this, in expressive terms, Baptism and Confirmation are announced.

Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied there was a noise, and beheld 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 man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore 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.

Holy Week

Palm Sunday - Mass


Palm Sunday - Mass

Respóndens autem Petrus, ait illi: + Gethsémani, et dixit discípulis suis: + Iesus cum illis in villam, quæ dicitur . . .

Respóndens autem Petrus, ait illi: + Gethsémani, et dixit discípulis suis: + Iesus cum illis in villam, quæ dicitur . . .

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.

And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out unto mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will not be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. At that time, Jesus came with His disciples into a country place which is called Gethsemane; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me: Nevertheless, not as I will, but as Thou wilt. And He cameth to His disciples, and findeth them asleep. And
Petro: + Sic non potuístis una hora vigi-láre mecum? Vigiláte et oráte, ut non in-trétis in tentatiónem. Spiritus quidem promptus est, caro autem infirma. C. Iterum secúndo ámbit et orávit, dicens: + Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat voluntas tua. Venit igitur et cum eo turba multa cum gládiis et fústibus, missi a princípibus sacerdó-tum, ad quid venísti? Matis suos, et exhibét mihi modo plus

He saith to Peter: What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the selfsame word. Then He cometh to His disciples, and saith to them: Sleep ye now and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray Me. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He: hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to Him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held Him. And be-hold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall

Orémus.

Flectámus génua. 
R. Leváte. 

D eus, qui Ecclesiánum tuam semper 
génitum vocatione multiplicás: 
concéde propítius; ut, quos aqua bap-
mus, et moralibus, et familiis, et 
ellaeténtibus, et tempus, ut, cum a 
Omnès enim, qui accéperint gládium 
pare, et iucunditáte, qui fecit il-

Prophétia Septima

Ex. 37,1-14

In diébus illis: Facta est super me 
manus Dómini, et edúxit me in spi-
ritu Dómini: et dimísit me in médio 
campi, qui erat plenus óssibus: et cir-

Seventh Prophecy

Ex. 37,1-14

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

COMMENTARY

The seventh Prophecy describes the tragic vision of Ezekiel. God through the Prophet will infuse movement, spirit and life on those skeletons and build up a huge army that will form the new people of his predilection: the people of God. This change has an entirely spiritual meaning: God will restore the ruins of Zion through the Gentiles, who in Baptism will receive the grace of the Holy Ghost and reassemble the spiritual seed of Abraham. This mystical resurrection of peoples, due to the outpouring of the gift of the Paraclete, in turn overshadows the miracle of the final resurrection of the dead.

Prayer

God, Who dost ever multiply Thy Church by the calling of the nations, mercifully grant that those whom Thou dost wash with the water of baptism may be guarded by Thy continual protection. Through Our Lord.

Let us pray.

Let us kneel.
R. Arise

Holy Saturday - The Prophecies

Holy Week
descendéntibus in inférnum. Dereliquísti fontem sapiéntiæ. Nam si in via Dei ambulásses, habitásses útique in pace sempiétéra. Disce ubi sit prudéntia, ubi sit virtus, ubi sit intelligéntia: ut scias símuli ubi sit longitúrnitas vitae, et victus, ubi sit lumen oculórum, et pax. Quis invénti locus eius? et quis invrátiv in thesáuros eius? Ubi sunt principes géntium, et qui dominándur super béstias, quae sunt super terram? qui in ávibus caeli ludunt, qui argentum thesaurízant, et aurum, in quo confidunt hómi- nes, et non est finis acquisitionis éorum? qui argentum fábricant, et solliciti sunt, nec est invéntio óperum illórum? Exterminátì sunt, et ad inferos descendéntur, et alió loco éorum surrexéntur. Lúvenes vidéntur lumen, et habi- tavitur super terram: viam autem disciplínae ignorávérunt, neque intellec- xérunt sémitas eius, neque filií éorum susceptérunt eam, a fácie ipsórum longa facésta: non est audi ta in terra Chánaan, neque visa est ín Théman. Filií quoque Agar, qui exquirunt prudéntiam, qui de terrá est, negotiátores Merrhæ, et Théman, et fabulátóres, et exquisítores prudéntiæ, et intellegéntiæ: viam autem sapiéntiæ nesciérunt, neque commendátori sunt sémitas eius. O Israël, quam magna est domus Dei, et ingens locus possessionis eius! Magnus est, et non habet finem: excelsus, et immensus. Ibi fuérint gigántes noma- nítati illi, qui ab initió fuérent, statúra magna, scientes bellum. Non hos elégit Dóminus, neque viam disciplínae inve- nérunt: propétera perierunt. Et quó- niam non habuerunt sapientiam, inte- rierunt propter suam insipientiam. Quis ascéndit in caelum, et accépit eam, et edúxit eam de núbibus? Quí ascéndit in cælum, et accépit eam, et edúxit eam de núbibus? Quis trans- féravit mare, et invénit illam? et attú- lit illam super aurum elec- tum? Non est qui possit scire vias eis, neque qui ex- defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom: For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone in to her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? That take their diversion with the birds of the air. That hoarde up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable. They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known. Nor have they understood the paths thereof. Neither have they obtained any thing thereof; it is far from their face. It hath not been heard of in the land of Chánaan, neither hath it been seen in Théman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrhæ, and of Théman, and the tellers of fables, and searchers of prudéntial things: but the way of wisdom they have not known, neither have they remembered her paths. O Israël, 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 them not, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her 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 quia sic opórtet fieri? C. In illa hora dixit Iesus turbis: + Tamquam ad latrónum existis cum gládiis et fústibus compénde me: cotidie apud vos sedébam exquisitóres prudéntiæ, et intellegéntia: non est audita in terra Chánaan, neque habuérunt sapientiam, intellec- tuiénta. Disce ubi sit prudéntia, ubi sit virtus, ubi sit intelligéntia: ut scias si tu es Christus, Fílius Dei. Hic dixit: Possum destruere templum qui argéntum fábricant, et sollici- bilitétem qui in avibus eórum? Quí ascéndit in cælum, et accépit eam, et edúxit eam de núbibus? Quis trans- féravit mare, et invénit illam? et attú- lit illam super aurum eléctum? Non est qui possit scire vias eis, neque qui ex- the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the Temple, and you laid not hands on Me. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus led Him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to the things which these witnesses against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed: what further need have we of witness? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of de- ath. Then did they spit in His face and
cólaphis eum ceciderunt, álìi autem pal-
mas in fáciem eius dedérunt, dicéntes: S.
Prophe tíza nobis, Christe, quis ... is the price of blood.
And after they had consulted together,
they bought with them the potter's field, 
28
Holy Week

...it has collapsed.

...The sixth Prophecy is taken from Baruch and is among the most profound pages of the Bible. It is like a careful examination of conscience. What has Israel gained by relying on power, glory, and the pagan nations? It has collapsed.

**Let us pray.**

**R.** Let us kneel.

**R.** Arise.

**Prayer**

Almighty, eternal God, for the honor of Thy name multiply what Thou didst promise to the faith of the fathers, and increase by holy adoption the sons of promise, that, what the saints of old did not doubt would be, Thy Church may know to have been already in great part fulfilled. Through Our Lord.

**COMMENTARY**

The sixth Prophecy is taken from Baruch and is among the most profound pages of the Bible. It is like a careful examination of conscience. What has Israel gained by relying on power, glory, and the pagan nations? It has collapsed.

**Prophétia Sexta**

Bar. 3,9-38

Audi, Israëł, mandáta vitæ: àüribus pércipe, ut sciás prudéntiam. Quid est, Israëł, quod in terra inimicórum es? Invéterási in terra aliénæ, coinquiñáti àüribus...
Oratio

 Deus, cuius antíqua mirácula étiam nostris sæculis coruscáre sentímus: dum, quod uni pópulo, a persecutione Ægyptiaca liberándo, dextéræ tuæ poténtia contulísti, id in salútum gémium per aquam regeneratiònís operátis: præsta; ut in Abráhæ filios, et in israelíticam dignitatem, totius mundi trànsaeat plenitúdo. Per Dóminum nostrum.

Prayer

God, of Whose wondrous works of old we feel the splendor even in our days, when Thou dost perform for the salvation of all peoples, through the water of regeneration, that which Thou didst for one people, delivering it from the Egyptian persecutions by the power of Thy right hand, grant that the fullness of all the world be shared by the sons of Abraham and with the dignity of Israel. Through Our Lord.

COMMENTARY

The fifth Prophecy is taken from Isaiah and refers to the vocation of the Gentiles, thanks to the faith and the baptismal washing. To attain it, it is not necessary, as in the Old Testament, to observe legal justice and consanguinity with Israel, but only the living faith in Christ the Redeemer suffices.

PROPHETIA QUINTA
Is. 54,17 et 55,1-11


FIFTH PROPHECY
Is. 54,17; 55,1-11

This is the inheritance of the servants of the Lord, and their justice with Me, saith the Lord. All you that thirst, come to the waters: and you that have no money make haste, buy, and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear and come to me: hear and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord, while he may be found: call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him...
Holy Week


The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, king of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink mingled with gall: and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon My vesture they cast lots. And they sat and watched

saélem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móyses: Exténde manum tuam super mare, ut revertántur aquae ad Áegypti super currus et équites eórum. Cumque extendisset Móyses manum contra mare, revérsus est primo dílúculum ad príórem locum: fugientibusque Áegyptii occurrerunt aquae, et involvérunt eos Dómini in mediás flúctibus. Reversæque sunt aquae, et operuerunt currus, et équites cuncti exércitus Pharaónis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, qui sequérunt ingréttis, 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 hands of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord: and said:

**COMMENTARY**

The famous Canticle of Moses follows, intoned as the Jewish people came forth from the Red Sea. The terrible hand of God manifested itself against the idolatrous and obstinate Egyptians, while He maintained a truly maternal tenderness towards the people entrusted to Him.

**Tractus**

Exodus 15,1 et 2


**Orémus.**

Flectámus génua. ὦ. Leváte.

**Tract**

Exodus 15,1; 2

Let us sing to the Lord: for he is gloriously magnified: the horse and the rider He hath thrown into the sea; He is become my helper and protector unto salvation. ὦ. He is my God, and I will glorify Him: the God of my Father, and I will exalt Him. ὦ. The Lord crushing wars; the Lord is His name.

Let us pray.

Let us kneel.

蕹. Arise.

Orémus.
Flectámus génua.
R. Leváte.

O God, the supreme Father of the faithful, Who dost multiply Thy children throughout the world by spreading abroad the grace of adoption, and Who, through the paschal sacrament, dost make Thy servant Abraham the Father of all the nations, as Thou didst swear, grant that Thy people may worthily enter into the grace of Thy vocation. Through Our Lord.

Let us pray.

Let us kneel.
R. Arise.

PROPHETIA QUARTA
Ex. 14,24-31 et 15,1

In diébus illis: Factum est in vigilia matutína, et ecce, respicíbant Dómi-nus super castra Ægyptiíorum per co-lúmenm ignis, et rubis, interfícént exér-citum eórum: et subvérít rotas cús-ruum, ferébantúque in profundum. Dixérent ergo Ægyptii: Fugiámus I- to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and dwelt there.

COMMENTSARY
The fourth Prophecy, taken from Exodus, was placed here, both as a preface to the Canticle of Moses, which in ancient times was part of the Odes to be sung in the Morning Office, and also because of the prodigious passage of the Israelites through the Red Sea being one of the symbols of holy baptism, since it recalls the most precious Blood of the Divine Redeemer, through whom man has been saved.

PROPHETIA QUARTA
Ex. 14,24-31 et 15,1

In those days, the morning watch was come, 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, eum. Et imposuérunt super caput eius causam ipsíus scriptam: Hic est Iesus, Rex Iudæórum. Tunc crucifiixerunt eum, et latrónes, qui crucifi-xerant eum cum eo, ipsum cum latróne posuérunt super caput eius causam ipsíus scriptam: Hic est Iesus, Rex Iudæórum. Tunc crucifi-xerunt eum. Et imposuérunt super caput eius causam ipsíus scriptam: Hic est Iesus, Rex Iudæórum. Tunc crucifi-xerunt eum.

Palm Sunday - Mass
Holy Week


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


COMMENTARY

With the narration of the Passion of Christ according to St. Matthew finished, that which follows deals with the sepulture until the Resurrection. And since they are words of the Evangelist, which is said with a proper Gospel tone, the Deacon asking the blessing. Incense is taken up, since incense is used for the burial of the dead, when they only begged son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for a holocaust upon one of the mountains which I will shew 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 shewn 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 thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see. And the angel of the Lord called...
PROPHETIA TERTIA
Gen. 22,1-19

In diébus illis: Tentávit Deus Abraham, et dixit ad eum; Abraham, Abraham. And he answered him: Here I am. He said to him: Take

COMMENTARY

The third Prophecy tells us the moving events of Abraham who sacrifices his son Isaac, and who, for his faith merits to become the prototype and the Patriarch of an immense people of believers. The sacrifice of Isaac symbolizes that of Jesus, whom the Eternal Father delivers to death for love of us.

Prophétia Tertia

Gen. 22,1-19

After these things, God tempted Abraham, and said to him; Abraham, Abraham. And he answered him: Here I am. He said to him: Take

V. Palm Sunday - Mass

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

 Preface of the Cross

V. For ever and ever.
R. Amen.
V. The Lord be with you.
R. And with thy spirit.

SECRET


V. Per ómnia sæcula sæculórum.
R. Amen.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Offertory

Ps. 68:21-22

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

O Antiphon

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

V. Per ómnia sæcula sæculórum.
Holy Week
The last Gospel of St. John, In princípio, is read.
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 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 Noé did all things which the Lord had 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 selfsame 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

COMMENTARY

The second Prophecy is intimately related to the first, and therefore with the work of Redemption. As in the beginning God had drawn the universe out of nothing, so now, through Noah’s ark, He recreates it, though a conserved reserve of creation. As the ark of the patriarch Noah renewed the life of the whole world, so now holy Baptism comes to submerge and put to an end an intolerable state of affairs, inaugurating the New Testament of peace and of love.

PROPHETIA SECUNDA
Gen. 5; 6; 7 et 8

SECOND PROPHECY
Gn 5; 6; 7; 8;

And 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 repeated 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,

The reading finished, the Celebrant says: Orémus; the Deacon: Flectámus génua; and the Subdeacon: Leváte. And in like manner for the other prayers.

Orémus.

Flectámus génua.

R. Leváte.

Ora-tio

D eus, qui mirabíliter creásti hómi-nem, et mirabílius redemísti: da nobis, quæsumus, contra oblectamén-ta peccáti, mentis ratióne persístere; ut mereámur ad ætérna gáudia perve-nire. Per Dóminum nostrum.

Let us pray...

O God, Who hast wonderfully created man and more wonderfully redeemed him, grant us, we beseech Thee, to withstand by strength of spirit the allurements of sin, that we may be worthy to reach everlasting joys. Through our Lord.
HOLY MONDAY

Mass

Introitus

Ps. 34,1-2

Iúdica, Dómine, nocéntes me, ex-púgna impugnántes me: apprehen-
de arma et scutum, et exsurge in
adütorium meum, Domine, virtus
salútis meae. Ps. ibid., 3 Effunde fráme-
am, et conclúde adversérs eius, qui perse-
quintur me: dic ánima mea: Salus tua
ego sum. – Iúdica, Domine.

Ps. 34,1-2

Introit

Judge Thou, O Lord, them that
wrong me, overthrow them that fight
against me: take hold of arms and
shield, and rise up to help me, O Lord,
the strength of my salvation. Ps. ibid., 3
Bring out the sword, and shut up
the way against them that persecute
me: say to my soul, I am thy salva-
tion. – Judge Thou, O Lord.

Let us pray.

Through.

Collect

Grant, we beseech Thee, almighty
God, that we who fail through
infirmity in our many difficulties, may
be relieved through the merits of Thine
only-begotten Son. Who with Thee.

Other Collects for the Church or for the Pope

Contra persecutores Ecclesiae

Orémus.  Oratio

Ecclesia tua, quæsumus, Dómi-
•...
At the end of the blessing of the Paschal candle, the Deacon lays aside the white dalmatic to resume the purple vestments, takes his place next to the Celebrant, who, after removing the cope, puts on the maniple and the violet chasuble. The Prophecy now begins without title and without answering Deo gratias at the end. The Celebrant reads these in a low voice, at the Altar, from the Epistle side. While the Prophecies are sung, the Clergy sits, and arising at the Prayers sung by the Celebrant, with his hands outstretched, in the ferial tone. The Prophecies must be completely sung.

**COMMENTARY**

The whole function presents a air of austere gravity: the hour when Christ will resurrect us, his faithful, has not yet struck. The frequent genuflections dark color of the sacred vestments continue to contrast with the splendor of the mysterious Paschal Candle, which silently spreads its light on the assembly, still stirred by the deacon's triumphant declaration, eager to see the hour when Christ will rise. The Prophecies are twelve, recalling the twelve Apostles who preached this doctrine; they are said without title because our Head and Redeemer has not yet risen from death.

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The first Prophecy is taken from Genesis, and in it the work of creation is described. The cosmos is the masterpiece of the Wisdom of God, and all things are beautiful because they have come forth from His hands. The world therefore has become an immense temple that God Himself has erected for His glory, and we, being given use of the inferior creatures by God, must do so with great care and respect using all things in accordance with the end in which God has intended.

The redemption can be compared to a second creation, since by it man, who had become a slave to the devil, has been returned to his original dignity of a child of God.

**PROPHETIA PRIMA**

.Gen. 1,1-31 et 2,1-2

In principio creavit Deus caelum, et terram. Terra autem erat inanis, et vacua, ... since by it man, who had become a slave to the devil, has been returned to his original dignity of a child of God.

**FIRST PROPHECY**

.Gn. 1,1-31 ; 2,1-2

In the beginning God created heaven and earth: and the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the 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.

**LECTIO ISAIE PROPHETÆ**

.Is. 50,5-10

In diébus illis: Dixit Isaías: Dóminus Deus apérui mihi aurem, ego autem non contradícui: retrósum non ábii. Corpus meum dedi percutiendum; et spíritus Dei ferebátur super me. Dóminus Deus auxiliátor meus, ídeo non sum confúndus. Iuxta est, qui iustíficat me, qui contradicet mihi? Stemus simul, qui es adversarius meus? Accédát ad me. Ecce, Dóminus Deus auxiliátor meus: quis est, qui condemnet me? Ecce, omnes quasi vestímentum conteréntur, tínea cómedet eos. Quid ex vosíbis timere Dóminum, au diers vocem servi sui? Qui ambulavit in ténèbris, et non est lumen ei, speret in nómine Dómini, et innitétur super Deum suum.

**Graduale**

.Ps. 34,23 et 3

Exsurge, Dómine, et intende iudici meo, Deus meus et Dóminus meus, in causam meam. Éffundite frámeam, et concúlpate adversus eos, qui me persequuntur.

**LESSON FROM THE PROPHET ISAIAH**

.Is. 50,5-10

In those days Isaiah said: The Lord God hath opened my ear, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me? let us stand together, who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they that contend against me shall be put to shame; and all they that hate me shall be confounded. He shall not be confounded, nor disappointed: for in the time of my judgment shall I be for a song, and shall be for a wealth of glory to them that are abashed of heart.

**Gradual**

.Ps. 34,23 et 3

A rise, O Lord, and be attentive to my judgment, to my cause, my God and my Lord. ¥ Bring out the sword, and shut up the way against them that persecute me.
Holy Week

Tract
Ps. 102,10

Dómine, non secúndum peccáta nostra, quae fécimus nos: neque secúndum iniquitátes nostrás retribuás nobis. V. Ps. 78,8-9
Dómine, ne memineris iniquitátem nostrárum antiquárum: cito anticiperá poterit misericórdia tua, quia piúperes facit sumus nímis. (Hic genuflectit) V. Adiuva nos, Deus, salútáris noster: et propíter glóriam nóminis tui, Dómine, libera nos: et propítiis estó peccátis nostris, propíter nomen tuum.

COMMENTARY

Bethany was a little less than two miles away from Jerusalem, and there Lazarus lived with his sisters, though they were not lords, as some say, since the Romans were the only free lords in all of Judea. This supper prepared six days before Passover, which begins on Thursday, was held on the preceding Saturday, but it is read on this day to show the opportunity taken by Judas to sell Christ while yet considering the ointment used by Mary Magdalene to be too costly for anointing the head of the Divine Master. Twice this woman anointed Christ's feet: the first at her conversion, and the second with Lazarus, six days before Passover, as stated here. Only once she anointed his head when in Simon's house on the Wednesday in which He was sold by Judas. Anointing was not an ancient practice of the Jews, but was only used at times by some Athenian nobles: the anointing of the chief, especially in banquets, was widespread throughout Palestine. The “nard” oil is named after the spikenard, a precious herb with a potent smell, with which it is composed along with other delicate materials. The Evangelist names it pístici here, that is, pure; and in the Gospel of St. Mark is called unguénti nárdi spicáti, since not all nard was used, but only the superior which was much sought after by Roman women. It follows that the Magdalene, having been able to use an ointment of such a high price three times and abundantly, must have been noble and very rich.

Sequentia sancti Evangelli secundum Ioannem
Ioann. 12,1-9

Ante sex dies Paschae venit Iesus Bethániam, ubi Lázarus füerat mortuus, quem suscitavit Iesus. Fecérunt autem ei eonam ibi: et Marthá ministrábat, Lázarus vero unus

Continuation of the holy Gospel according to St. John
Jn. 12,1-9

Jesus therefore, six days before the pasch, came to Bethania, where Lázarus had been dead, rehomi Jesus raised to life. And they made him a supper there: and Martha served: but Lázarus


Tract
Ps. 102,10

V. Lord, repay us not according to the sins we have committed: nor according to our iniquities. R. Help us, O God, our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins, for Thy name's sake.

to the honor of Thy name, may preserve without failing in breaking up the gloom of this night. And, being accepted for an odor of sweetness, may it be mingled with the heavenly luminaries. May the daystar of the morning come upon its flame: That daystar which knoweth no setting: He Who, returning from the grave, hath shed His serene light upon the human race. We therefore beseech Thee, O Lord, that, granting peace in these paschal joys to us Thy servants, and all Thy clergy, and Thy most devout people, together with our most blessed Pope N. and our bishop N., Thou wouldst deign to direct us with Thy watchful protection, to govern and preserve us. Through the same Our Lord Jesus Christ, Thy Son, Who with Thee livest and reigneth in the unity of the Holy Spirit, God, world without end. R.* Amen

PART III: THE PROPHECIES

BRIEF HISTORY

Having finished the Eucharistía lucernáris, which corresponded in part, in its meaning and likeness of a canonical hour, to the prelude of Vespers, which immediately follows the Vigil, while during the first three centuries at Rome it consisted exclusively of a series of scriptural passages, interspersed with Collects and responsorial chants of the Psalms. Only later, did monastic influence give a completely different structure and format to the Divine Office.

Also a most ancient tradition reserved to the morning Office was the singing of a series of Prophetic odes derived from the Synagogue and this is the reason why today, in the Easter Vigil, after the lessons, the responsorial chants are not taken from the Psalter, but rather from the ancient collection of morning odes. Definitively, the Easter Vigil described in the Roman Missal is of paramount importance, since it still retains almost wholly intact the primitive form of a Roman Sunday Vigil, followed by the Eucharistic Sacrifice, as it was done in the early centuries of the Church.

St. Gregory reduced the number of the Lessons or Prophecies to six; but after some time the ancient traditional twelve readings of the Gelasian Sacramentary, which was so widespread in France and Italy, also prevailed in Rome. The Collects that follow the Lessons are very important, do to there sculpturesque brevity in expressing there mystical meaning.
**COMMENTARY**

The number of these grains of incense, fixed as they are in the wax, represents the five wounds of Christ on the Cross; and at the same time indicates the use of the perfumes that Mary Magdalen and her companions had prepared, while Jesus lay in the tomb.

In huius igitur noctis grátia, súscipe, sancte Pater, incénsi huius sacrificii vespertínum: quod tibi in ... tomb, our resurrection will be the continuation and imitation of Jesus Christ, who re-opened the way to immortality.

The Deacon goes to light the Candle with one of the three candles of the reed, then returns, and the chant continues.

**COMMENTARY**

This symbolic act reproduces the instant of the Resurrection of Christ, when the divine virtue suddenly came to reanimating his body, re-uniting His most holy soul which death had separated. The torch is now inaugurated, as an image of Christ the Light. Holy Church rejoices at the thought that soon she will see her heavenly Spouse who is the triumphant victor over death.

The Deacon stops while the first Acolyte lights his candle either from the reed or the Paschal Candle. The lights of the church are turned on (and all the other lights). This lighting takes place after that of the Easter Candle, because the knowledge of the Resurrection of the Savior spread later, until all the faithful were enlightened. This sequence shows us that, after having died like Our Lord in the tomb, our resurrection will be the continuation and imitation of Jesus Christ, who re-opened the way to immortality.

**SECRET**

Qui licet sit divisus in partes, mutuátī tamen lūminis detrimenta non novit. Alitur enim liqueántibus ceris, quas in substántiam pretiósæ huius lámpadis, apis matre edúxit.

The lamps are lit, then the Deacon continues the chant,

O vere beáta nox, quæ expolíavi Égyptios, ditávit Hebræos! Nox, in qua terrénis caeléstia, humánis divínæ iunguntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tuæ nónomin

Which fire, though it be divided into parts, yet knoweth no diminution of its light. For it is nourished by the fluid wax which the mother bee hath produced for the material of this precious torch.

O truly blessed night that despoiled the Egyptians, and enriched the Hebrews! Night in which heavenly are joined with earthly things, divine with human! We therefore pray Thee, O Lord, that this candle, consecrated

was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of my burial. For the poor you have always with you; but me you have not always. A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus’ sake only, but that they might see Lazarus, whom he had raised from the dead.

**SECRET**

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

Another Secret against the persecutors of the Church

Protect us, O Lord, who assist at Thy mysteries; that, fixed upon things divine
Holy Week

Inhærentes, et corpore tibi famulæ
mur et mente. Per Dominum.

Seu pro Papa

Secreta

Oblatûs, quaesumus, Dómíne, placáre muníribús: et fámulum
tuum N., quem pastórem Eclesiæ
tuae præsæse voluísti, assídua pro-
tectione gubérra. Per Dominum.

Prefatio de Cruce

Vere dignum et iustum est, æquum et salutare, nos tibi sem-
per et ubique grátias agere: Dómi-
ne sancte, Pater omnipotens, ætér-
ne Deus: Qui salútum humáni
generis in ligne Crucis constituísti:
us, unde mors oriebátur, inde vita
resúrgeret: et, qui in ligne vin-
cébat, in ligne quoque vinceréter:
per Christum, Dómínum nostrum.
Per quem maiestátem tuam lau-
dant Angéli, adoránt Dominatío-
nes, tremúnt Potestátes. Cæli ca-
lorumque Virtútés ac beáta Séro-
phim sósia exsultatione concéle-
brant. Cum quibus et nostras voces
ut admiúte iúbeas, depræ-camur,
súpplicí confessione dicéntes:

we may serve Thee in body and mind. Through our Lord.

For the Pope

Secret

We beseech Thee O Lord, that Thou
mayest be appeased by the gifts we
offer, and govern by Thy continual
protection Thy servant n., whom Thou
hast been pleased to appoint as the
pastor over Thy Church. Through our Lord.

Preface of the Holy Cross

It is truly meet and just, right and
availing unto salvation that we
should at all times and in all places
give thanks unto Thee, O holy Lord,
Father almighty and everlastíng God.
Who didst set the salvation of mankind
upon the tree of the Cross, so that
whence came death, thence also life
might rise again, and that he who
overcame by the tree might also be
overcome on the tree: through Christ
our Lord. Through whom the angles
praise Thy majesty, the dominions
worship it, and the powers stand in
awe. The heavens and the heavenly
hosts, with the blessed seraphim join
together in celebrating their joy. With
these we pray Thee join our voices also,
while we say with lowly praise:

Vere dignum et iustum est, invisíbi-
lem Deum Patrem omnipoténtem, Fi-
líümque eius unigénitum, Dómínum
nostrum Iesum ...
pillar of fire that will illuminate the steps of the holy people: it is the likeness of Christ, radiant with the splendor of his Resurrection. In fact, as in the Candle there is the wick, the wax and the light, so is found in Christ the soul, the body and the divinity.

The Candle is placed in an prominent spot to signify that the Lord has reached eternal life supra all mortality; it is lit to show that He is alive in Glory; it is blessed, because by its nature alone it could not signify the risen Christ.

The Deacon, in the moment when he sings Exsultet, represents Mary Magdalen and the other pious women, who first had the honor of being meet by Jesus after his Resurrection and were commissioned by him, in spite of the inferiority of their sex, to tell the Apostles that He had come forth from the tomb and would preceded them to Galilee.

EXSULTET

Exsultet iam Angélica turba caelórum: exsultent divína mystéria: et pro tanti Regis victória, tuba ínsonet.

Note, let the angelic host of heaven exult the mysteries divine; and for the victory of so great a King sound the trumpet of salvation. Let earth rejoice, irradiated by such mighty beams, and being lighted up with the splendor of the eternal King, let her feel the shadows gone from all her sphere. Let Mother Church also rejoice, adorned with the effulgence of so great a light; and let this place ring with the voice of many. Wherefore, do ye here present, O most dear brethren, in the wondrous brightness of this holy light, join me, I pray, in invoking the mercy of almighty God, that He, Who, for no merits of mine own, hath deigned to number me among the levites, may shed upon me the brightness of His light and make me perfectly perform the praise of this candle. Through Our Lord Jesus Christ, His Son, Who with Him liveth and reigneth in the unity of the Holy Spirit, God. Forever and ever.

R. Amen.

Ps. 34,26

Erubescat et revereántur simul, qui gratulántur malis meis: induántur pudóre et reveréntia, qui maligna loquúntur adversus me.

Postcommunion

Præbeant nobis, Dómine, divínum tua sancta fervórem: quo eórum páriter et actu delectémur et fructu. Per Dóminum.

Altera Postcommunion, contra persecutores Ecclesiae

Seu pro Papa

Hae nos, quæsumus, Dómine, divini sacramentí percéptio próteget: et fáulum tuum N., quem pastórem Ecclesiae tuæ prætèritis, salve semper et muniat. Per Dóminum.

Super populum:

Orémus. Humbiáte cápita vestra Deo.

Adiuva nos, Deus, salutáris nóstræ: et ad benefícia recolénda, quibus nos instauráre dignátaes es, tribue veníre gaudéntes. Per Dóminum.
Holy Tuesday
Mass

Introitus
Gal. 6,14

N
os autem gloriári opórtet in
Cruce Dómini nostri Iesu
Christi: in quo est salus, vita et
resurréctio nostra: per quem salváti
et liberáti sumus. Ps 66,2 Deus
misereátor nostri, et benedicat nobis:
illúminet vultum suum super nos, et
misereátor nostri. – Nos autem.

Orémus.

Omnipotens sempitérne Deus: da
nobis ita Dominíce passiónis
sacraménta perágere; ut indulgén-
tiam perciére mereámur. Per eú
dem Dóminum.

INTROIT
Psalm 66,2; Galatians 6,14

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 66,2
May God have mercy on us, and
bless us: may He cause the light of
His countenance to shine upon us;
and may He have mercy on us. – It
behoves us. Let us pray.

ALMIGHTY AND EVERLASTING GOD, collect

Grant, we beseech Thee, Almighty and et ern
everlasting God, that we may the myste
eries of our Lord’s Passion that we may
deserve to receive Thy pardon. Through the
same Lord.

Other collects for the Church and for the pope, as on Holy Monday, p. 2.

LECTIO IEREMIAE PROPHETÆ
Jer. 11,18-20

In diébus illis: Dixit Ieremías: Dó
mine, demonstrásti mihi, et co
gnóvi: tunc ostendísti mihi stúdia
eorum. Et ego quasi agnus mansu
tus, qui portátor ad victimam: et
cognóvi, quia cogitáverunt su
per me consília, dicéntes: Mittámus
in terram vivéntium, et nomen
eius non memorétur ámbius. Tu
autem, Dómine Sábaoth, qui iúdicas
iuste et probas renes et corda, vide
am ультéionem tuam ex eis: tibi enim
revelávi causam meam, Dómine,
Deus meus.

LESSON FROM THE PROPHET JEREMIAS
Jer. 11,18-20

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

PART II: THE PASCHAL CANDLE

BRIEF HISTORY

The lighting of the vigil candle is the office of the deacon; therefore the declam
which, accompanies this symbolic rite of the sabbatical sunset is reserved to him.

In the fifth century, Pope Saint Zosimus extended the privilege of blessing this
Candle to all churches in the city of Rome, although Baptism was administered only at
the baptistery of the Lateran. It is by the same privilege that the ceremony of the
Paschal Candle can be performed today in all churches, even in those that do not
possess a baptismal font.

The Deacon hands the reed to the first Acolyte, who in the meantime has extinguished his candle,
and goes to the Epistle corner, allowing the Celebrant to pass going up to the Altar. The Celebrant
kisses the altar and goes to the Epistle corner, allowing the Celebrant to pass going up to the Altar.
The Deacon receives the Missal from the MC and genuflects to the Epistle corner, allowing the Celebrant to pass going up to the Altar.

The Deacon ascends the pulpit (or lectern) in the Gospel corner, places the missal there and
incenses it. To the right of the Deacon stand the Subdeacon with the Cross and the Thurifer; on his
left the two Acolytes: the one carrying the reed and the other holding a tray with the five grains of
incense. All rise, standing as for the Gospel, while the Deacon sings the Exultet with folded hands.
The Candle will have already been placed prior to this on the Gospel side, where the Exultet will be sung.

COMMENTARY

This large “torch” in the shape of a column represents Christ. Before being lit, it
symbolized the column of cloud that enveloped the Jews at their departure from Egypt,
and Christ in the tomb, dead and buried. When it receives the flame, we will see in it the
Holy Week

**COMMENTARY**

The Deacon vests in a white dalmatic, which seems to contrast the purple cope of the Celebrant. This ornament of joy is explained by the function, so full of joy, with which the Deacon is charged.

The reed is a reminder of the Savior’s Passion and the weakness of nature to which he has deigned to unite with the Incarnation. It is capped by a triple candle which is called to signify the glorious Trinity in which the Incarnate Word participates.

V. Lumen Christi.  
R. Deo gratias.  
V. Light of Christ.  
R. We thank thee, O God.

The Deacon advances to the center of the church, he lights the second candle placed on the reed, and kneeling again as above, sings in a higher tone:

V. Lumen Christi.  
R. Deo gratias.  
V. Light of Christ.  
R. We thank thee, O God.

**COMMENTARY**

This first apparition of light proclaims the divinity of the Father who has manifested himself to us through Jesus Christ: "No one knows the Father - Jesus said - except the Son and he to whom it shall please the Son to reveal him" (Mt 11:27).

The Deacon advances to the center of the church, he lights the third candle, and, kneeling as before, sings with an even higher tone:

V. Lumen Christi.  
R. Deo gratias.  
V. Light of Christ.  
R. We thank thee, O God.

**COMMENTARY**

This second exposition of light speaks to us of the divinity of the Son who manifested himself to men in the Incarnation, revealing to them his equality of nature with the Father.

For the third time the Deacon advances to the Altar, he lights the third candle, and, kneeling as before, sings with an even higher tone:

V. Lumen Christi.  
R. Deo gratias.  
V. Light of Christ.  
R. We thank thee, O God.

**COMMENTARY**

This third exposition of light proclaims the divinity of the Holy Spirit revealed to us by Jesus Christ when he imposed on the Apostles the solemn precept which the Church is about to put into practice this night: "Go and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit" (Mt 28:19). Through the Son who is "the light of the world," men have known the Most Holy Trinity.

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Gradual

Ps. 34,13 & 1-2

Ego autem, dum mihi molesti essent, induebam me cilicio, et humiliam in ieiunio animam meam: et oratio mea in sinu meo convertetur. V. Iudica, Domine, no-centes me, expigna impugnantes me: apprehende arma et scutum, et ex-surge in adiutórium mihi.

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Passio Domini nostri IESU CHRISTI secundum MARCUM


... me. But they began to be sorrowful and to say to him, one by one: Is it I?

Who saith to them: One of the twelve,

Holy Week

And they murmured against her. But Jesus said: Let her alone. Why do you molest her? She hath wrought a good work upon me. For the poor you have always with you: and whencesoever you will, you may do them good: but me you have not always. She hath done what she could: she is come beforehand to anoint my body for the burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. Who hearing it were glad: and they promised him they would give him money. And he sought how he might conveniently betray him. Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go and prepare for thee to eat the pasch? And he senteth two of his disciples and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water. Follow him. And whithersoever he shall go in, say to the master of the house, The master saith, Where is my refectory, where I may eat the pasch with my disciples? And he will shew you a large dining room furnished. And there prepare ye for us. And his disciples went their way and came into the city. And they found as he had told them: and they prepared the pasch. And when evening was come, he cometh with the twelve. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful and to say to him, one by one: Is it I? Who saith to them: One of the twelve,

Holy Saturday - The new fire and the grains of incense

The celebrant blesses the five grains of incense to be placed in the Candle, and says the fourth prayer without singing, while the thurifer places blessed coals in the censer.

COMMENARY

In addition to the new fire, Holy Church today also blesses incense. This incense represents the perfumes that Magdalen and other holy women had prepared to embalm the body of the Redeemer. It is in five grains, recalling the five wounds of the Savior. The Prayer that the Celebrant pronounces on these grains of incense teaches us about the relationships they have with the light; while at the same time instructing us on the power of these different sacred elements against the insidious snares of the spirits of darkness.

Véniat, quæsumus, omnipotens Deus, super hoc incénsum larga tuæ benédictionis infúsio: et hunc noctúrnum splendérem invisiblí regenerátor accénde; ut non solum sacrifícium, quod hac nocte litátum est, ar-cánæ luminis tuæ admixtióne refúlgeat; sed in quócumqu-que loco ex huius sanctificatiónis méystério alíquid fúerit de-portátum, expúlsa diábólicæ fraudis nequitia, virtus tuae máiestatis assistat. Per Christum Dominum nostrum. Amen.

Upon this incense, we beseech Thee, O almighty God, may there come a plenous outpouring of Thy benediction and Thy invisible Regenerator, kindle this splendor of the night, that not only the sacrifice, happily consummated this night, may be refugient with the secret mingling of Thy light, but into whatsoever place anything he brought from the mystery of this sanctification, the malefic of the diabolical deceits may be driven hence, and the power of Thy majesty may be present. Through Christ our Lord. Amen.

After the Prayer is over, the Celebrant places the incense in the thurible as usual. Then he sprinkles the five grains of incense and the fire three times with holy water, saying: Aspérge me, Dómine, without singing or saying the Psalm. Meanwhile the lights of the church are extinguished, so that they may be lit, from the new fire. After the Celebrant has incensed the five grains of incense and the fire, the first Acolyte lights the small candle from the blessed fire. The Deacon puts off the purple vestments and, wearing a white dalmatic, takes the trident reed with two hands, at the end of which three separate candles are placed in a triangle, symbol of the Three Divine Persons. The thurifer leads, who lightly swings the thurible, having on his right the second Acolyte, carrying the tray with the five grains of incense; followed by the Subdeacon with the Cross and the Choir standing two by two; then comes the Deacon with the trident reed, having on his left the first Acolyte with the lighted candle; and finally the Celebrant, with his hands joined, and the Master of Ceremonies near him. All go with heads uncovered, except the Celebrant. When the Celebrant enters the church, the Deacon lowers the trident reed and the first Acolyte lights, with the new fire, one of the three candles on the reed. Then the Deacon, raising the trident reed, kneels on one knee, with all doing likewise, except for the Subdeacon who carries the Cross; as the Celebrant, genuflects he will uncover his head. The Deacon then sings Lumen Christi and everyone answers, Deo gràtias. After that all rise and the procession moves forward.
Let us pray.  Prayer

L ord God, Father almighty, light unfailing, Who art the Creator of all lights, bless this light, which hath been sanctified and blessed by Thee, Who dost enlighten the whole world, that we may be kindled by that light and enlightened by the fire of Thy brightness; and as Thou didst enlighten Moses when he went forth out of Egypt, so do Thou enlighten our hearts and our senses, that we may be worthy to come to the light eternal. Through Christ our Lord.

Amen.

Let us pray.  Prayer

Holy Lord, eternal Father, almighty God, vouchsafe Thy co-operation with us while we bless this fire in Thy name, and the name of Thine only-begotten Son, our God and Lord Jesus Christ, and of the Holy Spirit; and aid us against the fiery darts of the enemy, and illuminate us with Thy heavenly grace. Who livest and reignest with the same, Thine Only-begotten and the Holy Spirit, God, forever and ever.

Amen.
a me: sed non quod ego volo, sed quod tu. C. Et venit et invénit eos dormiéntes. And a certain young man followed him, having a linen cloth cast about him.

Then his disciples, leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about him; but Peter followed him, at a distance. 5:12

Holy Saturday - The new fire and the grains of incense

Before the start of the function, outside of the church, or if the weather doesn't permit, in the vestibule, a table is covered with a white cloth and on it is placed a white dalmatic, maniple and stole, and a missal covered with purple, taper and splinter of wood or some paper. Also something to place the blessed coals into the thurible. (The rubrics of this particular Mass prescribes that a new fire be lit to bless, stating: "Interim excititur ignis de lápide foris ecclesiam, et ex eo accenditur carbones." Likewise the Memoriale Rituum (Chapter VI, chap. II § 1, No. 1) states: "Extra ecclesiam excititur novus ignis et silice, et accenditur carbones in foculo." Also in the first prayer, with which the new fire is blessed, the words "prodúcium e silice, .. novum hunc ignem sanctifica"). Near the table, the trident reed is adorned with flowers, at the top of which there are three white candles, at first being united and then branched outward.

At the appointed hour, the Celebrant and the Sacred Ministers vest in purple vestments without maniple; the Suadeacon takes up the Cross, while two Acolytes carry the holy water vessel and the tray with the grains of incense, and then all process for the blessing of the new fire. The Celebrant and the Deacon stand with their hands clasped and with heads covered. The celebrant says with hands joined, and without singing; Dóminus vobíscum and the three following Prayers ordered for the blessing of the fire. This blessing can not be left out. At the end of each Prayer, all answer Amen.

COMMENTARY

The light, the heat of the fire, especially the fire, this force so necessary for life, so beautiful, yet so terrible, was considered among the ancient peoples to be the symbol of, or even divinity itself. God speaks to Moses through a burning bush; the fire of Yahweh descends from heaven at the prayers of Elijah and consumes the victim on the altar; in the case of Prophets, fire forms almost a wall of defense around the throne of God; the Cherubs of Ezekiel and the Angels of Daniel are of flames, lightning and thunder make up the terrible seat of the meek Lamb of God, who in the Apocalypse, is immolated for the sins of the world. God is "a devouring fire", the Scripture tells us, and like His word, so everything around Him take part in nature, so much so that not only the Angels described as flames of fire, but even Moses' face is irradiated by the divine splendors on Sinai, as a consequence of the long conversation with God.

The stone from which the new fire is made is a symbol of Christ, whose passion had already been glimpsed by the Psalmist, when he wrote that "the stone, rejected by the builders, would become the head of the corner" (cf Ps. 117,22). Jesus during His passion was "rejected" by the Jewish people who did not accept Him as the true Messiah and Redeemer, but rather put Him cruelly to death outside the walls of the city of Jerusalem. But then, with his glorious Resurrection, he became the "corner stone," Conqueror of death and the invisible Head of His Church.

The word stone (rock) reminds us also of those other words from Holy Scripture spoken by the divine Savior, when, turning to St. Peter in the region of Caesarea Philippi, he says: "And I tell you: you are Peter and on this rock I will build My church and the gates of hell shall not prevail against it"(Mt 16:18). The stone, therefore, reminds us of the birth of the Church, on which it rests and from which the sacraments spring forth, like darts infused with love.

This most high symbolism, in which the infinite holiness of Yahweh is represented, could not be neglected in the golden centuries of the primitive Catholic liturgy.
HOLY SATURDAY
The Easter Vigil

PART I: THE NEW FIRE & THE GRAINS OF INCENSE

BRIEF HISTORY

The first part of today's ceremony focuses on the blessing of the fire and then of the Paschal Candle. It is, however, nothing but an alteration of the primitive Eucharistía lucernáris, which was introduced in the Roman liturgy in the Carolingian era.

It was customary of the first centuries to obtain fire from a flint every day before Vespers, for the purpose of lighting the lamps and the candles that would burn during the Office, and would remain lit in the church until Vespers of the following day. The Church of Rome practiced this custom with greater solemnity on the morning of Holy Thursday; on that day the new fire received a special blessing. Following an instruction which Pope St. Zechariah sent by letter to Saint Boniface, Archbishop of Mainz in the eighth century, three lamps were lit by the fire, which were then carefully guarded in a secret place. Then from these would come the light to be used on the night of Holy Saturday. That light, lit at the beginning of the Sunday vigil in memory of the Resurrection of Jesus, immediately suggested the idea that the shining lamp symbolized Christ. In the following century, under Pope St. Leo IV, in 847, the Church of Rome extended the custom of the other days of the year also to Holy Saturday, which consisted in obtaining new fire from a stone.

It is therefore right that this mysterious fire, destined to provide light to the Paschal Candle, and later to the altar itself, receives a special blessing and is to be received triumphantly by the Christian people.

The extinguishing of every light, at this moment, signifies the abrogation of the ancient Law, which ceased when the veil of the Temple was torn in two; the stone from which the new fire is derived is Christ, which in many places of Scripture is called "stone," from which they came out - because of the hard and obstinate hearts of the Jews who struck him until he died - of the fiery furnaces of love, which were his five Wounds, from which a "new fire" comes, a symbol of the merciful promulgation of the new Law that Jesus Christ has brought, dissolving all shadows of the First Covenant.

It followed, although later, that the light became more closely united to the offering of incense suggested by Psalm 140, destined by the early Christians for the evening Office, where the vesperine sacrifice of Golgotha is compared to the vapor of incense rising to the throne of God.

In essence, it is a Jewish ceremony which since the first Christian faithful has acquired a subtle Christian meaning, that of Christ's resurrection from death and dispelling the darkness of humanity; in fact, the vesperine syntax has been the starting point of all Christian ritual, when in Jerusalem the Apostles, after the afternoon sacrifice in the Temple, at the decline of the day, gathered at the house of one of the more affluent members, and there, lighting the ritualistic lamps, preached, prayed and celebrated together the Eucharist Agape.

With the passage of time and the definitive triumph of the Roman Liturgy, the rite of the ancient lighting of lamps (Lucerna) disappeared surviving only in the Easter Vigil.

nudus profugit ab eis. Et adduxérunt lesum ad summum sacerdótēm: et convenérunt omnes sacerdótēs et scribē et seniōres. Petrus autem a longe secútus est eum usque intro in átrium summí sacerdótēs: et sedébat cum ministris ad ignem, et calefaciébat se. Summi vero sacerdótēs et ommē concílium quærébat adversúrum lesum testimónium, ut eum morti tráderent, nec inveniébant. Multi enim testimónium falsum dícébat adversúrum eum: et conveniēntia testi-mónia non erant. Et quídam surgéntes, falsum testimonium férébat adversúrum eum, dicéntes: S. Quóniam nos audívimus eum dícéntem: Ego dissolvém templum hoc manufáctum, et per tríduum álìud non manufác- tum ædificábo. C. Et non erat con-vénienis testimónium illórum. Et ex-súrgens sumnum sacérdos in mé-dium, interrogávit lesum, dícens: S. Non respóndes quidquid ad ea, quae tibi obiciuntur ab his? C. Ille aut-tem tacébat et nihil respondit. Rur-sum sumnum sacérdos interroga- t á ci, et dixit ei: S. Tu es Christus, Fílius Dei benédicti? C. Iesu autem dixit illi: Ego sum: et vidébitis Fi-lium hóminis sedéntem a dextris vir-tús Dei, et veniēntem cum núbibus cæli. C. Sumnum autem sacérdos scindens vestímenta sua, ait: S. Quid adhuc desiderárum testes? Audístis blasphémiam: quid vobis vidétur? C. Qui omnes condemnáverunt eum ese-reum mortis. Et coeperunt quidam conspírere eum, et veláre fáciem eius, et cólaphus eum cædere, et dicere ei: S. Prophetiza. C. Et ministri alapis eum cædèbant. Et cum esset Petrus about his naked body. And they laid hold on him. But he, casting off the linen cloth, fled from them naked. And they brought Jesus to the high priest. And all the priests and the scribes and the ancients assembled together. And Peter followed him afar off, even into the court of the high priest. And he sat with the servants at the fire and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death: and found none. For many bore false witness against him: and their evidences were not agreeing. And some rising up, bore false witness against him, saying: We heard him say, I Will destroy this temple made with hands and within three days I will build another not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace and answered nothing. Again the high priest asked him and said to him: Art thou the Christ, the Son of the Blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God and coming with the clouds of heaven. Then the high priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death. And some began to spit on him and to cover his face and to buffet him and to say unto him: Prophesy. And the servants struck him with the palms their hands. Now when Peter was in the court below, there cometh one of the maidservants of the high priest. And when she had seen Peter

Holy Tuesday - Mass
Holy Week

in átrio deórsum, venit una ex anci-
lisis summí sacerdótis: et cum vidisset
Petrum calefacientem se, aspiciens il-
um, ait: S. Et tu cum Iesu Nazaréno
eras. C. At ille negávit, dicens: S. Ne-
que scio neque novi, quid dicas. C. Et
exiit foras ante átrium, et gallus can-
távit. Rursus autem cum vidisset il-
um ancilla, cepít dicere circumstán-
tibus: Quia hic ex illis est. At ille ite-
rum negávit. Et post pusillum rur-
sus, qui ástabant, dicébant Petro: S.
Vere ex illis es: nam et Galilaeus es. C.
Ille autem cepít anathematizare et
iuráre: Quia nesció hominem istum,
quem dicitis. Et statim gallus item
cantávit. Et recordátus est Petrus ver-
bí, quod dixerat ei Iesús: Prútisquam
gallus canet bis, ter me negábis. Et
cépit fíere. Et confésimane consí-
líum faciéntes summí sacerdótés, cum
seníóribus et scribís et universalí
concilio, vincíentes Iesum, duxérunt,
et tradiderunt Pilátum. Et interrogávit
eum Pilátus: S. Tu es Rex Iudaéor-
rum? C. At ille respondéntes, ait illis: Tu
dici. C. Et accusábant eum sum-
mi sacerdótés in multís. Plátus aut-
em rursus interrogávit eum, di-
cens: S. Non respondés quidquam?
vide, in quantís te accusánt. C. Iesús
autem ámbius níhi respondíst, ita ut
mirárét Pilátus. Per diem autem fe-
stum solébat dimittere illínum ex
vincis, quemcúmque petitíssent. Erat
autem, qui dicebátur Barábba, qui
sum seditiósis erat vincitus, in se-
diétione fécérat homicidíum. Et cum
ascendisset turba, cépit rogáre, sicut
semper faciébatur illíus. Plátus autem
respondité eis, et dixit: S. Vultis dimit-
tam vos Regem Iudaéorum? C.

INTRODUCTION

The Christ on the Cross, Good Friday, is covered in malediction for
us; having died on an infamous gibbet, Who was left as guilty to
the irrevocable justice of God, and no less to the wrath of hell and
to the hatred of His enemies. He is dead, and all of humanity is dead
with Him, for which, as death came in the beginning to original justice
and innocence through the contamination of Adam’s sin, so now in Christ
and through Christ sin and the old Law die, making themselves, by
means of the Faith, participants of the expiation and of the Sacrifice of
Jesus. Therefore, He is dead, as the Apostle teaches, because of our sins,
and is Risen in order to destroy its effects, reestablishing us in grace,
in justice and in the rights of the Glory of Heaven. The Easter of Jesus,
therefore is our Easter, because if in the evening of the Pascaese all of us
die with Him on the Cross, this night in Him we rise to new life according to
God. 

* * *

The tradition of keeping the vigil from Saturday evening to the Sunday
morning of Easter is very ancient. Tertullian speaks of it as a law above all
else, so that no one could be excused from it. It was only in the later Middle
Ages that the ceremonies were finally anticipated in the afternoon, and then
to the morning of Holy Saturday until finally being brought back to the
evening.

The most ancient description of the Easter Vigil occurs in St. Justin
Martyr in his Apology, in which Baptism and the Mass that followed are
identical to the rites described here. They followed a solemn and public fast,
by both the Caçhuchens and the entire Christian community. A fast that
in that time, could not be identified with anything other than that fast
which preceding the Solennity of the Lord’s Resurrection.

The sacred ceremony which is about to unfold before our eyes,
express with astonishing brilliance and colors the tremendous sacred
reality of Christ Resurrection and of the Church, and consists of five
distinct parts: the Blessing of the New Fire and the Grains of
Frankincense; the Paschal Candle; the Prophecies; the Litany and the
Solemn Mass of the Easter Vigil.

Originally, except for Baptism, the ordinary Pannychis (Vigil), which in
the 3rd century sanctified weekly the night between Saturday and Sunday,
did not have to include rites very different from what the Roman Missal
prescribes for the Easter Vigil. Before the 5th century when monastic piety
created what is now know to us as the Night Office or Matins in the Breviary,
only the Vigil Office of the Solennity of the Easter was used in vigils for
Sunday, anniversaries of Martyrs in the cemetery crypts, and in the Titular
Churches of Rome. Therefore the ceremonies that are today found in the
Missal for the Easter Vigil represent and preserve intact the primitive form of
the Night Office or Matins according to ancient Roman usage.
Sciébat enim, quod per invidiam tradidissent eum summi sacerdótes. Pontífices autem concitavérunt turbam, ut magis Barabbam dímitteret eis. Pilátus autem iterum respondens, ait illis: S. Quid ergo vultis fáciem Regi Iudaéorum? C. At illi iterum clamavérunt: S. Crucifíge eum. C. Pilátus vero dícit illis: S. Quid enim mali fecit? C. At illi magis clamábant: S. Crucifíge eum. C. Pilátus autem volens pópulo satisfáciere, dímitit illis Barabbas, et tradidit Iesum flagéllis cæsum, ut crucifíceretur. Mílites autem duxérunt eum in átrium prætórii, et cónvocant totam cohórtem, et indueunt eum púrpura, et impónunt ei plecténtes spineam corónam. Et cœpérunt salutáre eum: Ave, Rex Iudaéorum. Et percutiébant caput eius arúndine: et conspuébant eum et, ponéntes génua, adorábant eum. Et postquam illiérunt ei, exuérent illum púrpura, et induérunt eum vestimenta suis: et edúcent illum, ut crucifícerent eum. Et angariavérunt prætereúntem quémpiam, Simónem Cyrenæum, veniéntem de villa, patrem Alexándri et Ru- fi, ut tólleret crucem eius. Et persecutiónis eis quis quid tólleret. Erat autem hora tertia: et crucifícerunt eum. Et erat titulus causae eius inscriptus: Rex Iudaéorum. Et cum eo crucifígerunt, duos latrónes: unum a dextris et álrum a sinistris eius. Et impletá est Scriptúra, quæ dicit: Et cum that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the king of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the court of the palace, and they called together the whole band: And they clothe him with purple, and platting a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him. And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they brought him into the place called Golgotha, which being interpreted is, The place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over: King of the Jews. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith: And with the
iniquis reputatus est. Et prætereuntes blaspemabant eum, moventes capita sua et dicentes: S. Vah, qui dextrae templum Dei, et in tribus diebus rededicas: salvum fac temetipsum, descéndens de cruce. C. S. Militer et summí sacerdótés illudántes, ad altérutrum cum scribis dicébant: S. Alios salvos fecit, seípsum non potest salvum fácere. Christus Rex Israēl descéndat nunc de cruce, ut videámus et credámus. C. Et qui cum eo cruciifixi erant, conviciabántur ei. Et facta hora sexta, tēnebrae factae sunt per totam terram, usque in horam nonam. Et hora nona exclámavit Iesus voce magna, dicens: 


wicked he was reputed. And they that passed by blasphemèd him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buldést it up again; Save thyself, coming down from the cross. In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save. Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou forsaken me? And some of the standers by hearing, said: Behold he calleth Elias. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down. And Jesus having cried out with a loud voice, gave up the ghost. (Here all kneel and pause for a moment) And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the son of God. And there were also women looking on afar off among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome: Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem.
APPENDIX

Text for prayer adaptation called for by Benedict XVI.

Orémus...

Let us pray.

V. Flectámus génua.
R. Leváte.

OMNÍPOTENS sempitérne Deus, qui vis ut omnes hómines salvi fiánt et ad agnítionem veritátis véniant, concédé propítius, ut plenitúdine génitímac in Ecclesiám Tuam intránte omnis Israël salvus fiat. Per Christum Dóminum nostrum. R. Amen.

ORÉMUS et pro Judǽis: ut Deus et Dóminus noster illúminet corda eórum, ut agnóscant Jesum Christum salvatórem ómnium hóminum. Return to pg. 28

LET US PRAY ALSO for the Jews: May Our God and Lord enlighten their hearts, so that they may acknowledge Jesus Christ, savior of all men.

Return to pg. 28

The following is sung in the tone of the Gospel; the rest is all done as on Palm Sunday, that is to say Munda cor meum, the blessing is requested, incense is brought without candles and the book is incensed. Dóminus vobiscum is not said, and the Celebrant and the Deacon do not sign the book nor themselves, and finally, the Celebrant kisses the book and is incensed.

Et cum iam sero esset factum (quia erat Parascéve, quod est ante sábbatum) venit Ioseph ab Ariamathea, nóbilis decúrio, qui et ipse sábbatum) venit Ioseph ab Ari-mathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph bought fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre. And when evening was now come, (because it was the Paraseve, that is, the day before the sabbath,) Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

Offertorium

Ps. 139,5

Custódii me, Dómine, de manu peccatóris: et ab homínibus iníquis éripe me.

Secreta

Ps. 68,13-14

Advérsum me exercébántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero orátionem meam ad te, Dómine: tempus benepláciti, Deus, in multitédine misericórdiæ tææ.

Communion

Ps. 68,13-14

They that sat in the gate were incensed against me; and they that drank wine made me their song. But as for me, my prayer is to Thee, O Lord; for the time of Thy good pleasure, O God, in the multitude of Thy mercy.
Holy Week

Postcommunion

Other Postcommunions, for the Church and for the Pope, as on Holy Monday, p. 7.

Super populum: Orémus.
Humiliáte cápita vestra Deo.
Tua nos misericórdia, Deus, et ab omni subreptione vetustátis expúrget, et capaces sanctæ novitátis efficiat. Per Dominum.

Postcommunion
May our vices be cured, O almighty God, by Thy holy mysteries, and may we receive everlasting remedies. Through our Lord.

Let us pray.
Bow down your heads before God.
May Thy mercy, O God, purifying us from all deceits of our old nature, enable us to be formed anew unto holiness. Through our Lord.

Good Friday - Mass of the Presanctified

Percéptio Corporis tui, Dómine Iesu Christe, quod ego indignus súmere præsumo, non mihi provéniant in iudicium et condenmatiónem: sed pro tua pietate prosit mihi ad tutamentum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculórum. Amen.

Per not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be unto me for a safeguard and a healing remedy both of soul and body, who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen

The Celebrant says quietly the Panem caelestem, takes the Host and says the Dómine non sum dignus with the usual ceremony, then consumes the wine with the sacred Particle, while the Ministers bow profoundly. The Celebrant, omitting the usual prayers and ceremonies, receive, from the Subdeacon, the usual ablution of the fingers with wine and water. After which, bowing in the middle of the Altar with hands joined, 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.

No other prayers are said, nor is the Benediction given. After reverencing the Altar, the Celebrant and the Ministers return to the sacristy. Vespers is then recited while the thurifers remove the line from the Altar, leaving only the Cross and candles.

COMMENTARY

Jesus has died for me. He loves me so much that he sacrificed his life for me. Yet, so that I might not lose the memory of his love, he has willed to institute the Eucharistic Sacrifice, by which Calvary is commemorated and all its merits are applied to me. For this reason the Church celebrates every day the death of Jesus, as She, in the same way that as Eve came forth from the side of Adam while sleeping, springs forth from the adorabele Heart of Jesus on the Cross. What profound mysteries are hidden in today’s liturgy! Jesus dies and the Church is born. He breathes his last, naked, and pours forth his blood to the last drop to clothe the Church with the stole of immortality and to fill it with the joy of an everlasting youth. In response to Jesus’ excess of love we should profess a tender devotion to the Eucharistic Sacrifice, as well as to the image of the Divine Crucifix, which we should never heed without letting it soften our hearts unto tears of gratitude for so many blessings. Every time we behold the effigy of the Cross, the Eternal Father, as was revealed by St. Gertrude, is moved to great pity for us sinners.
Holy Week

While incensing the Altar he says:

Ps. 140,2-4

D \textit{irigátur, Dómine, orátio mea, sicut incénsum in conspéctu tuo: elevátio mánuum meárum sacrificium vsperínum.}\n
\textit{Let my prayer, O Lord be directed as incense in Thy sight; the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips: That my heart may not incline to evil words, and seek excuses in sins.}\n
When giving the thurible to the Deacon he says:

A \textit{ccéndat in nobis Dóminus ignem sui amorís, et flammam ætérnae caritátis. Amen.}\n
The Deacon receiving the thurible without kissing it or incensing the Celebrant. Who then comes down to the last step on the Epistle corner, turns toward the people and without saying anything washes his hands. After which he goes with the Ministers to the middle of the Altar and with hands joined says in a low yet intelligible voice:

I \textit{nspíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, O Lord Deus.}\n
\textbf{COMMENTARY}\n
As a sign of the calamity of this day, the Offertory of the Eucharistic Sacrifice is omitted. In recompense, the merits of the atrocity of Calvary are offered to the Lord, Whom we associate ourselves by the humiliation and the contrition of the heart.

Having kissed the Altar, the Celebrant makes a simple genuflection and turns toward the people (with his back to the Gospel corner), says \textit{Orató fratres}, finishing the prayer in a low voice and without completing the circle, turns to the middle and genuflects; the Ministers do not say the \textit{Suscipiat}. Omitting all else, the Celebrant, with hands joined, chants in the ferial tone; \textit{Orémus: Præcóngite salutárius móniti...} and the \textit{Pater noster} with hands extended with the Choir responding at the end, \textit{Sed libera nos a malo;} the Celebrant responding quietly \textit{Amen}; continuing then with extended hands, chanting in the ferial tone the \textit{Liberá nos...} for which the Choir responds \textit{Amen}. Then the Celebrant genuflects, takes the paten in the left hand and the Host with the right elevating it for all to see. The Host is then divided into three parts, as usual, putting the last piece into the Chalice, without saying anything. The Host is not incensed, although the clacker is sounded by an Acolyte. The \textit{Pax Dómini} and \textit{Agnus Dei} are not said and the sign of peace is not given. Then, leaving off the first two prayers, says only the following:

Ps. 140,2-4

\textit{Let my prayer, O Lord be directed as incense in Thy sight; the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips: That my heart may not incline to evil words, and seek excuses in sins.}\n
Immediately after the \textit{Kyrie eléison} the Priest says:

\textit{Orémus. Flectámus génua.} \textit{R} \textit{Levéate. Oratio} \textit{Praesta, quáesumus, omnipotens Deus: ut, qui nostris excéssibus incessánter affligimus, per unigéniti Filii tui passionem liberémur: Qui tecum vivit.}\n
\textbf{LECTIO ISAIÆ PROPHÉTÆ}\n
\textit{Is. 62,11; 63,1-7}\n
\textbf{LESSON FROM THE PROPHET ISAIAS}\n
\textit{Is. 62,11; 63,1-7}\n
\textit{Thus saith the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, and his work before him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the winnepress? I have trodden the winnepress alone, and of the Gentilesthere is not a man with me: I have trampled on them in...}

my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help; I sought, and there was none to give aid: and my own arm hath saved me, and my indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us.

Graduale
Ps. 68,18 et 2-3
Ne avértas fáciem tuam a púero tuo, quóniam tribuláverunt aquam usque ad ánima- num meam: inffixus sum in limo profúndi, et non est substántia.

Here the priest says: Ἐράφας ἀπερίτηρους αὐτοῖς μετέχει, καὶ ὑποστήριξιν ἀποδόθηκεν ἡ οἰκογένεια τῆς οἰκογένειας ἡμῶν.

Gradual
Ps. 68,18 e 2-3
Turn not away Thy face from They servant, for I am in trouble: hear me speedily. Ἐράφας ἀπερίτηρους αὐτοῖς μετέχει, καὶ ὑποστήριξιν ἀποδόθηκεν ἡ οἰκογένεια τῆς οἰκογένειας ἡμῶν.

The Celebrant having come before the lowest step of the High Altar, waits with the Subdeacon; the Deacon, having made the double genuflection on the ground with a bow of the head toward the Blessed Sacrament, receives the Chalice with the Host from the Celebrant, then rises and waits for the Celebrant and the Subdeacon who make a simple genuflection in adoration of the Blessed Sacrament. The Deacon then placing the Chalice on the corporal, genuflects and returns to the right of the Celebrant, who meanwhile, along with the Subdeacon, remains kneeling on the lowest step, without the humeral veil. The Celebrant then puts incense, without blessing it, on one of the thuribles and incenses the Blessed Sacrament, while the Sacred Ministers elevate the chasuble. The Celebrant goes up with the Ministers to the predella and taking the Chalice, letting the consecrated Host slide off carefully upon the paten, held by the Deacon. If by chance the Celebrant touches the Blessed Sacrament, he is to purify his fingers immediately in the lavabo bowl. Then the Celebrant receives the paten with both hands, from the Deacon, does not make the sign of the cross or say any prayers, lays the Host on the corporal, putting the paten toward the Epistle side of the corporal. The Deacon meanwhile puts wine into the Chalice and the Subdeacon water, which the Celebrant does not bless nor says the usual prayer; the Deacon hands, without the customary reverence, the Chalice to the Celebrant, who without making the signs of the cross or saying any prayers, place it on the corporal as the Deacon covers it with the pall. Then putting on incense without blessing it, incenses the Oblation and the Altar, in the normal way, genuflecting before and after coming to or passing before the Blessed Sacrament.

Incensing the Oblation he says:

Other Collects for the Church or the Pope, as on Holy Monday, p. 2.
PART IV: MASS OF THE PRESANCTIFIED

 COMMENTARY

Holy Friday is the anniversary day of the Death of Jesus; on this day He was raised bloody and wounded on Calvary, before the face of the whole world. This is the Throne of the Cross, from on high where the Man-God reigns. The Church venerates this Wood and therefore today does not celebrate the Mass properly speaking. Instead she is content with the consumption of the Sacred Species, consecrated the day before. Hence the name of Mass of the Presanctified, since that offering has already been sanctified.

Toward the end of the adoration of the Cross, the candles will be lighted on the Altar, while the Deacon, taking the bursa and the corporal, extends it on the Altar as usual, placing the purificator next to it. The adoration finished, he reverently takes up the Cross and carries it back to the Altar. The procession will then form to go to the chapel of the sepulcher. The Subdeacon goes first with the Cross between two Acolytes, who carry candles, followed by the Celebrant with the Ministers. At the sign of the MC, the Deacon rises, genuflects and goes to open the urn (only the Deacon may open the urn of the Sepulcher while at the same time take the Blessed Sacrament and give it to the Celebrant); then turning to the right of the Celebrant who will put incense on the two thuribles without blessing them, kneels and incenses the Blessed Sacrament. The incensation finished, the MC places the humeral veil on the Celebrant and the Deacon goes to the urn, extracts the Chalice with the consecrated Host, gives it to the Celebrant in the usual way, who covers it with the extremities of the veil. Then going back in the same order from which they came. The Cantors kneeling sing the hymn Vexilla Regis, while the baldacchino is carried over the Blessed Sacrament with two Acolytes who incense continuously.

Holy Wednesday - Mass

LECTIO ISAIE PROPHETÆ
Is. 53,1-12


Most royally empurpled o’er,
How beautifully thy stem doth shine!
How glorious was its lot to touch
Those limbs so holy and divine!
Holy Week

Saint Luke is the third author of the Gospel, he is read on the third day.

Mark, which was in Latin, had in their language the
were not
ture that many, and had prayed for the transgressors.

Tract Ps. 101,2-5 et 14

Dómine, exáudi oratiónem me-
am, et clamor meus ad te véniat. V. Ne avértas fáciem tuam a me: in qua-
cúmque die tribular, inclína ad me au-
rem tuam. V. In quacúmque die in-
vocávero te, velóciter exáudi me. V. Quia defecérunt sicut fumus dies mei:
et ossa mea sicut in frixório confríxa sunt. V. Percüssus sum sicut fœ-
num, et arút cor meum: quia oblí-
tus sum manducáre panem meum.
V. Tu exsurgens, Dómine, miserèr-
bs iusti servus meus mul-
mini in manu eius dirigétur. Pro
sémen longævum, et volúntas

Ps. 101,2-5 & 14

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

Tract

Ps. 101,2-5 & 14

V. Dulce lignum,...
V. Vagit Infans inter arcta cónditus præsépia: membra pannis involúta Virgo Mater álligat: et Dei manus pedésque stricta cingit fásica.
V. Crux fidélis,...
V. Lustra sex qui iam perégit, tempus implens córpóris, sponte libera Redémptor passioni deditus, A-
gnus in Crucis levátur immolándus stipite.
V. Dulce lignum,...
V. Flecte ramos, arbor alta, tensa la-
V. Dulce lignum,...
V. Dulce lignum,...
V. Dulce lignum,...
V. Dulce lignum,...
V. Dulce lignum,...

COMMENTARY

At the time the Apostles dispersed the light of the Gospel throughout the world, Saint Paul, having Saint Luke as his companion, worked arduously throughout Greece. And noticing that many things regarding Christ and the Christian faith had been published erroneously and upheld by heretics, St. Luke wrote the gospel in Greek to display what was true and to expose error. In this way, those peoples who, due to the diversity of the language, were not able to understand the Gospel of St. Matthew, being in Hebrew, nor that of St. Mark, which was in Latin, had in their language the corrected and true history of what they had learned of the Christian faith. This was in the forty-eighth year of our Lord. And since Saint Luke is the third author of the Gospel, he is read on the third day.

From a Virgin’s womb appearing, Clothed in our mortality.
R. Sweet the nails ...
V. All within a lowly manger, Lo, a tender babe He lies! See His gentle Virgin mother full to sleep His infant cries; While the limbs of God incarnate Round with swathing bands she ties.
V. Faithful cross...
V. 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.
V. Sweet the nails ...
V. 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 flow.
V. Faithful cross...
V. Lofty Tree, bend down thy branches To embrace thy sacred load; Oh, relax the native tension of that all too rigid wood: Gently, gently bear the members Of thy dying King and God.
V. Sweet the nails ...
V. Tree which solely wast found worthy Earth’s great victim to sustain harbor from the raging tempest, Ark, that saved the world again, Tree with sacred blood anointed Of the Lamb for sinners.
V. Faithful cross...
V. Honor, blessing everlasting to the immortal Deity: To the Father, Son and Spirit, Equal praises ever be: Glory through the earth and heaven to Trinity in Unity Amen.
R. Sweet the nails ...

R. Crux fidélis, inter omnes arbor una
nobilis: nulla silva talem profert fronde,
flore, germine. *Dulce lignum. —
The Antiphon is sung together:

Ant.: 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. 66,2 May God have mercy
on us, and bless us: may He cause
the light of His countenance to shine
upon us, and have mercy on us.

The Antiphon Crux tuam adoramus is repeated.

Then the *Crux fidélis is sung, with the hymn Pange lingua gloriósi; repeating, after each verse the
Crux fidélis until the asterisk, alternating it with the second part, meaning the Dulce lignum.

R. Crux fidélis, inter omnes arbor una
nobilis: nulla silva talem profert fronde,
flore, gérmine. *Dulce lignum dulces
clavos, dulce pondus sústitet.

R. Pange, lingua, gloriósi láuream
certaminis, et super Crucis trophæo
dic trimumphum nóbilém: quáliét Redémptor orbis immolátus vice-rit.

R. Crux fidélis,...

R. De paréntis protopásti fraude Fa-
ctor cóndolens, quando pomi noxiá-
lis in necem morsu ruit: ipse lignum
tunc nótiávit, damna ligni ut sólveret.

R. Dulce lignum,...

R. Hoc opus nostræ salútis ordo de-
popóscerat: multiflárum proditóris
ars ut arte fálleret: et medélam ferret inde, hostís unde lásérat.

R. Crux fidélis,...

R. Quando venit ergo sacri pléni-
do témporis, missus est ab arce
Patris Natus, orbis Cónditor: atque

R. Faithful Cross, O tree all beauteous; Tree
all peerless and divine: Not a grove on earth
can show us such a leaf and flower as thine. *
Sweet the nails and sweet the wood. Laden
with so sweet a load.

R. Sin, my tongue, the Saviour’s glory;
Tell His triumph far and wide; Tell
aloud the famous story of His Body crucified; How upon the cross a Victim,
Vanquishing in death, He died.

R. Faithful cross...

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

R. Sweet the nails ...

R. 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 come.

R. Faithful cross...

R. So when now at length the
fullness of the sacred time drew nigh,
Then the Son who moulded all things
left His Father’s throne on high.

PASSIO DOMINI NOSTRI
IESU CHRISTI SECUNDUM LUCAM
Luc. 22,1-71; 23,1-53

In illo témore: Appropinquábát
dies festus azymórum, qui dicitur
Pascha: et quærébant príncipes sacer-
dótum et scribæ, quómodo lesum in-
fercerent: timébant vero plebem.

Intrávit autem sádras in Iudam, qui
cognominábatur Icariótés, unum de
duódecim. Et ábit, et locútus est cum
príncipes sacerdótum duódecim.

Then the *Crux fidélis is sung, with the hymn Pange lingua gloriósi; repeating, after each verse the
Crux fidélis until the asterisk, alternating it with the second part, meaning the Dulce lignum.

R. Sin, my tongue, the Saviour’s glory;
Tell His triumph far and wide; Tell
aloud the famous story of His Body crucified; How upon the cross a Victim,
Vanquishing in death, He died.

R. Faithful cross...

R. Sweet the nails ...

R. 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 come.

R. Faithful cross...

R. So when now at length the
fullness of the sacred time drew nigh,
Then the Son who moulded all things
left His Father’s throne on high.

PASSION OF OUR LORD JESUS CHRIST
ACCORDING TO ST LUKE
Lk. 22,1-71; 23,1-53

In that time: Now the feast of
unleavened bread, which is called the
pasch, was at hand. And the chief priests
and the scribes sought how they might
put Jesus to death: but they feared the
people. And Satan entered into Judas,
who was surnamed Iscariot, one of the
twelve. And he went, and discoursed with
the chief priests and the magistrates, how
he might betray him to them. And they
were glad, and covenanted to give him
money. And he promised, and he sought
opportunity to betray him in the absence
of the multitude. And the day of the
unleavened bread came, on which it was
necessary that the pasch should be killed.
And he sent Peter and John, saying: Go,
and prepare for us the pasch, that we may
eat. But they said: Where wilt thou that
we prepare? And he said to them: Behold,
as you go into the city, there shall meet
you a man carrying a pitcher of water:
follow him into the house where he
entereth in. And you shall say to the
good-man of the house: The master saith
to thee, Where is the guest chamber,
where I may eat the pasch with my
disciples? And he will show you a large
dining room, furnished; and there
prepare. And they going, found as he had
said to them, and made ready the pasch.
And when the hour was come, he sat
down, and the twelve apostles with him.
And he said to them: With desire I have
desired to eat this pasch with you, before I
suffer. For I say to you, that from this
time I will not eat it, till it be fulfilled in
the kingdom of God. And having taken
the chalice, he gave thanks, and said:
Holy Week

Take, and divide it among you: For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you. But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom he shall be betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife amongst them, which of them should seem to be the greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called Beneficent. But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater, he that serveth: And he that serveth. For which is greater, he that sitteth at table: and he that serveth? Is it not he that sitteth at table? But I am in the midst of you, as he that serveth: And you are they who have continued with me in my temptations: And I dispose to you, as my Father hath disposed to me, a kingdom; That you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren. Who said to him: Lord, I am ready to go with thee, both into prison, and into the house of my enemies.

Good Friday - The adoration of the Cross

R. My people,...

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

R. My people,...

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

R. My people,...

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

R. My people,...

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

R. My people,...

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

R. My people,...

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

R. My people,...

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

R. My people,...

COMMENTARY

Before the contumely of the Cross, we mustn’t forget the divinity of the Most Holy Victim. Surrounding the place of execution are myriad of Angels exclaiming: “Holy, Holy, Holy is the Lord”. Let us unite ourselves to their adoration intoning in anticipation the hymn of triumph of the blessed Resurrection.
The two Cantors from the first Choir sing:

**V.** Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vinenum meam speciosissimam: et tu facta es mihi

**R.** My people, what have I done to thee? Or in what have I grieved thee? Answer me.

**V.** I brought thee out of Egypt having drowned Pharao in the Red Sea: and thou hast delivered Me to the chief priests.

**R.** My people,...


And he said to them: When I sent you without purse, and scrip, and shoes, did you want anything? But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword. For I say unto you, that this that is written must yet be fulfilled in me: And with the wicked was he reckoned. For the things concerning me have an end. But they said: Lord, behold here are two swords.

And he said to them, It is enough. And going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him. And when he was come to the place, he said to them: Pray, lest ye enter into temptation. And he was withdrawn away from them a stone’s cast; and kneeling down, he prayed, Saying: Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood, trickling down upon the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them: Why slept you? Arise, pray, lest ye enter into temptation. As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, for to kiss him. And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? And they that were about him, seeing what would follow, said to him: Lord,
Holy Week

shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. And Jesus said to the chief priests, and magistrates of the temple, and the ancients, that were come unto him: Are ye come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness. And apprehending him, they led him to the high priest’s house. But Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. Whom when a certain servant maid had seen sitting at the light, and had earnestly beheld him, she said: This man also was with him. But he denied him, saying: Woman, I know him not. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not. And after the space, as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with him; for he is also a Galilean. And Peter said: Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: Before the cock crow, thou shalt deny me thrice. And Peter going out, wept bitterly. And the men that held him, mocked him, and struck him. And they blindfolded him, and smote his face. And they asked him, saying: Prophesy, who is it that struck thee? And blaspheming, many other things they said against him. And as soon meanwhile the second pair begin the first adoration. Both pairs rise at the same time; the first two in Choir move toward the Cross, the second to the place of the second adoration genuflection at the same time as the third group makes its first genuflection in adoration. The first two in Choir kiss the Cross (the one on the right has precedence), they rise, allowing the pair from the second group to come between them making a simple genuflection and returning to their places they sit. During the adoration of the Cross the Cantors chant the Reproaches until all have adored; therefore it isn’t necessary to chant them all, only what is necessary according to the number of adorers.

COMMENTARY

Since on this day Christ is reviled by the Jews, the Greeks, and the Latins, so it is that those same languages become blessed: the Sanctus is in Latin, the Agios in Greek and the Pópule meus in Hebrew; and even if this last one obviously isn’t said in Hebrew, never the less it speaks of the person of the Saviour who was Jewish; more over, these verses have come down to us from the Prophets who wrote in Hebrew. During the adoration the ancient chant of the Trisagion is inserted between the verses of the Improperia. Meaning, Reproaches which God makes to the Jewish people for the ingratitude shown toward His for the many blessings offered to them. The Trisagion during the adoration of the Cross, has a most profound symbolism, considering that Jesus has already died, which is the most perfect act of adoration of the august Trinity, accomplished by the High Priest of the New Testament. The infinite holiness of God, His omnipotence, and His eternal being received a supreme glorification in the expiatory character of the sacrifice of Calvary, in the divine Victim being emptied out and consumed for the sins of the world.

Two Cantors in the middle of the Choir chant:

_written_:


The two Choirs Chant alternatively:

Ṛ. Agios o Theós.
Ṛ. Sanctus Deus.
Ṛ. Agios ischyróς.
Ṛ. Sanctus fortis.
Ṛ. Agios athánatos, eléison imas.
Ṛ. Sanctus immortális, miserère nobis.

Two Cantors from the second Choir chant:

Ṛ. Quia edúxi te per désertum qua-dráginga anníss, et manna cibávi te, et introdúxi te in terram satís bó-nam: parásti Crucem Salvatóri tuo.

Ṛ. My people, what have I done to thee? or in what have I grieved thee? Answer me. Ṛ. 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.

拉丁文：
The Celebrant with the Ministers and the Acolytes join in signing the whole Antiphon. The choir responds *Venite adorémus*, genuflecting at the same time toward the Cross while bowing the head, for which the Ministers do the same. The Celebrant remains standing. With the *Venite adorémus* finished all stand; the Celebrant with the Ministers, standing in the same order, ascend to the predella stopping at the Epistle corner where the right arm and the head of the Crucifix will be uncovered, is raised and the intonation made again for the second time. Then the Celebrant goes to the center of the Altar, having at his sides the Ministers (that is the Deacon in the Gospel corner and the Subdeacon in the Epistle corner) uncovers the whole Cross and raises it once again making the intonation, canti ng anew the *Ecce lignum Crucis*. This time all remain kneeling.

**COMMENTARY**

At the right of the Altar and on the lowest step, where the Celebrant goes with the Cross, symbolic of Palestine, which is situated in the East and called “right of the world”, being the place where Christ and His Cross would begin to be known. With a raised voice the *Ecce lignum Crucis* is sung, because Jesus manifested himself to be the Messiah. In the first elevation of the Cross the Face of the Saviour remains covered, recalling how the Jews covered His face in the court as they struck Him. For this reason the Face of the Lord is still not shown and we adore Him and we bless Him. The place where the Celebrant ascends to uncover the Cross for the second time is where the Lessons are read, representing Jerusalem, where the Doctors of the Law were. The Cross is uncovered more here than in the other places, since it is here that Jesus makes us to know His doctrine. Now He is adored, diversely from when they crowned Him with thorns saying; *Ave Rex Iudæorum,* and since His Face was no longer covered, we are now shown, in representation of that act, His Face. Then moving to the center of the Altar the Celebrants says once again the *Ecce lignum Crucis* allows us to understand that the Saviour with signs and words, being placed between two criminals on the Cross, was clearly known as the Son of God; and therefore, the Cross is uncovered completely, since He Himself was hung nude; and manifesting to all with certainty that which is contained in the Prophets and the Law.

*Ecce lignum Crucis,* *in quo salus mundi peperit.* *Venite, adorémus.*

The Celebrant, accompanied by the MC, carries the Cross to the place prepared before the Altar where, genuflecting on both knees, he places the Cross. The second Acolyte unveils the processional Cross and the other servers the rest of the Crosses in the Church and in the sacristy, but not the images. The Celebrant removes his shoes and the maniple, and proceeds to adore the Cross in this way: toward the entrance of the sanctuary he kneels and with hands joined and head bowed says: *Adorámus te, Christe,* *et benedicimus tibi, quia per sanctam Crucem tuam redemisti mundum.* Then raising and going the middle of choir he kneels once again reciting the same prayer; he then goes one last time just before the Cross; then kissing the feet solemnly, he rises, makes a simple genuflection toward the Cross and returns to his place. (As the Celebrant makes his adoration, all remain standing, and may sit once he has returned to his place). Then the Ministers of the Altar, the Clergy and the rest of the faithful, going two by two, to adore the Cross, making three genuflections. When the Ministers have returned to their place, after having adored the Cross, a server comes before the Celebrant, bows, and opens the Missal to the place of the *Reproches*, holding it in a way so that the Celebrant and Minister can read from it. The Choir, in pairs, form a line according to their dignity with hands joined. The first pair begin the adoration in the place already indicated, then rise and go to the second place to adore again.

*Behold the wood of the Cross,* on which hung the Saviour of the world.

*Come let us adore.*

in eum. Et ut factus est dies, convenérunt seniores plebis et principes sacerdôtum et scribís, et duxérunt illum in concilium suum, dicéntes: *Si tu es Christus, dic nobis. C. Et ait illis: *Non vobis dixerò, non credétis mihi: si autem interrogávero, non respondébitis mihi, neque dimitétis. Ex hoc autem erit Filius hominis sedens a dextris virtútis Dei. C. Dixérunt autem omnes: *Tu ergo es Filius Dei? C. Qui ait: *Vos dicitis, quia ego sum. C. At illí dixerunt: *Quid adhuc desiderátis testimónium? Ipsí enim audívimus de ore eius. C. Et surgens omnis multitúdo eórum, duxérunt illum ad Pilátum. Cæpérunt autem illum accusáre, dicéntes: *Hunc invénimus subver-téntem gentem nostram, et prohibéntem tributá dare Cassári, et dicéntem se Christum Regem esse. C. Pilátus autem interrogávit eum, dicéntes: *Tu es Rex Iudæorum? C. At ille respondébat: *Tu dicístis. C. Ait autem Pilátus ad príncipes sacerdótum et turbas: *S. Nihíl invéni causa in hoc hómine. C. At illí inváscebántur, dicéntes: *S. Conmovét popúlum, docéns per universáms Iudáæam, incipínt a Galiláeáque usque húc. C. Pilátus autem áudiens Galiláeát, interrogávit, si homo Galilárius esset. Et ut cognóvit, quod de Heródis potestáte esset, remísit eum ad Heródem, qui et ipse lerosólymós erat illís diébus. Heródés autem, viso lesu, gavíusus est valde. Erat enim cúpiens ex multo témore vidére eum, eo quod audierit multa de eo, et sperábat signum alicuiuq vidére ab eo fíeri. Interrogábat autem eum multis semórónibus. At ipse nihil illí respondébat. Stabant as it was day, the ancients of the people, and the chief priests and scribes, came together; and they brought him into their council, saying; *If thou be the Christ, tell us. And he saith to them: If I shall tell you, you will not believe me. And if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all: Art thou then the Son of God? Who said: You say that I am. And they said: What need we any further testimony? for we ourselves have heard it from his own mouth. And the whole multitude of them rising up, led him to Pilate. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ the king. And Pilate asked him, saying: Art thou the king of the Jews? But he answering, said: Thou sayest it. And Pilate said to the chief priests and to the multitudes: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judeá, beginning from Galileé to this place. But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that he was of Herod’s jurisdiction, he sent him away to Herod, who was also himself at Jerusalem, in those days. And Herod, seeing Jesus, was very glad, for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him. And he questioned him in many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought, and mocked him, putting on him a white garment,
and sent him back to Pilate. And Herod and Pilate were made friends, that same day; for before they were enemies one to another. And Pilate, calling together the chief priests, and the magistrates, and the people, Said to them: You have presented unto me this man, as one that perverteth the people; and behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him. No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him. I will chastise him therefore, and release him.

Now of necessity was he to release unto them one upon the feast day. But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas: Who, for a certain sedition made in the city, and for a murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify him, crucify him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him. I will chastise him therefore, and let him go. But they were instant with loud voices, requiring that he might be crucified. And their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him who for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered up to their will. And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus. And there followed him a great multitude of people, and of women, who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not sui, convertantur ad Deum vivum et verum, et unicum Filium eius Iesus Christum, Deum et Dominum nostrum.

Oréumus.

Flectamus génua.

R. Leváte.

Oratio

Omnipotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquiris: súscipe propitiátum oratiónem nostram, et líbera eos ab idolórum cultúra; et ággrega Ecclésiae tuæ sanctæ, ad laudem et gloriam nóminis tui. Per Dóminum nostrum.

R. Amen.

PART III: THEADORATION OF THE CROSS

COMMENTARY

The objective of the rite that follows is the adoration of the triumphal wood of the Cross, which St. Helena generously gifted to Rome. When the Roman Liturgy moved outside the walls of the Eternal City and was adopted by the Latin Church, the true Cross was replaced by a wood, iron or other metal effigy of the Crucifix, since only Rome could boast the possession of such a relic. As the Celebrant uncovers the Crucifix, he says the same words as the Pope at Roman Basilica, Holy Cross in Jerusalem: Ecce lignum Crucis. Dating back to its very donation by St. Helena, this ritual of the relic of the true Cross was in force starting with the great Patriarchal Basilicas of the Eternal City. Adoration of the Holy Cross is made by the clergy without shoes, reminding us of that ancient ritual wherein the Pope and the Cardinals make the Stations procession barefoot.

The Orations finished, the Celebrant removes the Chasuble and moves close to the Epistle side; the Master of Ceremonies takes the Cross and gives it to the Deacon, who, holding it with the image of the Crucifix toward himself takes it to the Celebrant; who receives it without kissing it and holds it with the image of the Crucifix toward the people. Having received the Cross, the Celebrant stands in between the sacred Ministers on the last step in the Epistle Corner. With the left hand he holds the Cross and with the right hand uncovers the top, being helped by the Ministers if need be; then raising the Cross before his eyes, with a grave and moderate voice chants the Ecce lignum Crucis, while the Acolyte holds the Missal.
Orémus.
Flectámus génua.
R. Leváte.

Oratio

Omnipotens sempiternus Deus, qui salvas omnes, et néminem vis periére: respice ad ánimas diabólicae fraude deceptas; ut, omni haerética pravitáte depósita, errántium corda respíscant, et ad veritátis tuae rédeant unitátem. Per Dóminum nostrum. 
R. Amen.

Orémus et pro perfidis Iudæis: ut Deus et Dóminus noster auéret velámé de córdibus eórum; ut et ipsi agnóscant Iesum Christum, Dóminum nostro.

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.

Prayer

O almighty and eternal God, who dostest not away from Thy mercy even the faithless Jews: hear our prayers, which we offer for the blindness of that people: that acknowledging the light of Thy truth, which is Christ, they may be delivered from their darkness. Through our Lord. 
R. Amen.

Holy Week

Offertory Ps. 101,2-3

Hear, O Lord, my prayer: and let my cry come to Thee: turn not away Thy face from me.

Oratio

Omnipotens sempiternus Deus, qui Ecclesiæ tuam nova semper prole fecundas: auge fidem et intellectum catechuménorum nostris; ut, renati fonte baptismatis, adoptionis tuae filiiis aggregentur. Per Dominum nostrum.

R. Amen.


Oratio


Orémus et pro heréeticis et schismáticis: ut Deus et Dóminus noster éruat eōs ab erróribus universis; et ad sanctam matrem Ecclésiam Cathólicam atque Apostólicam revocárre dignétur.

Prayer

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.

R. Amen.

Let us pray.

Let us kneel.

R. Arise.

Prayer

O almighty and eternal God, the comfort of the afflicted and the strength of those who labor: 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.

R. Amen.

Let us pray.

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

Good Friday - The Solemn Prayers

And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying out with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost. (Here all kneel and pause for a moment) Now the centurion, seeing what was done, glorified God, saying: Indeed this was a just man. And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things.

The following is sung in the tone of the Gospel; the rest is all done as incensed.

E
t ecce, vir nómine Ioseph, qui erat decúrio, vir bonus et iu-
stus: hic non consénerat consilió et áctibus eórum, ab Arimatheá civi-
táte Iudææ, qui expectábat et ipse regnum Déi. Hic accéssit ad Pilá-
tum et pétit corpus Iesu: et depősi-
tum invólvit síndone, et pósuit eum in monumento excíso, in quo non-
dum quíquam pósitus fúerat.
tur: respice propitius ad preces nostras, et elictum nobis Antistitem tua pietate conserva; ut christiana plebs, quae te gubernatur auctore, sub tanto Pontifice, credulitatis suae meritis augeatur. Per Dominum nostrum.

R. Amen.

Orémus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Alythyis, Exorcistis, Lectóribus, Ostiáris, Confessóribus, Virgínibus, Viduis: et pro omni pópulo sancto Dei.

R. Amen.

Omnipotens sempitérne Deus, cuius Spiritu totum corpus Ecclesiae sanctificatour et régitur: exaudí nos pro universis ordinibus supplicántes: ut, grátia tuae munére, ab omnibus tibi grádibus fideliter serviátur. Per Dominum... in unitáte eúsdem.

R. Amen.

Orémus.

Flectámus génua.

R. Leváte.

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

Let us pray.

Let us kneel.

R. Arise.

Prayer

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

R. Amen.

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

Let us pray.

Let us kneel.

R. Arise.

Secret

R. receive, O Lord, we beseech Thee, the gift which we offer, mercifully granting that we may obtain that which we celebrate in this mystery of the passion of Thy Son our Lord. Through the same Lord.

Other Secrets, for the Church or for the Pope, as on Holy Monday, p. 5 o 6.


Communion Ps. 101,10,13 et 14


R. Amen.

Let us pray

Prayer

Omnipotens sempitérne Deus: ut Deus et Dóminus noster adaperiat aures praecordiíorum ipsórum ianuámque misericórdiæ; ut, per lavácrum regeneratiónis accépsum, et ipsi inveniántur in Christo Iesu, Dómino nostro.

Orémus.

Flectámus génua.

R. Leváte.

Postcommunion

Grant to our mind, almighty God, that by the temporal death of Thy Son, represented in these adorabiles mysteries, we may trust that Thou hast given to us eternal life. Through the same Lord.

Other Postcommunions, for the Church and for the Pope, as on Holy Monday, p. 7.

Super populum:

Orémus.

Humiliáte cápita vestra Deo.


R. Amen.

Let us pray

Prayer

Bow down your heads before God.

Look down, we beseech Thee, O Lord, on this Thy family, for which our Lord Jesus Christ was contented to be betrayed and to be delivered into the hands of wicked men, and to suffer the torment of the cross. Who liveth.
Orémus, dilectíssimi nobis, pro Ecclésia sancta Dei: ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum: subiíciens ei principátus et po-testátes: detque nobis quiétam et tranquillam vitam degéntibus, gloriícáre Deum, Patrem omnipoténtem.

Orémus.
Flectámus génua.
R. Leváte.

Prayer
Omniptens sempitérne Deus, qui glóriam tuam ómnibus in Christo gérntibus revelásti: custódi ópera misericórdiæ tuae; ut Ecclé-sia tua, toto orbe diffúsá, stábili fi-de in confessione tui nómnis persevérét. Per eúndem Dóminum nostrum.
R. Amen.

Orémus et pro beatíssimo Papa nostro N., ut Deus et Dóminus noster, qui elégit eum in órdine epísco-pátus, salvum atque incólumem custódiat Ecclésia suæ sanctæ, ad regéndum pópulum sanctum Dei.

Orémus.
Flectámus génua.
R. Leváte.

Prayer
Omniptens sempitérne Deus, cuius iudício univérsa fundán-

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 its principalities and powers: and may He grant us who live in peace and tranquility, grace to glorify God the Father Almighty.

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

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

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

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

Prayer
Almighty and eternal God, by whose judgment all things are established:
hundred pound weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

The response Laus tibi Christi, is not said at the end of the Gospel.

PART II: THE SOLEMN PRAYERS

COMMENTARY

The Mass of Good Friday has preserved intact for us the ancient liturgical prayers of which St. Justin Martyr speaks. Originally, just after the reading of the Gospel but before the Offertory, the Celebrant invited the people to pray saying: Orémus. These prayers are in the form of a litany, in which all the people responded in unison as a responsory. They can still be found in the oriental liturgies, although they had disappeared from the Roman Sacramentaries, perhaps even by the time of St. Gregory the Great. The first significant element of these prayers is found traces of the liturgy of the Synagogue, where, after the scriptural readings, prayers are said for the various members of the Jewish community and for the different needs of its constituents. The text, however, which has been preserved in the Missal, reveals through its terminology its origin from the time of St. Leo the Great. The content of these prayers – which speak of the Catechumenate, heresies, epidemics, famine, prisons, and slavery – recall to mind the 5th century, the golden period of the Roman Liturgy, whose definitive compiling of these most solemn prayers is without a doubt of Apostolic origin. In antiquity they were also recited outside the Eucharistic liturgy, and there were no restrictions on the faithful, even to our own day, for the private recitation for various spiritual and temporal needs of the Catholic Church. Having recourse to the recitation of such venerable and ancient prayers seems to place us in the most intimate spiritual relations with those souls of the early generation of Martyrs and Heroes of the Faith, who recited them before us and implored the graces necessary to correspond well to their magnificent vocation in rendering testimony to the faith with their own blood. But, above all, Christ Himself on the Cross prayed to the Father for all of us, and in this way the Church imitates His prayers for all the living, while bending often the knee to show God abundant humility and submission.
I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar and 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). Then the Jews, (because it was the parasceve,) that the bodies might not remain on the cross on the sabbath day, (for that was a great sabbath day,) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done, that the scripture might be fulfilled: You shall not break a bone of him. And again another scripture saith: They shall look on him whom they pierced.

After the Munda cor meum, all continues with the Gospel being sung in its special tone, although the blessing is not asked, the candles are not carried, neither is the book incensed, and at the end the Celebrant does not kiss the book or be incensed.

Post hæc autem rogávit Pilátum Ioseph ab Arimathæa (eo quod esset discipulus Iesu, occultus autem propter metum Iudæórum), ut tolleret corpus Iesu. Et permísit Pilátus. Venit ergo et tulit corpus Iesu. Venit autem et Nicodémus, qui vénérerat ad Iesum nocte pri-
Holy Week

**Holy Thursday**

**Mass in Cœna Domini**

**Brief History**

In ancient times, three Masses were celebrated on Holy Thursday: one in the morning for the reconciliation of public penitents, another for the consecration of Holy Oils which were destined for the anointing of the infirm and Baptism, and the third for the commemoration of the Lord’s Supper. By the 8th century, Christians already saw the need to shorten these three liturgies. Documents from that period show how the third Mass began at the Preface, omitting the Readings, Psalms and everything else preceding the Consecration. It is for this reason that no propers are found in our Missal for the first part of this Mass, but rather they are taken from the other two Masses. The Mass is especially solemnly, since today Our Blessed Lord instituted the most august Sacrament of the Altar. For this reason the *Glória in excelsis* is sung, and the *Plectamus génua* is not said.

Today’s Mass up to the Communion of the Celebrant differentiates from the others in these particulars: The Psalm *ludica me, Deus*, is not said; At the Introit and the Lavabo, the *Glória Patri* is omitted.

**Commentary**

The *Introit* is taken from Holy Tuesday. We must not let ourselves shy away from the contemplation of the Cross. It’s like a medicine, with its bitter taste, while most certainly conferring holiness. The Apostle said that Jesus Crucified “est salus, vita et resurrectio nostra.” He is Resurrection because His death merited for us the Grace of being raised from the sepulcher of our sins; *Life*, because it is thanks to Him that the Eternal Father gives us the Holy Ghost, who is the vital principle of our whole spiritual life; *Salvation* because, in the words of Isaiah, the blood of His wounds and the discoloration of His limbs furrowed by the scourges are like a balm against vices and passions.

**Introitus**

*Cæsarem. C.* Tunc ergo trádidit eis illum, ut crucificerétur. Suscepérunt autem Iesum et eduxérunt. Et báiu-lans sibi: ... Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said:

**Psalm**

May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us. But it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, 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 behooves us...
The **Gloria in excelsis** having been intoned by the Celebrant, the bells of the sacristy and other bells are rung until the celebrant has finished reciting this. Meanwhile the bells of the church and the organ will fall silent upon the termination of the singing of the **Gloria in excelsis** by the choir.

**COMMENTARY**

The bells are rung no more, symbolizing the Apostles become as if mute in announcing Christ, as well as removing from us every sign of joy. From this point on all signals will be made with a clacking of wood, to help us remember that our eternal salvation has come by wood and to call to mind the humility with which Christ worked our redemption. The Collect is the same that will be used tomorrow after the first reading. This is meant to brings to our attention, from a distance, the mystery of the predestination, reminding us that on the occasion of the Passion of the Savior, the good thief obtained salvation while Judas despised, hurrying to meet his damnation. The different destinations of these two persons fills us with healthy fear, and teaches us that to follow the way of salvation, it is not enough to be a spectator or to play some part in the ritual of the Passion of the Savior, but that it is necessary to renounce all sin and a life lived far from God, to rise with Jesus Christ to live in holiness and in conformity to His Will.

**Orémus.**

**Let us pray.**

**Prayer**

Of God, from whom Judas received the punishment of his guilt, 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.

**FROM THE FIRST LETTER OF SAINT PAUL AP. TO THE CORINTHIANS**

1Cor. 11,20-32

From: Conveniēntiūs vobis in unum, iam non est Dominicus coenām manducāndum. Unusquisque enim suam coenam praeāmis ad manducāndum. Et ālius quidem é-surit: ālius autem ēbrius est. Numquid domos non habēitis ad mandu-candum et bibendum? aut ecclesiam

dúco vobis eum foras, ut cognoscá-tis, quia nullam invénio in eo cau-
sam. C. (Exívit ergo Iesus portans co-
rónam ... which is called 
Calvary, but in Hebrew 
Golgotha.  When they crucified him, and

**Good Friday - The Readings**

Dicit eis Pilátus: crucifígam?

Buthadegadentres: When you come therefore together into one place, it is not to eat the Lord’s supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you no houses to eat and to drink in? Or despise ye the church of God and put them to shame

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 shouldest not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin. And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar’s friend. For whosoever maketh himself a king, speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him; away with him; crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. Therefore he delivered him to them to be crucified. 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. When they crucified him, and

Graduale
Philipp. 2,8-9
Christus factus est pro nobis obèdiens usque ad mortem, mor-tem autem crucis. Ἡ. Propter quod et Deus exaltavit illum: et dedit illi no-men, quod est super omne nomen.

Gradual
Fil. 2,8-9
Christ became, for our sake, obedient unto death, even to the death of the cross. Ἡ. For which cause, God also hath exalted him, and hath given him a name, which is above all names.
**COMMENTARY**

Following the Gradual is the reading of the Gospel of St. John with the account of the washing of the feet, although since it seems to have little to do with the Mystery of the Eucharist, reveal that it is of posterior nature. Originally it was read on Holy Tuesday. Jesus wanted to wash the feet of His Disciples so as to give an example, even a command of humble exchange, as well as to teach us about His excelling purity with which we ought to associate ourselves. To be worthy of His friendship, it is not enough to avoid mortal sin, but we need to detest and eradicate from our hearts all that which is not God.

**SEQUENTIA SACRITI EVANGELI SECUNDUM IOANNEM**

Ioann. 13,1-15

Ante diem festum Paschæ, sciens Iesus, quia venit hora, ut pedes lavet, sed est mundus totus. Petrus: Dómine, non tantum pedes meos, sed et manus et caput. Dicit ei Jesus: Qui lotus est, non índiget nisi partem mecum. Dicit ei Petrus: Non lavábis mihi pedes in ætérnum. Et ad Deum vadit: surgit a cœna et layeth aside His garments and, having taken a towel, girded Himself. After that, He putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherever He was girded. He cometh therefore to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered and said to him: "What I do, thou knowest not now; but thou shalt know hereafter:" Peter saith to Him: Thou shalt never wash my feet, Jesus answered him: "If I wash thee not, thou shalt have no part with Me." Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head. Et minístri ad prunas, quia frigus erat, et calefíciabánt se: erat autem cum eis et Petrus stans et calefíciabat se. Pótífex ergo interrogávit Iesum de disciplíbus suis et de doctrína eius. Respondit ei Iesus: Ego palam locútus sum mundo: ego semper dóciui in synagogá et in templo, quo omnes Lúcæ convéniunt: et in occulto locútus sum nihil. Quid me intérrogas? intérrogá eos, qui audiérunt, quid locútus sim ipsis: ecce, hi sciunt, quae dixerim ego. C. Hac autem cum dixisset, unus assistens ministrorum dedit álalpam Iesu, dicens: S. Sic respondés pontifici? Respondit ei Iesus: Si male locútus sum, testimónium pérhibe de hómi: si autem bene, quid me cadís? C. Et misit eum Annas ligámum ad Cáipham pontíficem. Erat autem Simon Petrus stans et calefíciabat se. Dixérunt ergo ei: S. Numquid et tu ex discípulis eius es? C. Negávit ille et dixit: S. Non sum. C. Dicit ei unus ex servis pontificis, cognátus eius, cuius ablúverat oceum Petrus aurículam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negaví Petrus: et statim gallus cántavit. Addúcunt ergo Iesum a Cáipha in prætórium. Erat autem manæ: et ipsis non introiérunt in prætórium, ut non contaminárentur, sed ut manucáraret pascha. Exívit ergo Pilátus ad eos foras et dixit: S. Quam accusationem afféritis adversús hóminem hunc? C. Respondérent et dixérunt ei: S. Si non esset hic malefácctor, non tibi tradíssimus eum. C. Dixit ergo eis Pilátus: S. Accipite eum vos, et secúndum lege vestræ iudicátæ eum. C. Dixérunt et 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 striketh thou me? And Annas sent him bound to Caiphas the high priest. And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with him? Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor’s hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death; That the word of Jesus might be fulfilled, which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him: Art
Holy Week

COMMUNIO Ioann. 13,12,13 et 15

Dóminus Iesus, postquam cœnávit cum discípulis suis, lavit pedes eórum, et ait illis: ... verse Venerémur cérnui incense is put in the two thuribles and the Celebrant incenses the Blessed Sacrament as usual.

Postcommunion

Efécti vitalibus aliméntis, quæsumus, Dómine, Deus noster: ut, quod témponostre mortálitátis exséquimur, immortalitátis tuæ munérne consequéamur. Per Dóminum nostrum.

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. On this day a special place is to be prepared, in a side chapel or altar of the Church, and as far as possible, honorably decorated with fine cloth and candles, for the repose of the Chalice that holds the Host. The Celebrant, vested in white cope, stands before the Altar, puts incense into two thuribles without blessing it, and kneels in the middle of the Altar to incense the Blessed Sacrament three times. Having received from the hand of the Deacon the Chalice with the Blessed Sacrament, which he must cover with the ends of the humeral veil, he moves under the baldacchino, having the Deacon to his right and the Subdeacon on his left. The Blessed Sacrament is continuously incensed by the two thurifers until they reach the altar where the Blessed Sacrament will remain until the following day. Meanwhile the Procession is made, singing the hymn Purge lingua, intoned by the Cantors, while the Celebrant recites Psalms or hymns in a submissive voice (responding alternately with the Ministers) without saying the Gloria Patri at the end. Once Celebrant is before the lowest step of the Altar, he stops with the Subdeacon, the Deacon after making a double genuflection on the ground with a mediocro bow toward the Blessed Sacrament, receives the Chalice with Host from the Celebrant, and then rises and waits for the Celebrant and Subdeacon to make a simple genuflection in adoration of the Blessed Sacrament. The verse of the Tantum Ergo is then intoned by the Cantors after the Deacon has placed the Chalice on the Altar and then goes to kneel at the right of the Celebrant, who in the meantime is kneeling on the lowest step with the Subdeacon, without the humeral veil. After the verse Venerémur cérnui incense is put in the two thuribles and the Celebrant incenses the Blessed Sacrament as usual.

Passio Domini nostri Iesu Christi secundum Ioannem

In illo tempore: Egrésus est Jesus cum discípulis suis trans torréntem Cedron, ubi erat hurtus, in quem introito ipse et discípuli eius. Sciebát autem et ludas, qui tradébat eum, locum: qua fiquénter Jesus convénebas illum cum discípulis suis. Judas ergo cum accépisset cohórtem, et a pontificibus et pharíséis ministros, venit illum cum latérnis et fáciibus et armis. Jesus itaque sciens ómnia, a stumbling-block by the way-side. V. I said to the Lord, Thou art my god; hear, O Lord, the voice of my supplication. V. O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle. V. Give me not up, from my desire to the wicked; they have plotted against me; do not thou forsake me, lest at any time they should triumph. V. The head of them compasses me about; the labour of their lips shall overwhelm them. V. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.

The Passion of O. L. J. C. according to John

At that time: Jesus went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples. Judas therefore having received a band of soldiers and servants 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
Holy Week

**COMMENTARY**

This Tract seeks to depict the struggle of Christ against the synagogue and the devil; and is very long to signify how long and bitter was that struggle. Moreover, it describes the sentiments of Jesus on the Cross.

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**Tract**

Ps. 139,2-10

Eripe me, Dómine, ab homínibus iníquis: et ab homínibus iníquis líbera me. ℓ. Qui cogitáverunt malitias in corde: to-tadie constitutae præfália. ℓ. Acué-runt linguis suas sicut serpéntis: venénum áspidum sub lábiis eórum. ℓ. Custódí me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. ℓ. Qui cogitáverunt suppliantére gressus meos: abscóndèrunt supérbi láqueum mihi. ℓ. Et fúnes exténdérunt in láqueum pédi-bus

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**Ps. 139,2-10 ; 14**

Deliver me, O Lord, from the evil man; rescue me from the unjust man. ℓ. Who have desired wickedness in their heart; all the day long they designed battles. ℓ. They have sharpened their tongues like a serpent; the venom of asps is under their lips. ℓ. Keep me, O Lord, from the hands of the sinner; and from unjust men deliver me. ℓ. Who have proposed to supplant my steps; the proud have hid a net for me. ℓ. And they have stretched out cords for a snare for my feet; they have laid for me...

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**Ps. 14**

Nóbis dátus, nobis natus

Et in mundo conversátus,

Sparso verbi sémine,

Ex intácta Vírgine,

Rex effúdit Géntium.

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**Tract**

Ps. 139,2-10 t 14

Venerémur cernui

Et antiquum docúmentum,

Novo cedat ritui,

Preæstet fides suppleméntum,

Sénsum déféctu.

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Venerémur cernui

Et antiquum docúmentum,

Novo cedat ritui,

Preæstet fides suppleméntum,

Sénsum déféctu.
The Deacon, at the end of the hymn ascends to the predella, genuflexes, takes the Chalice and places it in the urn, then genuflexes again and closes and locks it. With the Blessed Sacrament reposed, all pause for a brief prayer, then make a double genuflexion with mediocre bow to the Blessed Sacrament and return to choir for the recitation of Vespers. The senior most member of choir intones, in a monotone voice (not sung), the first Antiphon of Vespers, the Antiphon of the Magnificat and then the Misereure, concluding with the Prayer. (Vespers is said with candles alight on the Altar). The Celebrant with the Ministers go to the sacristy, bow to the Cross or to the image; then remove the white vestments, and the Celebrant and the Deacon, put on a purple stoles.

**COMMENTARY**

Vespers are said after Mass to show that the Sacrament of the Altar was instituted in the evening and in the final age of the world. The Pater noster and the Misereure, added to the end of every hour, are said in a low tone of voice to signify the fear that the Apostles had in those tragic moments.

During Vespers, toward the end of the Psalm Misereure, the Celebrant and Ministers, in line, leave the sacristy, lead by the Acolytes and Master of Ceremonies. Genuflecting to the cross (the Celebrant making a profound bow) waiting for the final prayer to conclude, after which the Celebrant intones in a low monotone voice the antiphon Diviserunt sibi, that the Choir follows with the psalm Deus, Deus meus; meanwhile the Celebrant and Minister ascend to strip the Altar all the while reciting the psalm in a submissive voice. Then going down before the Altar, along with the Acolytes they make the due reverence to the Altar, bow to the Choir, and taking their birettas to go, in a single file line and strip any other Altar. When passing before the Altar of the sepulcher all make a double genuflection with mediocre bow.

**Antiphona Ps. 21,19**

Diviserunt sibi * vestimenta mea, et super vestem meam miséreunt sortem.

Psalmus 21

Deus, Deus meus, respice in me: 
† quare me dereliquísti? * longe a 
salute mea verba delictórum meó-
rum. 

Deus meus, clamabó per diem, et 
nor exáudies: * et nocte, et non ad 
inspíniám mihi. 

Tu autem in sancto hábitas, * laus Israél. 

In te speravént patres nostrí: * speráverunt, et liberásti eos. 

Ad te clamavént, et salvi factí 
sunt: * in te speravént, et non sunt 
confúsi. 

Ego autem sum vermis, et non 
homo: * opprobrium hóminum, et 
abiécto plebis.

**Antiphon Ps. 21,19**

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

Psalm 21

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

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

But Thou dwellést in holiness, the 
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.

**Exodi 12,1-11**

In diébus illis: Dixit Dóminus ad 
Móysen et Aaron in terra Ægypti: Mensis 
iste vobis principium mén-
sium: primus erit in ménibus anni. 
Loquimini ad univérsum cœtum fi-
sium: primus erit in ménibus anni. 
Mensis iste vobis princípium mén-
sium: et ita facietis in multis 
diebus: et habitabátis in terris 
israélíticis. 

Hodie diebus, dixit Dóminus: 
Mensis iste vobis princípium 
ménium: et in multis diebus 
habitabátis in terris israélíticis.

**Good Friday - The Readings**

A reading from the Book of Exodus follows: the paschal lamb, laid out in the form of a cross over two sticks and roasted, symbolizes Jesus Crucified. It was more than simply eaten, but rather devoured in a hurry, with the tunic gird about the waist and a staff in hand, ready to leave. This would signify that Heaven is high above the earth, life is short and there is not much time for stopping during our journey toward Eternity. The lamb is prepared with bitter herbs and with unleavened bread, to indicate that in the divine Eucharist we commemorate the death of Jesus, and that penance and mortification of the spirit are the best dispositions for communion.

The Subdeacon using the Epistle tone, without title, chants the following reading.

**Exodus 12,1-11**

And 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 the end of every 
hour, are said in a low tone of voice to signify the fear that the 
Apostles had in those tragic moments.

**COMMENTARY**

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**Exodus 12,1-11**

And 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.
scitábit nos, et vivémus in conspéc-
tu eius. Scíemus, sequemúsque, ut
cognoscamus Dóminum: quasi di-
lúcium preparátus est egrésus
eius, et véniet quasi imber nobis
tempóranéus et serótinus terrae.
Quid faciam tibi, Ephraïm? Quid fá-
ciam tibi, Juda? misericórdiam vestra
quasi nubes matutína: et quasi ros
mane pertránseis. Propter hoc do-
lávi in prophéthis, occidí eos in ver-
bis oris mei: et judicia tua quasi lux
egrediéntur. Quia misericórdiam
vólui, et non sacrificium, et scíen-
egrediéntur. Quia misericórdiam
vólui, et non sacrificium, et scíen-

tum Dei, plus quam holocáusta.

The Tract finished, the Celebrant at the Epistle side says:

Oratio

D eus, a quo et Iudas reátus sui
pænæm, et confessiónis suæ
latro præmium sumpsit, concédè

Prayer

O God, from whom Judas received the
punishment of his guilt and the thief
the reward of his confession, grant us the

COMMENTARY

The Tract, as already mentioned, signifies sorrow. Here the Church is in awe of
the surpassing generosity of God towards us, and of the sublime way in which He has
redeemed us and overcome His enemies with the armor of penance.

Tractus

Hab. 3

O Lord, I have heard thy hearing,
and was afraid; I considered thy works,
and trembled. 

In the midst of two animals thou shalt be made known:
when the years shall draw nigh, thou
shalt be known; when the time shall
come, thou shalt be shown. 

In the time when my soul shall be troubled; in
anger thou shalt be mindful of mercy. 

God shall come from Libanus, and the
holy one from the shady and thickly-
covered mountain. 

His majesty hath covered the heavens; and the earth is full of
his praise.

We shall know, and we shall
follow on, that we may know the
Lord. His going forth is prepared as
the morning light, and he will come
to us as the early and the latter rain
to the earth. What shall I do to thee, O
Ephraïm? what shall I do to thee, O
Juda? your mercy is as a morning
cloud, and as the dew that goeth
away in the morning. For this reason
have I hewed them by the prophets, I
have slain them by the words of my
mouth: and thy judgments shall go
forth as the light. For I desired mercy,
and not sacrifice: and the knowledge
of God more than holocausts.

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

Sperávit in Dómino, erípiat eum: *
salvum ... from the lion’s mouth: and
my lowness from the horns of the
unicorns.

Quóniam tu es qui extraíxísti me
de ventre: * spes mea ab ubéribus
matris meæ:

Quóniam tribulátio próxima est: *
quóniam non est qui ádiuvet.

E vipis: * dinumeravérunt ómnia ossa
meos: * concílium malignántium
obsédit me.

Tu autem, Dómine, ne elongáve-
tiam Dei, plus quam holocáusta.

Vomité eis, et confessiónis suæ
præmium sumpsit, concéde

E venit quasi imber nobis
to us as the early and the latter rain
to our 

God shall come from Libanus, and the
holy one from the shady and thickly-
covered mountain. 

His majesty hath covered the heavens; and the earth is full of
his praise.

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E vipis: * dinumeravérunt ómnia ossa
meos: * concílium malignántium
obsédit me.

Tu autem, Dómine, ne elongáve-
tiam Dei, plus quam holocáusta.
Narrábo nomen tuum frátribus meis: * in médio ecclésiæ laudábo te.
Qui timétis Dóminum, laudáte eum: * univérsum semen Iacob, glorifícate eum.

Tmeat eum omne semen Israël: * quóniam non sprevit, neque despéxit deprecationem páuperis:
Nec ávertit fáciem suam a me: * et cum clamárem ad eum, exaudívit me.

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

Edent páuperes, et adoravérunt: † et ipse domínatúr géntium. 

Reminiscéntur et converténtur ad Dóminum * univérsi fines terræ: Et adorábunt in conspéctu eius * univérsæ fæmilæ géntium: 
Quóniam Dómini est regnum: * et ipse dominatúrit géntium. 

Manducavérunt et adoravérunt omnes pingues terræ: * in conspéctu eis cadent omnes qui descendunt in terram.
Et ánima mea illi vivet: * et semem meum sérvévit ipsi.

Annuntiátur Dómino generátio ventúra: † et annuntiátur cali iustitiae eius púpolo qui nascétur, * quem fecit Dóminus.

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 prayer 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 forever.
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.

With the stripping of the Altar over, the Celebrant with Ministers return to the High Altar; where the Antiphon is repeated by the Choir, and after making the due reverence, return to the sacristy.

**COMMENTS**

The Altars are stripped to signify that the Body of the Lord — symbolized by the Altar — was stripped by the soldiers, and also to remember that He was abandoned by the Disciples, who, like all the elect — Sacred Scriptures calls “vestments of God.”

**GOOD FRIDAY in Parasceve**

**BRIEF HISTORY**

As a sign of profound sadness, this day was originally aliturgical. Although much of the rigor of the ancient discipline was restored toward the 6th century, and the Friday Lenten Stations instituted, the Popes continued to maintain the primitive Roman usage, which excluded the Mass of the Presanctified. The rite itself comes to us from the Medieval period and represents a form that was adopted in the titular Churches of Rome where the Pontiff did not assist. The adoration of the Holy Cross, on Good Friday, derives from the liturgy at Jerusalem, where it was already in use by the end of the 4th century. In the Medieval period at Rome the papal reliquary of the Holy Cross was sprinkled with perfume, to signify the abundance of grace that has flowed from the Triumphant Wood, like an interior unction and the spiritual sweetness that the Lord infuses into the heart of those who carry their cross for love of Him.

**PART I: THE READINGS**

**COMMENTARY**

This morning only one cloth is placed on the Altar, to signify the linen that covered the Most Holy Body of our Redeemer in the Sepulcher. The Mass begins with the readings, as traditionally all Masses have done, without any solemnity, supposing that all are attentive and focused on the Death of the Son of God. There are two readings since He died for two peoples — Hebrew and Gentile — and saved both parts of man: the soul and body. The first of these is from the prophet Osee, since it was he who announced the Redemption, the burial and the Resurrection of the Lord.

None being ended in choir, the priest and his ministers, in black vestments, without lights or incense, go up to the Altar, where they prostrate themselves and pray for a few moments. Meanwhile the acolytes spread a single Altar cloth on the altar. The priest ascends the steps with incense, go up to the Altar, where they prostrate themselves and pray for a few moments.

Osee 6,1-6

Haec dicit Dóminus: In tribulatióne sua mane consúrgent ad me: Venite, et revertámur ad Dómini num: quia ipse cepit, et sanabít nos: percútiet, et curábit nos. Vivificábít nos post duos dies: in die tértia su-

Osee 6,1-6

Come, and let us return to the Lord: For he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days: on the third day he will raise us up, and we shall live in his sight.