

THE HOLY WEEK BOOK

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With an Introduction by
ADRIAN FORTESCUE

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THE RITES OF HOLY WEEK

By ADRIAN FORTESCUE

THE week before Easter, now commonly called Holy Week (in the missal it is "Hebdomada maior"), is not only the most sacred time of the year; liturgically it forms an exception to the normal course of church functions in many ways. Indeed these great days stand out from all the rest of the year, with their rites unlike anything we are accustomed to see in church. It is true that some of the services, as for instance the Mass on Palm Sunday and Maundy Thursday, are not so very different from Mass on other days; but even they have many noticeable peculiarities; other services, such as those of Good Friday and Holy Saturday morning, are quite unlike anything else. To the student of liturgy these days, as no others, are full of interest for the history of our Roman rite in the past.

Perhaps the first thing to note about Holy Week is that it is part of the same feast as Easter Week following. We must think of all that fortnight, from Palm Sunday to Low Sunday, as one event. The whole fortnight makes up the Easter feast, the "paschalia solemnia," in which we remember, each year, our redemption by the Passion, Death and Resurrection of Christ. It is true that the character of these two weeks seems as different as anything could be. Holy Week is the time of mourning, the saddest week of the year, the Easter octave the most joyful. Yet they belong together; we should think of them as the two halves of one whole. The change from the mourning of Holy Week to the joy of Easter, taking place in the middle of the functi

Holy Saturday, is of the essence of this Paschal solemnity. It was so at the first Easter. Our Lord said to the disciples of Emmaus: "Was it not necessary that Christ should suffer these things, and so enter into his glory?" (Luke, xxiv, 26). So now, as we remember the story of our Redemption, we too, following him, pass during the one feast from the mournful memory of his suffering to the joyful memory of his glory.

The reason why this Paschal feast is the greatest of all is not so much because it is the remembrance of certain events in our Lord's life, as that these events mean our Redemption. After our belief in the existence of God, nothing in the Christian religion is more fundamental than the idea that we are redeemed by the Sacrifice of Christ on the cross; this is the very heart of all our religion. And we must understand too that his Resurrection is just as much part of our Redemption as his pain and death. "Christ was delivered up for our sins, and rose again for our justification" (Rom. iv, 25). The Resurrection is the great witness of Christ's mission, without which no one would have believed in him, no one would have received the fruit of his suffering. So the Apostles say: "If Christ has not risen again, our preaching is vain, vain is your faith" (1 Cor. xv, 14). The Church always looks upon the Resurrection as an integral part of our Redemption, as much as the cross. What the Apostles preached was not only Christ crucified, it was "Christ Jesus who died and who rose again" (Rom. viii, 34); we believe in "Jesus who died and rose again" (1 Thes. iv, 14) and so on throughout the New Testament. Inevitably then, the early Church took all this, the memory of the Crucifixion, and of the Resurrection, as one thing. In every Mass the solemn remembrance of our redemption is of "the blessed passion and Resurrection from the dead of Christ thy Son, our Lord," and, as completing the idea of the Resurrection, also of his "glorious ascension into heaven." Inevitably too the Church makes the memory of these things the cardinal feast of all the year. More important than Christmas, greater than Pentecost, standing out from all other feasts and memories, towering above the normal course of the year in this great Paschal solemnity around the

Sunday after the first Spring full moon. No wonder that five-sixths of the year revolves around Easter;¹ no wonder that these days are unlike any other. And this Paschal feast begins on Palm Sunday and lasts till Low Sunday. The Easter octave has fewer liturgical peculiarities than the former week; it needs less explanation of its ceremonies; but it is all part of one solemnity.

So, on Palm Sunday, with the chant of "Hosanna filio David" we seem to enter another world. All the usual course of Saints' days is laid aside; no other thought may disturb the yearly remembrance of our Redemption. One would like to spend these days in something of the nature of a retreat. That is not possible for most people. But at least, we should, as far as we can, leave behind us our usual cares, at the threshold of Palm Sunday, to take them up again when we come out of the great days after Low Sunday.

Symbols of this exceptional time are the strange rites we see then in church.

The rites of Holy Week consist chiefly of three main elements, from which others follow. The first is the blessing of palms and procession on Palm Sunday, the second the fact that no Mass is said on Good Friday, though the celebrant makes his Communion on that day, the third the Easter vigil and anticipation of Easter on Holy Saturday. The fourth element, Tenebræ, is less of an exception than it may seem.

PALM SUNDAY

At once, on the morning of Palm Sunday, we notice something unlike the rest of the year. The blessing of palms with its first antiphon: "Hosanna filio David," ushers in the great days. A careful observer, even knowing nothing about the history of this rite, might already notice two points about it. The first is that the procession of palms does not go to any special place; it has no further object than to be a procession. It starts from the altar; the ceremony at the doors of the church is performed, then eventually it comes back to the place from which it set out. Compare this with the other

¹ From Septuagesima to Advent.

Holy Week procession, on Maunday Thursday. Here we see its object at once. It is to carry the Blessed Sacrament to the place of repose. The second noticeable point about Palm Sunday morning is that the ceremony of blessing the palms has a most curious likeness to a Mass. It has, indeed, nearly all the elements of a Mass, up to the Canon. It begins with an introit ("Hosanna filio David"), then comes a collect, a lesson, gradual, gospel, even a preface and Sanctus. It seems, in short, like a Mass with the essential part, the Consecration and Communion, left out.

From these points a man might conclude at once, first that the origin of the rite is not Roman, since it is not according to the Roman tradition to hold processions without some practical purpose; secondly that this ceremony of blessing was once a Mass. Both conclusions are reasonable.

The old, pure Roman rite was nothing if not austere practical. It contained no ceremonies done for their own sake, no decorative or symbolic features, as do the Eastern rites. Nothing could be wider of the mark than the common Protestant idea that our Liturgy is made up for theatrical effects, that we deliberately hold gorgeous ceremonies to impress people's imagination. The exact opposite is true. If there is a fair reproach that could be made against the Roman liturgical tradition it is rather that, in its austere simplicity, in its exceeding commonsense, it is even dull. Fortunately, in the course of the year we have a few ceremonies taken from other rites, just enough to take away this reproach, not enough to change the essentially sober Roman feeling of the whole. One of these ceremonies is that of Palm Sunday. Most such traditions come from north of the Alps, from those more emotional rites that we class together, loosely, as Gallican. But it seems that this one came to us from the East. It is a case of dramatic ceremony best understood when we know that it began in Jerusalem itself. There we can easily understand it. Nothing could be more natural than that pilgrims at Jerusalem on Palm Sunday would go over the very ground where our Lord passed when he came into the city, meditating the story in the

gospels. They would go out to Bethany and there, thinking of that first Palm Sunday procession, they would come back to Jerusalem, holding palms and singing to Christ as the Hebrew children had sung. Then, when pilgrims came home, they would describe what they had seen and done. Their friends could not perhaps go to Jerusalem; but they could make a Jerusalem at home. Their Church was Jerusalem to them.¹ So they would choose some other church, perhaps a chapel out by a country road at some distance. They would make this their Bethany for the occasion; coming from it up to the cathedral or city church they, too, would remember the entrance of our Lord into Jerusalem; they, too, would hold palms and sing to him in the same way. There are many cases of this development, many ceremonies that we understand when we know that they began as a dramatic reproduction of the gospel story, at the place where it happened, that then they were copied at home by people who could not go to the Holy Land. Our Stations of the Cross are a conspicuous example. They, too, began when people went in pilgrimage through the very streets where our Lord had passed from Pilate's house to Calvary. And then people in Europe, wishing to feel the same emotions, made a little Via dolorosa around their church. It is not then surprising that the first certain notice we have of the Palm Sunday procession comes from an account of a pilgrimage to Jerusalem.² Some time about the fourth, or even sixth, century a lady from Southern Gaul, whose name seems to have been Aetheria, though she is commonly called Silvia, went on a pilgrimage to the Holy Places.³ She wrote an account of what she saw there, which account is of great importance, as showing the rites celebrated in Jerusalem and thereabouts at the time. Aetheria

¹ In the Middle Ages it was very common to name places at home after scenes of our Lord's life. There were Galilee porches, Jerusalem chambers, Bethlehem chapels, Nazareth houses.

² There may be earlier allusions to the ceremony, by St. Cyril of Jerusalem (†386). See Thurston, *Lent and Holy Week*, p. 192.

³ *Peregrinatio Silviae ad loca sancta*, ed. by P. Geyer in the C.S.E.L., vol. 39 (Vienna 1898), pp. 35-101. The date of her journey is much discussed. She was abbess of a convent.

was at Jerusalem on Palm Sunday; she describes the procession of palms. At about the seventh hour (1-2 a.m.) all the people with the bishop go to the Mount of Olives, sing hymns and antiphons and hear lessons. Then, at the eleventh hour (5-6) the gospel about our Lord's entry into Jerusalem is read; the people gather branches of palm and olive, they sing: "Blessed is he who comes in the name of the Lord," and so escort the bishop back to the city. She notices that the people take the bishop as a type of our Lord, and go with him to represent the Jews around Christ.¹ It was then, no doubt, from Jerusalem that this ceremony spread throughout Christendom. It spread first to the Eastern rites. Nearly all of them still have a blessing and procession of palms. Then, perhaps as early as the sixth or seventh centuries, it came to the West. It had spread throughout the West by the ninth.²

The other question is whether the early part of the ceremony was once a Mass. People went out to the other church; there the palms were blessed and, it would seem, Mass was said.³ Then they came in procession back to the cathedral, and here the service ended by the High Mass sung by the bishop. It was only gradually, as it became difficult to hold a station at another church, that the palms were blessed at the same altar where the High Mass would be sung; so the earlier Mass, if there was one, was reduced to the fragment we still have.⁴ It is worth noting that in this fragment we have the one commonly known example of what was a very common function in the Middle Ages, a "dry Mass," that is the prayers of Mass, without Consecration or Communion.⁵ As the procession returns to the door of the church, we have a most beautiful symbolic rite. This return became, naturally, a symbol

¹ *Per. silv.*, xxxi, 1-3; ed. cit., pp. 83-84.

² For allusions to it in the West see Thurston, *op. cit.*, pp. 195-196.

³ See the evidence of St. Ulrich of Augsburg (10th cent.), Thurston, p. 201.

⁴ Lately some doubt has been thrown on the existence of this Mass at the blessing of palms.

⁵ Carthusians still celebrate dry Masses.

of our Lord's entry into Jerusalem where he is to suffer. In this people saw a conqueror coming to the place of his triumph. They thought of that entry into Jerusalem as the beginning of his victory, "qui immolatus vicerit." So they made a great ceremony of his entrance. One has the picture of a mighty victor thundering at the doors of the city: "Lift up your gates, ye princes, and be ye lifted up, eternal gates, that the King of glory may come in" (Ps. xxiii, 7). To welcome Christ they sent a choir of boys (boys because of the "Pueri Hebræorum") at a gallery or platform above the church doors, to sing the hymn: "Gloria laus et honor," alternately with the procession waiting below. In many mediæval churches the Palm Sunday gallery is a feature of the building, over the main doors. In other cases a temporary platform was set up. The "Gloria laus" is, without question, one of the most splendid hymns we possess. Unlike most, it is written in a classical metre, in elegiacs. There is a pretty story about the origin of this hymn. It is said that Theodulph, Bishop of Orleans, in 828 was in prison at Angers for having conspired against the Emperor Lewis the Pious, son of Charles the Great (814-840). From his prison he heard the Palm Sunday procession pass. Then he lifted up his voice and sang out this hymn that he had just composed. The Emperor was in the procession, and was so charmed that he there and then forgave the bishop.

At the end of the ceremony at the church doors the subdeacon, carrying the processional cross, knocks with it at the door. It is opened from within, the procession passes up the church singing the Responsory: "Ingre-diente Domino in sanctam civitatem." In Roman ceremonies it is always safest to look for a practical explanation at first. Does the cross-bearer knock at the door simply because they want to get in? Yet there are other processions which pass outside the church and return without this knocking. Since we have to do with a rite that is not Roman in its origin, perhaps this time we need not be too anxious to find a prosaic explanation. It seems that here there is conscious symbolism from the beginning. This knock-

ing at the door fits in with the symbol of the chant outside, adding to the picture of our Lord's triumphant entry: "Attolite portas principes vestras." In the later mediæval derived rites they added much further decoration to the Palm Sunday procession. In some churches they carried round a statue of our Lord on the ass; sometimes they turned the whole service into a kind of Corpus Christi procession, using white vestments, taking down the Lenten veil, bearing the Blessed Sacrament and strewing about singing cakes. This is a good example of that exuberant late mediæval ceremonial which so often spoiled the functions, destroying their old meaning for the sake of more gorgeous ornament. We may be glad that, since the reformed missal of 1570, we have now the simpler, infinitely more pregnant ceremonies, as they were received at Rome, though not originating there, long before these later additions.

Almost every year a discussion is started in the papers as to what kind of palms should be used. In modern times we generally import real palms from abroad. This may perhaps keep more exactly to the example of the gospel story; on the other hand, these palms have the disadvantage that, when we get them, they are dead. The "golden" colour advertised by the church furnishing shops means, of course, really that the branches are dead and dry. In the Middle Ages people kept what was perhaps nearer to the real principle by cutting down branches of green trees at home. The favourite "palms" then were the willow and the yew; which may be one reason why these trees were so often planted in churchyards. It accounts also for the common use of the name "palm" for these trees.¹ Perhaps long boughs of green trees and the beautiful catkins of the willow would be more in accordance with the idea of the feast, as well as more beautiful in themselves, than the dead vegetation we usually carry.

The only other special feature of Palm Sunday is the singing of the Passion; and this is less an exception than it may seem. For essentially the Passion is simply the gospel of the Mass, though it is a very long one.

¹ this see Thurston, pp. 225-229.

It is quite an old custom to read the whole account of our Lord's Passion on the days of Holy Week. St. Augustine refers to it.¹ In our rite the Passion according to St. Matthew is read on Palm Sunday, St. Mark on Tuesday, St. Luke on Wednesday, St. John on Good Friday. It was, no doubt, originally only because of the great strain to one voice in reading the long narrative that it is divided among three deacons, one who sings the narrative, one our Lord's words, one all that is spoken by anyone else. The chant, now so characteristic of Holy Week, is really only an adornment of the usual chant of lessons, with the fall of a fifth at the end of each phrase.² To allow the choir to sing the answers of the crowd (the "turba") is a later ornament. The popular "Passion music"³ is a development from this chanting of the Passion at Mass. People should hold their palms in their hands while the Passion is sung. The palms may afterwards be taken home and kept; but they ought to be burned on Shrove Tuesday of the next year. It is from these palms that the ashes are made for Ash Wednesday.

TENEBRÆ

The office of Tenebræ is much less of a special function than many laymen imagine. It is only Matins and Lauds for the next day, with certain peculiarities suitable for these days. But they are now almost the only occasion when lay people (unless they live near a monastery) have an opportunity of attending one of the oldest of all Church offices. All the more reason for doing so when they can.

The name "Tenebræ," used specially for Matins and Lauds of the last three days of Holy Week,⁴ is obviously derived from the gradual extinction of the

¹ Sermo, ccxxxii, c. 1 (M.P.L. XXXIX, col. 1108).

² There are several ornamented forms of the simple lesson tone. It does not seem that their object is ornament so much as to help the voice to strike that not easy interval true. In all the ornament is seen to be a scale, or part of one, from the *do* down to *fa*. The Passion is set for three voices. The Narrator (supposed to be a medium baritone) holds *do* in the middle, the "Synagoga" (a high tenor) *fa* above, "Christus" (a bass) *sol* below.

³ For instance, Bach's Passions, etc.

⁴ These three days are the "Triduum sacrum."

lights, leaving the church at last in total darkness. It may seem odd that we should say Matins and Lauds rather late in the afternoon of the day before. But this is the invariable tendency of church functions, to be pushed back and kept earlier. The morning office of Holy Saturday is a conspicuous example of the same thing. Originally Matins was said during the night, its three Nocturns at intervals and Lauds at cock-crow. Then people found it hard to get up in the middle of the night; so, instead of saying Matins later, they said it before going to bed. So now a priest is allowed to say his Matins and Lauds at any time from the latter part of the afternoon before.

Comparing Tenebræ with the normal Matins and Lauds, we notice the following differences. First, naturally, the psalms and lessons are all appropriate to these days; but this is not an exception; appropriate psalms and lessons are chosen for every feast. Then Tenebræ lacks all the later additions to the Divine office. It has no hymns, no Invitatorium psalm, no blessings.¹ It is reduced to the bare essentials; that is, at Matins three Nocturns, each consisting of three psalms and as many lessons; at Lauds five psalms and the "Benedictus." To this only the versicles in each Nocturn and at Lauds, the silent Pater noster, and the characteristic ending of every part of the Divine office on these days (the verse "Christus factus est," etc., the "Miserere," and last prayer) are added. What is the reason of this simplicity? It cannot be the idea of mourning, which might exclude additional ornament, because much the same is the case on Easter Day; at Easter, too, the office has no hymns nor many of the later additions. The reason is the greater solemnity of the days, and the fact that people were long accustomed to this older form of the office. When later additions were made they were not applied to these greatest days, partly no doubt from the idea of reverence in not touching their services; partly, too, because the people would neither understand nor like changes in the services they knew so well. This is a common

or, of course, the Te Deum which ends Matins only on feasts
 of the Holy and Joyful Sundays.

tendency, that very great days, with whose offices the people have specially sacred associations, keep a more archaic form. To a great extent this more archaic form is the only important feature of Tenebræ. The outer ceremonies, which strangers notice first, are less important. The lessons of the first Nocturn are always taken from Scripture. In Holy Week they are, most suitably, from the Lamentations of Jeremias. There is no great mystery about the Hebrew words sung at the beginning of each clause of these Lamentations. The original text, like that of many psalms, is an acrostic, each sentence beginning with one of the letters of the Hebrew alphabet, in order. The acrostic is not preserved in the Latin version, but we name the Hebrew letters with which the original begins. The extraordinarily beautiful chant of the Lamentations is a special one, not merely the usual tone adorned.

At Tenebræ fifteen candles are lighted on a triangle called the hearse.¹ They are of unbleached wax. This is a common sign of mourning, dating from the time when bleached wax was considered a rather sumptuous ornament. These candles are put out gradually, one after each psalm of the office. This little ceremony, which attracts so much attention, is not of primary importance. Now it represents to us the idea of darkness and mourning. It is a question how it first began. According to the usual reason for all Roman ceremonies one is tempted to see in this, originally, merely a practical expedient. If Matins were sung in the night and Lauds at cockcrow, the church would be getting gradually lighter, so the candles would be no longer wanted. Father Thurston, however, while not entirely rejecting this, suggests another ingenious explanation. He explains that it

¹ "Hearse" means a harrow for raking the ground. In a derived sense it applies first to the Tenebræ hearse, a triangle with spikes, just like a harrow. It is only because the stand on which a coffin is laid once also had, over the coffin, triangles with spikes to hold candles, that this stand is also called a hearse. See Thurston, pp. 258-263. An example of a funeral hearse with the candles may be seen in the well-known contemporary drawing of the funeral of Abbot Islip of Westminster (XVth cent.), from this the connection will be seen at once.

was the tradition at Rome to celebrate Tenebræ in the dark, as a sign of mourning; that in the North they wanted to imitate this custom, but could not read their books in the dark, so they had to light some candles. Then, towards the end, since the psalms of Lauds are so much better known, they found it possible to do exactly as Rome did, to finish quite in the dark, singing by heart.¹ The hiding of the last candle and its restoration to the hearse at the end may have begun so that while the end of Tenebræ is quite dark, nevertheless there should be a light by which to see one's way out. Or perhaps, as all this ceremony is not originally Roman, there may be here deliberate symbolism of Christ's death and resurrection.

The knocking at the end was undoubtedly merely a sign that all should rise and depart. Since the bells are silent these days, it was given with a clapper or by knocking a book. This is a most typical example of the way a ceremony is evolved, and acquires later symbolic meaning.

MAUNDY THURSDAY

The name "Maundy" is from "Mandatum," the ceremony of washing the feet at the end of the Mass, whose first antiphon begins: "Mandatum novum do vobis." It is usual to call a service after the first word of its chants. In the same way we speak of a "Requiem," a "Dirge" ("Dirige" is the beginning of the first antiphon at Matins for the dead), and so on. It is curious that in England the ceremony of washing the feet should have given its name to the whole day.

The main feature of the function to-day and to-morrow is that on Good Friday the holy Sacrifice is not offered. This is as old a custom as any in the Church. It obtains equally in all rites. Indeed, in most of the Eastern rites, as once at Rome, there were many "aliturghical" ² days in Lent. The Byzantine rite, for instance, has this Liturgy of the Presanctified every Wednesday and Friday in Lent, and on Monday and

¹ Thurston, pp. 262-263.

² That is, days on which the holy Liturgy (Mass) was not celebrated.

Tuesday in Holy Week. We now have it only on Good Friday. But, although no priest consecrates on Good Friday, it is the equally old custom that the priest (and once the people, too) should make their Communion. For this purpose it is necessary to reserve the Sanctissimum consecrated at the Mass the day before. Nowadays, it would be easy to take the Sanctissimum from the tabernacle; but the ceremonies of Holy Week date from a time when it was by no means the universal custom to reserve in every church. So special arrangements had to be made to reserve for this occasion. At the Mass of Maundy Thursday the priests consecrates two hosts. One he receives as usual; the other he takes to a place prepared,¹ where it is kept till his Communion on Good Friday. That is the root of the service of both days.

For the rest, the Mass of Maundy Thursday is a festal Mass, with white vestments, with the "Gloria in excelsis." It is the only case in the year when the Mass of the day and office do not correspond. The office is all mournful. Here the memory which seems most to fill the mind of the Church is the betrayal of Judas.² But when Mass is said the Church cannot forget, although it is the middle of the week of mourning, that this is the day to which we owe the Holy Eucharist. So, a startling exception to the usual note of the time, at Mass at least we put aside all thought of mourning and celebrate with joy our Lord's last gift before he died. The ringing of the bells at the "Gloria" is only the sign that from now on they will not be heard again till the first Easter Mass. The Church is accustomed to do a thing solemnly for the last time before it ceases, as we say the "Alleluia" solemnly twice at the end of Vespers before Septuagesima. Probably the time of the "Gloria" is chosen because it corresponds to the time when the bells ring out on Holy Saturday. The playing of the organ at the same time is obviously a further development of the same idea. The organ, too, comes

¹ Churches where the Blessed Sacrament was not reserved had no tabernacle.

² Notice how constantly the kiss of Judas recurs in the office of Maundy Thursday.

back at the "Gloria" on Holy Saturday.¹ To play the organ on Maundy Thursday is less logical, since it should not have been heard during all Lent; but one can see the connection of ideas.

From this time begin the "still days" of our forefathers, on which all are to be intent only on the memory of what our Lord bore for us.

After Mass the procession takes the Sanctissimum to the place where it is kept till the next day. This is an example of a real Roman procession, having a definite object. It is usual to call the place to which the Blessed Sacrament is taken the "altar of repose." This is a harmless popular name; but it is not really an altar. No sacrifice is offered on it. At first it seems that nothing more was done than to keep the Sanctissimum reverently in some safe place, often in the sacristy, as it is still reserved in many Eastern Churches. Then people realized that this was the one occasion when they had the Blessed Sacrament in their churches. So they made much of it. They fitted up and adorned a place of honour; they began to watch and pray before the "altar of repose" all the day and all night. Much of the ideas of such later developments as Exposition of the Blessed Sacrament, of the "Forty Hours," and so on, seems to have begun during this time between Mass on Maundy Thursday and Good Friday. And then, even after it had become usual to reserve the Sanctissimum on the altar of nearly every church all the year round, the old custom of special reverence on this occasion went on. That, too, is nearly always so. Custom preserves many things in liturgy after their first reason has ceased. This accounts for the special reverence with which we still treat the Sanctissimum at the altar of repose, although we have it now in the tabernacle always. And, indeed, on this night of all nights, when our Lord was suffering his bitter torment, it is natural that people should spend part of the time with him in prayer, honouring the gift of that day. We leave the altar of repose, come back to the High Altar and say Vespers. This is not really a special feature of these days. On all fast days Vespers are

¹ Thurston, pp. 277-281.

now said in the morning, from the old idea that one does not break one's fast till after Vespers. Easier rule now allows people to eat at midday on fast days; but the liturgical sequence is preserved; so the meal pushed Vespers back to the morning. The fact that on fast days at the end of Mass the deacon says not: "Ite missa est," but "Benedicamus Domino," meant once that he did not dismiss the people then, because they were to stay for Vespers. After Vespers the altar is stripped. This ceremony has become to us one of the features of Holy Week; yet it is only one more case of an archaic custom otherwise abolished, but preserved on these days. Once, after Mass on any day, the altar was stripped. Now on Maundy Thursday and Good Friday the stripping of the altar has become a symbol of desolation, or a memory that our Lord was stripped of his garments.

The Maundy follows. When our Lord had washed the feet of the Apostles he gave us a clear command to do as he had done (John xiii, 15). Doubtless this means, in the first place, rather the general attitude he then observed; but the Church has always taken his command literally too. There are innumerable cases of washing feet (at one time a very practical work of charity) by Heads of religious houses, done to poor travellers, pilgrims, and so on, by Popes, bishops, Kings. Still in Catholic countries it is the custom for the Sovereign to wash the feet of thirteen poor men to-day. Indeed, so definite is our Lord's command to carry out this ceremony, so clear the implication of a grace given thereby (John xiii, 10, 11, 17), that at one time it seems to have been considered almost to approach the dignity of a sacrament. We shall certainly not consider the Mandatum to be a real sacrament; but it may be counted among the sacramentals. Naturally, it was most of all on this day that people obeyed our Lord's command. Whereas Fathers and synods, from the fourth century, recommend the washing of feet in general, often especially the washing of the feet of the newly baptised,¹ in the seventh century we find a Spanish council insisting on the restoration of this

¹ For references see Thurston, pp. 307-309. As a typical example see the Rule of St. Benedict, chaps. 35 and 53.

ceremony on Maundy Thursday, since in some places it was falling out of use.¹ It is curious that thirteen men whose feet are washed, not twelve, are constantly mentioned. In the twelfth century the Pope washed the feet of twelve subdeacons after Mass, and of thirteen poor men after dinner.² Various explanations are given of the number thirteen. Either it is meant to include St. Matthias, or St. Paul, or perhaps our Lord himself. There is a legend about an angel who appeared and joined the twelve poor men entertained on one occasion by St. Gregory I. No number is specified in the missal; but the Ceremonial of Bishops speaks of thirteen; ³ this is the usual number now in the West.⁴

After the washing of feet the church is left all empty and bare; only in a distant chapel the lights burn and people watch silently before the altar of repose, waiting for the service of the next morning.

GOOD FRIDAY

There is surely no other moment in the year when the Church succeeds in producing the right impression so perfectly as she does in the service of Good Friday morning. The very strangeness of the rites, utterly unlike any others, gives us at once the feeling that this is a day different from any other day. That little procession coming to the altar in dead silence, the prostration before the altar, then the lessons, the series of collects with their strange chant, all this produces a sense of desolation, of mourning, such as no other service in the year approaches. To-day the most ignorant observer who enters a Catholic church can see that the Church mourns because her Lord is dead. Then comes the worship of the cross, so full of meaning to-day, and the one gleam of light in the dark service, as we bring the Sanctissimum back to the altar, singing that superb hymn of the triumph of the cross. The gleam of light fades again; there follows the strange little Communion service that we

¹ Seventeenth Syn. of Toledo (694), can. 3 (Hefele-Leclercq: *Hist. des Conciles*, iii, p. 586).

² Ordo rom. xii, §§25, 27 (M.P.L. LXXVIII, col. 1074).
Car. Ep., L. II, cap. XXIV, §2.

³ Eastern rites keep to twelve.

call Mass of the Presanctified, then Vespers; again the altar is stripped, and now all the church is indeed desolate, waiting in gloom for the first light of the Easter sun next day. The wonderful thing about this service, expressing so perfectly the feeling of the day, is that it has all come together quite naturally. There was hardly any conscious symbolism in it at the beginning. Each element can be explained as the obvious thing to do under the circumstances. It is the association of long centuries that has filled it all with mystic meaning.

The service of Good Friday morning is made up of three separate functions—first, the lessons and collects; secondly, the worship of the cross; thirdly, the Mass of the Presanctified. Vespers and stripping the altar follow, as on the day before.

The first function is the lessons and the collects. Everything in the Good Friday rites (except the worship of the cross) is exceedingly old. Here we have what has otherwise almost always disappeared from our rite—namely, three lessons, a prophecy¹ from the Old Testament, an epistle² and a gospel.³ Between them tracts are sung, as during the whole of Lent. The Gospel is the Passion according to St. John, sung by three deacons, as on Palm Sunday.

Then come the collects. Here, again, Good Friday has preserved what was once an element of every Mass, a series of petitions for all kinds of people. Maybe, something like this was once said before the offertory act at every Mass, at the place where the priest still says: "Oremus," though no prayer now follows. Moreover, in the Good Friday prayers we see the older form of all collects. Now, on other days, the celebrant says: "Oremus," and then goes on at once to the

¹ Prophecy because all the Old Testament is prophetic of Christ. It is a lesson from Osee about the hope that, after God had punished his people, some day he would save them. It is chosen probably because of vi. 2-3: "He will strike us and heal us. He will give us life after two days; on the third day he will raise us up, and we shall live in his sight."

² In this case (as often) really another lesson from the Old Testament, about the Passover, in Exodus ii, again a reminder that these are, already, our paschalia solemnities.

³ These three lessons were once part of every Mass.

collect. Once the form was longer, as we see it to-day. The priest not only says: "Let us pray," he tells the people what to pray for: "Let us pray, dearly beloved for the holy Church of God, that God our Lord may give her peace, union, and may keep her throughout the whole world," and so on. Then the deacon, whose office it is always to control the people, tells them to kneel. They kneel in silent prayer for that object (once they certainly spent some moments in this silent prayer); then the subdeacons tells them to stand up again, and the priest gathers up all the petitions in a final prayer aloud, the collect. That is why the typical Roman collect is so short, and often so general in its petition. It is not so much the prayer itself, as a final clause asking God to receive the prayers already said silently. Here again, we have a case where the ceremonies of Holy Week are invaluable, as showing the older form once common to all days. There is nothing that belongs specially to Good Friday in this chain of prayers for men of all sorts and conditions. We could say them equally well any day. But this relic of older times, with its petitions redolent of the circumstances of the early Church, bringing us memories almost from the catacombs, this too, by long association, has become part of the feeling of Good Friday.

Then follows the one element that is not very old, what our fathers called the "Creeping to the cross." In the East we know of a ceremony of reverence to the relic of the true cross, on Good Friday, from the time of Aetheria's pilgrimage.¹ No doubt this had some influence in the West too. But we can find a very simple explanation of the ceremony as we have it. Since the beginning of Lent originally, now since Passion Sunday, all pictures and statues in the church are covered. This is easily understood. These pictures and statues are a conspicuous ornament of the church. During the time of penance we deprive ourselves of them, for the same reason that we go without the music of the organ.² But a crucifix is a statue. So crucifixes

¹ *Peregr. Silviae*, xxxvii, 1-3 (ed. Geyer, pp. 88-89).

² For the connection between covering the images and the old veil, see Thurston, pp. 99-105.

too are covered from Passion Sunday. It must, eventually, have seemed strange that, on the very day of the Crucifixion, people should not see the crucifix. Hence, on Good Friday they made this one exception and uncovered the crucifix. We can imagine the origin of the ceremony as the simplest thing possible. Someone went and uncovered the crosses in the church. Then, especially with the associations of this day, a ceremony, such as we have now, grew out of this. The cross is uncovered with honour, the people take this opportunity of paying to it symbolic reverence, reverence directed, of course, really to him who hung upon it. We know of a rite, very like the one we still have, since about the eighth century, first north of the Alps, then adopted at Rome.¹

In the Reproaches,² sung at the same time we have one of the few cases of Greek in our Roman rite. The verses "Agios o Theos," etc., are sung alternately in Greek and Latin. This is the famous *Trisagion*, a feature of the holy Liturgy in the Byzantine and other Eastern rites.³ Its introduction into ours seems to be a case of the considerable influence of the Byzantine rite in Gaul,⁴ whence it passed to Rome.

The Mass of the Presanctified, known to us on this day only, occurs frequently in Eastern rites. It is really only a little Communion service, in which the

¹ See Thurston, pp. 345-362.

² These "Reproaches" (Improperia), with the hymn "Pange lingua" of Venantius Fortunatus (c. 600), are amongst the most beautiful poetry we have:

"What, O my people, have I done to thee?
What have I done, how wronged thee? Answer me.
From Egypt's land I led and rescued thee,
And thou hast wrought a bitter cross for me."

Response: "Holy God,
Holy and strong,
Holy and immortal,
Have mercy on us."—(Canon Oakeley's translation,
in Thurston, p. 353).

³ The *Trisagion* in the Byzantine rite occurs, at every Liturgy, at the "Little Entrance," before the lessons.

⁴ The *Trisagion* was sung in the Gallican rite, in Greek and Latin, before the "Kyrie eleison" at the beginning of Mass, and again before and after the Gospel (St. Germanus of Paris, †576, M.P.L. LXXII, col. 89, 91).

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celebrant receives holy Communion, not having consecrated to-day, but taking the particle reserved from the Mass of the day before. This Mass of the Pre-sanctified is full of valuable details, as showing the earliest form of administering Communion out of Mass. The still farther shortened ceremony, by which we constantly give people Communion out of Mass is a later case of the same thing. On Good Friday the Sanctissimum is brought from the place where it has been kept since Maundy Thursday; the altar is incensed, and the priest goes on at once to what would follow after the Consecration, "the Pater Noster" and Communion. Later development made a splendid ceremony out of the bringing of the Sanctissimum to the altar, as we sing Venantius Fortunatus's great hymn; "Vexilla regis." When the priest has made his Communion the torch bearers extinguish their candles, and the service comes to an end with the same sense of desolation with which it began. Vespers are said as yesterday, the altar is stripped, the church is left empty and bare for the rest of the day of mourning.

HOLY SATURDAY

The first thing to understand about the service of Holy Saturday morning is that it was all composed to be held during the night between Saturday and Sunday. This is the most conspicuous case of the way services so often are pushed back in time. Gradual development first drove it back to the evening before, then to the afternoon, and now finally we keep it on Saturday morning. There are examples of the same process which has not gone so far. The Armenians keep their Easter vigil, with the Liturgy, in the afternoon of Easter eve. Possibly the fact that our Holy Saturday office ends with Mass has had something to do with the fact that it is now celebrated about twelve hours before the proper time. In the West it must soon have seemed strange to sing Mass in the afternoon; so, once the original hour was changed, the time would soon come the morning rather than the evening of Saturday. To understand these ceremonies, we must remember that we are to imagine ourselves

keeping the long Easter vigil during the night between Saturday and Sunday, ending with the first Easter Mass just before sunrise on Easter Day. "That is," says Father Thurston, "the effort of the imagination which the Church requires us to make."¹ We have, then, in this service one remaining example of the old vigils that Christians kept before great feasts. The Easter vigil was always kept with special solemnity, not only on account of the greatness of the day, but also because, for many centuries, people believed that our Lord would come again, to judge the world, during this night. So he would find them watching.

Though perhaps the service of Holy Saturday is one degree less magnificently impressive than that of Good Friday, it is even more redolent of an earlier age. There is no office of the Church now existing which preserves such clear traces of antiquity as does this. Its two main elements are, first, the preparation for Easter, and then the Baptism of the Catechumens. In the East the Epiphany was, and is still, the great day for baptizing; the West, by a happier instinct,² has always connected the solemn administration of this sacrament with Easter. The Catechumens, who during Lent have become "Competentes," are baptized during the Easter vigil, they wear their white robes during the Easter octave, and make their first Communion, then laying aside the robes, on Low Sunday.

The long service, longest of any that is usually seen in a Catholic church, has five main parts: 1. The new fire and paschal candle; 2. The Prophecies; 3. The blessing of the font and baptism; 4. The Litanies; 5. The first Easter Mass.

The service begins, outside the church doors, with the striking of the new fire and its blessing. Here, too, we may begin with a simple explanation. All fires

¹ Thurston, p. 405.

² Because our Lord's baptism has only an external resemblance to ours. The baptism of St. John was an example of Jewish symbolic purification; it was perhaps a prophecy, not a sacrament. The sacrament of baptism was not founded till long after this. On the other hand, the Roman connection between baptism and Easter is based on a far deeper mystic idea, that of Rom. vi, 3-7 and Col. ii, 12.

have been extinguished during the last days. We have seen that to keep the offices as far as possible in darkness was an obvious symbol of mourning. Since Tenebræ the evening before, there has been no light in the church. But now a light is needed, not only for the practical purpose of seeing by during the night watch, but also as a double symbol. It is a symbol used at baptism; the baptized are "enlightened" (illuminati), and receive a lighted candle; also light, fire and warmth are obvious symbols of the glory of the Resurrection. Indeed, there may well be some pre-Christian symbolism mixed with this idea of fire and light at the great Spring feast. The fact that the day of our Lord's Resurrection is a Sunday in Spring suggests to us, too, light and warmth, after the long dark winter, as part of the joy of the feast. But the new fire is not originally Roman. Again its obvious decorative symbolism would suggest that to us. It began in the Gallican rites, and was then adopted by Rome. The main purpose of the fire lit outside the doors on Holy Saturday morning is that from it the great paschal candle may be lighted. This paschal candle Fr. Thurston thinks is a safe instance of pure symbolism, not merely to give light during the night vigil, but, from the beginning, a symbol of the glory of our Lord at his Resurrection, of him as the light of the world.¹ The fire is lit outside the church for obvious reasons. It would cause too much heat and smoke to be safe or pleasant inside. The prayers at the blessing of the fire are an admirable example of the ideas the Church reads into these symbolic ceremonies. In all cases the best explanation of our ceremonies is to read the prayers which accompany them. The fire is brought up the church from outside with a triple candle or torch. It seems that this was at first only a precaution against its being blown out on the way. There are early cases in which two, not three, lights were lit.²

With every possible solemnity the blessing of the paschal candle follows. There is a curious detail about the ceremony. We always speak of it as the "blessing"

¹, pp. 408-412.
² pp. 415-416.

of the candle; indeed, we have the best possible authority for doing so, since the term is used in the missal.¹ Yet this must be almost the only case where a deacon blesses.² The deacon, already vested in the Easter white, although the others still wear Lenten purple, asks the celebrant's blessing and incenses the book, as before the Gospel. Everyone standing, he begins that magnificent chant, the "Exsultet." Perhaps nowhere in our rite have we so splendid an example of emotional poetry as this. Its music, too, first herald of the Easter joy, is unequalled. Competent musicians have described this as the most beautiful plainsong melody of all.³ The "Exsultet," strikingly unlike our usual liturgical texts, is full of emotion about Spring, the bees, and even about the deacon who sings it. Plainly it is not originally Roman. It is certainly very old; we can trace it from the fourth century. There is a not very well founded tradition that it was composed by no less a person than St. Augustine himself.⁴ While it is sung the great candle is lighted, and then the lamps in the church.⁵ So we have back our lights, brought from the first Easter fire and hallowed by all this ritual. Then follow those twelve long prophecies which, to many people, are the wearisome part of the Holy Saturday office. The deacon takes off his white dalmatic; his proclaiming of Easter was that of a herald before the event; we have still the last remnant of Lent to carry to its end. It is tempting

¹ In the rubric after the "Exsultet"; "Completa benedictione cerei."

² If a deacon baptises solemnly he uses several forms which must be called blessings; if he distributes holy Communion, the little sign of the cross made with the Sanctissimum over each person is, undeniably, a blessing.

³ But it would be very difficult to make up one's mind finally as to which is the finest plainsong melody. Holy Week, especially, abounds in beautiful plainsong. Perhaps we might choose the "Hosanna filio David," "Gloria laus," Lamentations, "Christus factus est," V. Fortunatus's "Pange lingua," "Vexilla regis," "Exsultet," first Alleluia, "Vespere autem sabbati," as the ideal melodies, each expressing its own feeling perfectly.

⁴ Thurston, p. 418.

⁵ The grains of incense apparently began through a misunderstanding of "incensi huius" in the text (Thurston, p. 422; but cf. p. 424).

to consider these lessons from the Old Testament as the final instruction of the Catechumens now waiting for baptism. Fr. Thurston, however, does not think this probable. He sees in them rather a relic of the old days when the vigil service consisted of many long lessons alternating with psalms.¹ The psalms have disappeared, unless we consider the three Tracts to be what is left of them.

Although these Prophecies take long to chant, there is much to be said for their arrangement. It is good advice to the congregation to read them at the same time in their books; they form a wonderful account of God's dealings with his people before Christ came. The Prophecies are Roman; or, rather, they go back to that oldest period of all when long lessons from Scripture were an integral part of all such services everywhere. The blessing of the font that follows is Roman too. This is a characteristic place for it, and for the baptisms that should follow, in the local Roman order.² It is to be noted that what is blessed is really the water of the font. We have no blessing for a font as an ornament of a church. It seems not to be considered as a thing apart at all; it shares the blessing of the waters it contains. The new water is blessed with as much solemnity as the new fire. So, in the Paschal vigil, we have a solemn blessing of these two fundamental elements of life, both suggesting, besides the ideas of Easter, also Spring that brings back new life after Winter. The font is blessed with a long prayer in the form of the Mass preface; it has interesting parallels with the Canon of the Mass, only with the

¹ Thurston, pp. 426-427.

² Our other blessing of the font, on Whitsun Eve, seems to be, originally, a non-Roman alternative. The whole service of Whitsun Eve is a most curious reduplication of that of Easter Eve, including even the bells at the "Gloria in excelsis." St. Augustine mentions a night vigil, like that of Easter (Sermo, 272, M.P.L. XXXIX, col. 1246). Martène quotes from a Pontifical of Besançon (c. 600) the Whitsun Eve rites, which include a blessing of the candle and "sultet" (*De antiquis Eccl. Ritibus*, L. IV. cap 28, col. 541-545).

It is probable that in certain local Churches the Easter Eve functions were transferred to Whitsun Eve (in the North, because Holy Saturday was a cold day for baptism?); that then, finally, as so often happens, Rome adopted both alternatives.

differences for the other chief sacrament.¹ It has an Epiklesis of the Holy Ghost, as the celebrant plunges the great candle into the waters while he sings thrice: "May the power of the Holy Ghost descend into the fullness of this font," truly a significant symbol.

As soon as the font is blessed, baptism should follow. It is not always possible to baptize on Holy Saturday. Now we baptize each child soon after its birth; yet, where possible, baptism should follow the blessing of the font, to complete the ceremony. That child is fortunate who is baptized on this day.

The procession goes back to the altar. The last remnant of Lent follows the Litanies. Here again we have what is really only an archaic survival from earlier days. Once there was some such litany as this before every Mass, of which our present "Kyrie eleison" remains as a relic.² Here, too, Holy Week keeps the earlier form once common to all days. The prostration before the altar, like that of Good Friday, was also once the common ceremony at the beginning of Mass. As the priest, deacon and subdeacon lie prostrate before the altar and the clauses of the Litany are chanted, the last edge of the great Lent cloud rolls away. For forty days the Church has been preparing for what will follow now. Liturgically, we have arrived at the end of the night watch; in the East already the first light of the grey dawn breaks, soon it will be sunrise, the rise of the Easter sun. Towards the end of the Litany they prepare the altar for Mass, for a festal Mass indeed—it will be the first Mass of Easter. The priest and his ministers go out to vest. As the Litany ends they come back in white. The usual preparatory prayers at the foot of the altar are said, while the Litany ends with the nine-fold "Kyrie eleison" and "Christe eleison." Almost insensibly the rite has become that of the beginning of Mass. The priest incenses the altar. Then he intones: "Gloria in excelsis Deo." This is the dramatic moment of the whole year.

¹ For this parallel see W. C. Bishop: *The primitive form of Consecration* (*Church Quarterly Review*, July, 1908; vol. lxvi., pp. 385-404).

² Fortescue: *The Mass*, chap. v., §5 (2 ed. 1913, pp. 235-236).

At this moment Lent ends, and it is Easter. As soon as he has intoned, the bells are rung, the organ, so long silent, peals out; from now on there is nothing but joy. Why is the "Gloria" the moment of this transformation? Obviously because it is the first element of the Mass. There is no Introit, because the priest is already at the altar, the "Kyrie eleison," in this case, remains rather the end of the Litany before Mass, the preparatory prayers are the priest's private devotion. The public Mass begins with the chant of the "Gloria." The Mass is very short after the long vigil service. It has many curious special features.¹ After the epistle, solemnly the *Alleluia*, so long silent, is brought back. From now on, all through Paschaltide, it seems as if the Church cannot have enough of this word.² There is no creed and no offertory. The Easter preface is sung; but here, too, as in the "Exsultet," we are reminded that all this service should take place at night.³ In the "Communicantes" prayer again the priest refers to the "most sacred night of the Resurrection of our Lord Jesus Christ." Then, during the Mass, we have the short Vespers of Holy Saturday. This is, of course, the last case of Lenten Vespers, said in the morning, as on the two former days. But the Vespers are all joyful, and full of *Alleluia*. Again, as the deacon dismisses the people, he sings: "Ite missa est, alleluia, alleluia." So the long vigil is over; it is Easter.

In all this wonderful pageant of ritual we notice especially how gradually, how naturally, it has come

¹ The omission of the offertory chant, "Agnus Dei" and communion antiphon, is evidence of unchanged antiquity. All these are later elements. The only chants of the Mass (besides the "Gloria") are the gradual and "Sanctus," just the two oldest (cf. Duchesne: *Origines du Culte*, 2 ed. 1898, p. 246).

² It is, of course, a pure convention in the West that "Alleluia" has become a cry of joy. There is no such idea in the East, where they sing it all through Lent and at funerals. Our convention is at least as old as St. Gregory (590-604; cf. his Cap. IX., 11; M.P.L. VII., col. 956).

³ In the "Exsultet": "Haec nox est," etc. In the preface: "In
...ssimum nocte."

together.¹ There was at first no idea of deliberate dramatic effect. Such an idea would be foreign to the genius of the Roman rite. In only a few details, all originally not Roman, do we see a conscious symbolic motive. The great part of the Holy Week ceremonies are rather old rites, introduced originally for plain reasons of common-sense, then maintained because of their associations, at least on these greatest days, even if on others they have disappeared. That is the real explanation of so much that is now peculiar to these days. Indeed, in nearly all our ceremonies throughout the year the mystic emotion with which they are now undoubtedly filled is not so much the motive of their original use as rather the result of the associations of so many centuries. Beginning as practical expedients, they remain, long after they have ceased to be so, because of the associations they have acquired. It is in this way that the right kind of symbolism in church services occurs. No Passion play, no deliberately dramatic ceremonies invented now, could be so full of meaning as these old rites; no modern invention could so well represent, externally, the thoughts and memories of these days. Deliberate pageantry would rather repel us as being theatrical. Here we are in no danger of judging our rites to be that, since there is always so simple an explanation of their origin. Yet we have in them, with their age-long associations, dramatic symbols unequalled for beauty and suitability. To us, now, by long association all these rites have become a great drama, the yearly mysteries in which we express our undying remembrance of what these days mean. Our Lord told us not to forget him. We have the memory of his Passion, of course, in every Mass, yet never so vividly as in the ceremonies of Holy Week.

The Catholic who takes part in these rites will not be content merely to understand their immediate

¹ Much more about these rites, about all the liturgy of Lent and Holy Week will be found in the work often quoted above, Herbert Thurston, S.J. : *Lent and Holy Week*, Longmans, Green & Co., 1904. To read this carefully beforehand would be the best possible preparation for an understanding of the ceremonies.

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history and first explanation. He must look up
beyond these outer symbols, and see the Upper Room,
the Mount of Olives, the Hill without the city, the
grave. The ceremonies of our churches are only the
outer expression of the real religion of spirit and truth,
the veil which covers without hiding the mysteries
beyond. Behind the white Mass of Thursday and the
procession, the altar of repose, behind the desolation of
Friday, with its sudden burst of splendour, behind all
the old rites of the Paschal vigil, we still see, after so
many long centuries, the table of the Supper to which
we owe our Lord's last gift to us, the hours of his pain,
the silent grave on which the Paschal moon shone that
night. The bells, the organ, the Alleluia tell us, each
year again, of the glory of that Easter sun which never
set. *Surrexit Christus de sepulchro, qui pro nobis
pependit in ligno.*

LETCWORTH, SEPTUAGESIMA, 1916.

A NOTE ON THE TENEBRÆ PSALMS

THE following short explanation of the method of pointing may be useful to those who sing the Psalms at Tenebræ without the help of the Tonale and the notes on Psalmody which have been added as an Appendix to this edition.

The syllable printed in italics (*without* the sign ♪) and the one following it are sung to the two last notes in each half of the Tone indicated at the beginning of each Psalm. If there are two syllables in italics, then the first of these starts on the fourth note from the end. In cases where three syllables have to be fitted to two notes, the extra syllable is sung at the pitch of the second note, except in the Psalm marked Seventh Tone a, when the extra syllable in the last part of the second half is kept at the pitch of the last note but one. (A group of two notes joined together counts for one syllable.)

The sign ' is placed over the syllable (also italicized) upon which the reciting note is abandoned. It corresponds to the first of the passing notes which separate the reciting note from the accent. It is found over a strong or weak syllable as the case requires, and should always be sung lightly and easily. In words of more than two syllables the verbal emphasis is shown by the acute accent.

A pause and, in the monastic rite, a change of note is made at the flex (see Tonale). After the first half of a verse a stop of the length of two syllables should be made, and at the end a pause of about the length of one syllable.

W. V.

ASPERGES & VIDI AQUAM

1. On Palm Sunday

ASPERGES me, Dómine, hyssópo, et mundábor; lavábis me, et super nivem dealbábor. *Ps.* Misérére mei, Deus, secúndum magnam misericórdiam tuam. *Aspérges me, etc., is repeated to Ps.*

☩. Osténde nobis, Dñe, misericórdiam tuam. *R.*

Et salutáre tuum da nobis.

☩. Dómine, exáudi oratióñem meam. *R.* Et clamor meus ad te véniat.

☩. Dominus vobíscum. *R.* Et cum spírítu tuo.

Orémus.

Exaúdi nos Dómine sancte, Pater omnípotens, ætérne Deus: et mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitáñtes in hoc habitáculo. Per Christum Dñm fñm. *R.* Amen.

GRACIOUSLY hear us, O holy Lord, Father almighty, everlasting God: and vouchsafe to send thy holy Angel from heaven to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

2. On Easter Sunday.

VIDI aquam egrediéntem de templo a látere dextro, allelúia: et omnes ad quos pervénit aqua ista, salvi facti sunt, et dicent, allelúia, allelúia. *Ps.* Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. *Glória, etc.* Vidi aquam.

I SAW water flowing from the right side of the temple, alleluia; and all to whom that water came were saved, and they shall say, alleluia, alleluia. *Ps.* Praise the Lord, for He is good: for his mercy endureth for ever. *Glory, etc.* I saw, etc., is repeated to Ps.

Aspérges me, etc., as before, but with Allelúia added.

PALM SUNDAY
THE BLESSING OF PALMS

After the Aspérge, the palms are blessed as follows :

The choir sings :

<p>HOSANNA Fílio David. H Benedíctus qui venit in nómine Dómini. O Rex Israel: Hosánna in excélsis.</p>	<p>HOSANNA to the Son of David! Blessed is he that cometh in the name of the Lord. O King of Israel! Hosanna in the highest!</p>
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Ps. Dóminus vobíscum.

The Lord be with you.

R. Et cum spírítu tuo.

And with thy spirit.

Orémus.

Let us pray.

Deus, quem diligere et amáre justítia est; ineffábilis grátia tuæ in nobis dona múltiplica: et qui fecísti nos in morte Fílii tui speráre quæ crédimus; fac nos eódem resurgénte pervenire quo téndimus. Qui tecum vivit et regnat, etc.

O God, whom to love above all is righteousness, multiply in us the gifts of thy ineffable grace; and since thou hast given us in the death of thy Son to hope for those things which we believe, grant us by the resurrection of the same to attain the end to which we aspire.

The subdeacon then sings the following lesson :

Lectio libri Exodi, *cap.* 15, 27.

The lesson out of the book of Exodus, *ch.* 15, 27.

In diébus illis: Venérunt filii Israel in Elim, ubi erant duódecim fontes aquárum, et septuagínta palmæ: et castrametati sunt juxta aquas. Profectique sunt de Elím: et venit omnis multitúdo filiórum Israel in désertum Sin, quod est inter Elim et Sínai: quintodécimo die mensis secúndi postquam egressi sunt de terra Ægypti. Et murmurávit omnis congregátio filiórum Israel contra Móysen et Aaron in solitúdine. Dixerúntque filii Israel ad

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

eos : Utinam mórtui essé- the wilderness. And the chil-
 mus per manum Dómini in dren of Israel said to them :
 terra Ægypti quando sede- Would to God we had died
 bámus super ollas cárnium, by the hand of the Lord in
 et comedebámus panem in the land of Egypt, when we
 saturitáte : cur eduxístis sat over the flesh-pots and
 nos in desértum istud, ut ate bread to the full : Why
 occiderétis omnem multi- have you brought us into
 tudinem fame? Dixit autem this desert, that you might
 Dóminus ad Móysen: Ecce, destroy all the multitude
 ego pluam vobis panes de with famine ? And the Lord
 cælo. Egrediátur pópulus, said to Moses : Behold I will
 et cólligat quæ sufficiunt rain bread from heaven for
 per singulos dies : ut ten- you. let the people go forth,
 tem eum utrum ámbulet in and gather what is sufficient
 lege mea, an non. Die for every day ; that I may
 autem sexto parent quod prove them whether they
 inferant : et sit duplum will walk in my law or no.
 quam colligere solébant per But the sixth day let them
 singulos dies. Dixerúntque provide for to bring in ; and
 Móyses et Aaron ad omnes let it be double to what
 filios Israel : Véspere sciétis they were wont to gather
 quod Dóminus edúxerit vos every day. And Moses and
 de terra Ægypti: Et mane Aaron said to the children of
 vidébitis glóriam Dómini. 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.

R̄. Collegérunt póntrices et R̄. The chief priests and
 Pharisæi concílium, et di- the Pharisees gathered a
 xerúnt: Quid fácimus, quia council, and said : What do
 hic homo multa signa facit? we ? for this man doth many
 Si dimittimus eum sic, miracles. If we let him alone
 vénient Románi, et tollent him: * And the Romans will
 omnes credent in eum: * Et thus, all men will believe in
 nostrum locum et gentem. come, and destroy our peace
 and nation. √. But one of
 √. Unus autem ex illis, them called Caiphas, being
 Cáiphas nómine, cum esset the high priest of that year,
 póntrifex anni illius, prophe- prophesied, saying : It is
 ticens: Expedit vobis, expedient for you, that one
 móriátur homo pro

PALM SUNDAY : BLESSING OF PALMS

3

pópulo, et non tota gens man should die for the
 péreat. Ab illo ergo die co- people, and that the whole
 gitavérunt interficere eum nation perish not. From that
 dicéntes: * Et vénient, etc. day, therefore, they devised
 to put him to death, saying :
 *And the Romans, etc.

Or :

Ry. In monte Olivéti orávit On Mount Olivet he prayed
 ad Patrem : Pater, si fieri to his Father : Father, if it
 potest, tránseat a me calix may be, let this cup pass
 iste.*Spíritus quidem prom- from me. * The spirit indeed
 ptus est, caro autem in- is willing, but the flesh is
 firma : fiat volúntas tua. weak : thy will be done.
 Y. Vigiláte, et oráte, ut non Watch and pray, that ye
 intrétis in tentatiónem. enter not into temptation.
 *Spíritus, etc. *The spirit, etc.

THE GOSPEL

Sequentia sancti Evan- A continuation of the holy
 gélii secúndum Matthæum, gospel according to Mat-
 cap. xxi, i. thew, xxi, i.
 In illo témpore : Cum ap- At that time: When Jesus
 propinquáset Jesus Je- drew nigh to Jerusalem
 rosólymis, et venísset Béth- and was come to Beth-
 phage ad montem Olivéti, phage, unto mount Olivet,
 tunc misit duos discípulos then he sent two disciples
 suos, dicens eis: Ite in cas- saying to them: Go ye
 téllum quod contra vos est: into the village that is
 et statim inveniétis ásinam over against you, and im-
 alligátam, et pullum cum mediately you shall find an
 ea : sólvite, et addúcite ass tied, and a colt with her:
 mihi. Et si quis vobis loose them and bring them
 áliquid díxerit, dícite, quia to me: and if any man shall
 Dóminus his opus habet ; say anything to you, say ye
 et conféstim dimíttet eos. that the Lord hath need of
 Hoc autem totum factum them: and forthwith he will
 est, ut adimplerétur quod let them go. Now all this
 dictum est per prophétam, was done that it might be
 dicéntem: Dícite filiæ Sion: fulfilled which was spoken
 Ecce Rex tuus venit tibi by the prophet, saying:
 mansuétus, sedens super Tell ye the daughter of
 ásinam, et pullum filium Sion : Behold thy King

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subjugális. Eúntes autem cometh to thee, meek, and
discípuli fecérunt sicut sitting upon an ass, and a
præcepit illis Jesus. Et colt the foal of her that
adduxérunt ásinam et pul- is used to the yoke. And the
lum: et imposuérunt super disciples going did as Jesus
eos vestimenta sua, et eum commanded them. And they
desuper sedére* fecérunt. brought the ass and the colt :
Plúrima autem turba stra- and laid their garments upon
vérunt vestiménta sua in them, and made him sit
via : álii autem cædebant thereon. And a very great
ramos de arbóribus, et ster- multitude spread their gar-
nébant in via : turbæ au- ments in the way, and
tem quæ præcedébant, et others cut boughs from
quæ sequebantur, clamá- the trees, and strewed them
bant, dicétes : Hosánna in the way ; and the mul-
Filío David: benedíctus qui titudes that went before and
venit in nómine Dómini. that followed, cried, saying :

Hosanna to the Son of David.
Blessed is he that cometh
in the name of the Lord.

℣. Dóminus vobíscum.

The Lord be with you.

℞. Et cum spírítu tuo.

And with thy spirit.

*The palms are now blessed by the priest standing at the
epistle corner, who says :*

Orémus.

Let us pray.

Auge fidem in te sperán- Increase, O God, the faith
tium, Deus, et súpplícum of them that hope
preces cleménter exáudi: in thee, and mercifully
véniat super nos múlti- hear the prayers of thy
plex misericórdia tua: suppliants: let thy mani-
bene✠dicántur et hi pál- fold mercy descend upon us,
mites palmárum seu olivá- and let these branches of
rum: et sicut in figúra palm trees or olive trees
ecclésiæ multiplicásti Noe be ✠ blessed: and as in a
egrediéntem de arca, et figure of the church thou
Móysen exeúntem de Æ- didst multiply Noah going
gypto cum filiis Israel: ita forth out of the ark, and
nos portántes palmas et ra- Moses going out of Egypt
mos olivárum, bonis á- with the children of Israel,
ctibus occurrámus óbvi- so may we go forth to meet
christo: et per ipsum Christ with good works,
adídium intoreámus carrying palms and branches

ætérnum. Qui tecum vivit of olive trees ; and enter
et regnat in unitáte Spíri- through him into eternal
tus sancti Deus, per ómnia joy : who with thee and the
sæcula sæculórum. Holy Ghost liveth and reign-

R̄. Amen. eth for ever and ever. R̄
Amen.

Ÿ. Dóminus vobíscum. The Lord be with you.

R̄. Et cum spírítu tuo. And with thy spirit.

Ÿ. Sursum corda. Lift up your hearts.

R̄. Habémus ad Dóminum. We have lifted them up to
the Lord.

Ÿ. Grátias agámus Dómino Let us give thanks to the
Deo nostro. Lord our God.

R̄. Dignum et justum est. It is meet and just.

Vere dignum et justum It is truly meet and just,
est, æquum et salutáre, right and salutary, that we
nos tibi semper et ubíque should always and in all
grátias ágere, Dómine places give thanks to thee,
sancte, Pater omnípotens, O holy Lord, Father al-
ætérne Deus : qui gloriá- mighty, eternal God. Who
ris in concílio sanctórum dost glory in the assembly
tuórum. Tibi enim sérví of thy saints. For thy
unt creatúræ tuæ : quia te creatures serve thee ; be-
solum autórem et Deum cause they acknowledge thee
cognóscunt. Et omnis fac- as their only creator and
túra tua te colláudat et God: and thy whole creation
benedícunt te sancti tui: praiseth thee, and thy saints
quia illud magnum Unigé- bless thee. For with free
niti tui nomen coram régi- voice they confess that great
bus et potestátibus hujus name of thy only-begotten
sæculi libera voce confítén- Son before the kings and
tur. Cui assístunt ángeli et powers of this world. Around
archángeli, throni et domi- whom the angels and arch-
natiónes, cumque omni angels, the thrones and
militia cæléstis exércitus, dominations stand; and with
hymnum glóriæ tuæ cón- all the army of heaven, sing
cinunt, sine fine dicéntes : a hymn to thy glory, saying
without ceasing :

The choir sings :

Sanctus, Sanctus, Sanctus, Holy, Holy, Holy, Lord God
Dóminus Deus Sábaoth. of hosts. The heavens and
Pleni sunt cæli et terra earth are full of thy glory.

glória tua. Hosánna in excelsis. Benedictus qui venit in nómine Dómini. Hosánna in excelsis.

Hosanna in the highest. Blessed is he that cometh in the name of the Lord : Hosanna in the highest.

Then the priest says :

Dóminus vobiscum.

R̄. Et cum sp̄ritu tuo.

Orémus.

Pétimus Dómine sancte, Pater omnipotens, ætérne Deus ; ut hanc creatúram olivæ quam ex ligni matéria prodire jussisti, quamque colúmba rédiens ad arcam próprio pértulit ore, benedícere et sanctificáre dignéris : ut quicumque ex ea recéperint, accípiant sibi protectiónem ánimæ et córporis, fiátque, Dómine, nostræ salútis remédium, et tuæ grátiae sacraméntum. Per Dóminum, etc. R̄. Amen.

Orémus.

Deus, qui dispérsa cóngregas, et congregáta cónservas ; qui pópulis óbviám Jesu ramos portántibus benedixisti : béne-
tiam hos ramos palmæ et olivæ, quos tui fámuli ad honórem nóminis tui fídéliter suscípiunt : ut in quemcúmque locum introdúcti fúerint, tuam benedictiónem habitatóres loci illíus consequántur : et omni adversitatibus effugáta, dextera tua quos redémit, Jesu Fílius tuus,

The Lord be with you.

And with thy spirit.

Let us pray.

We beseech thee, O holy Lord, almighty Father, eternal God ; that thou wouldst vouchsafe to bless and sanctify this creature of the olive tree, which thou hast caused to shoot out of the substance of the wood, and which the dove returning to the ark brought in its bill ; that whoever receives it may find protection of soul and body ; and that it may prove, O Lord, a saving remedy and the sacred sign of thy grace. Through, etc. Amen.

Let us pray.

O God, who dost gather what is dispersed, and preserve what is gathered together ; who didst bless the people who went forth to meet Jesus, bearing branches of palms ; bless likewise these branches of palm and olive, which thy servants receive faithfully in honour of thy name ; that into whatever place they may be brought, those who dwell in the place may obtain thy blessing, and all adversities being removed, thy right hand may

Dóminus noster. Qui tecum vivit et regnat, etc. protect those who have been redeemed by our Lord Jesus Christ, thy Son. Who liveth.

Orémus.

Deus, qui miro dispositionis ordine, ex rebus etiam insensibilibus, dispensationem nostræ salutis ostendere voluisti : da quæsumus, ut devóta tuorum corda fidélium salúbriter intélligant, quid mystice designet in facto, quod hódie cælesti lúmine efflata Redemptóri obviam procedens, palmárum atque olivárum ramos vestígiis ejus turba substrávit. Palmárum ígitur rami de mortis príncipe triúmpos expéctant : súrculi vero olivárum spirituálem unctionem advenísse quodám modo clamant. Intelléxit enim jam tunc illa hóminum beáta multitúdo præfigurári : quia Redemptor noster húmanis cóndolens misériis, pro totíus mundi vita cum mortis príncipe esset pugnatúrus ac moriéndó triumphatúrus. Et ídeo tália óbsequens administrávit, quæ in illo et triúmpos victóriæ, et misericórdiæ pinguédinem declararent. Quod nos quoque plena fide, et factum et significátum retinéntes, te, Dómine sancte, Pater omnipotens, ætérne Deus, per eúndem Dóminum nos-

Let us pray.

O God, who, by a wonderful order and disposition, hast been pleased to manifest the dispensation of our salvation even from things insensible; grant, we beseech thee, that the devout hearts of thy faithful may profitably understand what is mystically signified by the fact, that on this day the multitude, taught by a heavenly illumination, went forth to meet their Redeemer, and strewed branches of palm and olive at his feet. The branches of palms, therefore, signify his triumphs over the prince of death ; and the branches of olive proclaim, in a manner, the coming of a spiritual unction. For that blessed company of men understood that these things were then prefigured ; that our Redeemer, compassionating human miseries, was about to fight with the prince of death for the life of the whole world, and, by dying, to triumph. For which cause they dutifully ministered such things as signified in him the triumphs of victory and the richness of mercy. And we also, with full faith retaining this as done and signified, humbly beseech

trum Jesum Christum suppliciter exoramus : ut in ipso, atque per ipsum, cuius nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosae resurrectionis participes esse mereamur. Qui tecum vivit et regnat, etc.

Orémus.

Deus, qui per olivæ ramum pacem terris columbam nuntiare jussisti : præsta, quæsumus, ut hos olivæ, cæterarumque arborum ramos, cælesti benedictione sanctifices: ut cuncto populo tuo proficiant ad salutem. Per Christum Dominum nostrum. R̄. Amen.

Orémus.

Benedic quæsumus, Domine, hos palmârum, seu olivârum, ramos: et præsta, ut quod populus tuus in tui venerationem hodierna die corporaliter agit, hoc spiritaliter summa devotione perficiat, de hoste victoriam reportando, et opus misericordiæ summo opere diligendo. Per Dominum nostrum, etc.

Here the priest sprinkles the palms with holy water, and incenses them. Then he says :

Ÿ. Dominus vobiscum.

R̄. Et cum spiritu tuo.

Oré

De

Filium tuum

thee, O holy Lord, Father almighty, eternal God, thro' the same Jesus Christ our Lord, that in him and thro' him, whose members thou hast pleased to make us, we may become victorious over the empire of death, and may deserve to be partakers of his glorious resurrection. Who liveth and reigneth.

Let us pray.

O God, who by an olive branch didst command the dove to proclaim peace to the world: sanctify, we beseech thee, by their heavenly benediction these branches of the olive and other trees: that they may be serviceable to all thy people unto salvation. Through, etc. R̄. Amen.

Let us pray.

Bless, we beseech thee, O Lord, these branches of palm or olive; and grant that what thy people this day bodily perform for thy honour, they may perfect spiritually with the greatest devotion, by gaining a victory over the enemy, and ardently loving every work of mercy. Thro' Christ, etc.

The Lord be with you.

And with thy spirit.

Let us pray.

O God, who for our sal-

Jesum Christum Dómi- vation didst send into
 num nostrum, pro salúte this world thy Son Jesus
 nostra in hunc mundum Christ our Lord, that he
 misisti, ut se humiláret might humble himself to
 ad nos, et nos revocáret our condition, and call us
 ad te : cui étiam, dum back to thee : for whom
 Jerúsalem veníret, ut ad- also, as he was coming to
 impléret scriptúras, cre- Jerusalem to fulfil the scrip-
 déntium populórum turba tures, a multitude of faithful
 fidelíssima devotióne ves- people, with a zealous devo-
 tíménta sua, cum ramis tion, spread their garments
 palmárum in via sterné- together with palm branches
 bant ; præsta, quæsumus, in the way ; grant, we be-
 ut illi fidei viam præparé- seech thee, that we may pre-
 mus, de qua remóto lápide pare for him the way of faith,
 offénsiónis, et petra scán- from which the stone of
 dali, fróndeant apud te offence and rock of scandal
 ópera nostra justítiae ramis : being removed, our works
 ut ejus vestígia sequi mere- may flourish before thee with
 ámur. Qui tecum vivit et branches of justice ; that so
 regnat, etc. we may deserve to follow his
 steps. Who, etc.

The principal of the clergy approaches the altar and gives a palm to the celebrant, who afterwards gives one to him, then to the rest of the clergy in the order of rank, and lastly to the laity, who receive the palms kneeling : kissing as they receive them, first the priest's hand, and then the palm.

When the distribution begins, the following antiphons are sung ; and they are repeated until the end of the distribution.

*Ant. Púeri Hebræórum, The Hebrew children bear-
 portántes ramos olivárum, ing branches of olives, went
 obviavérunt Dómino, cla- forth to meet the Lord,
 mántes et dicéntes : Ho- crying out, and saying, Ho-
 sánna in excélsis. sanna in the highest !*

*Ant. Púeri Hebræórum ve- The Hebrew children spread
 stiménta prosternébant in their garments in the way,
 via, et clamábant, dicén- and cried out, saying, Ho-
 tes : Hosánna, Filio David ; sanna to the Son of David ;
 benedictus qui venit in blessed is he that cometh in
 nomine Dómini. the name of the Lord.*

Then the priest says :

✠. Dominus vobíscum. The Lord be with you.

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

Orémus. Let us pray.

Omnípotens sempitérne O almighty and everlasting
 Deus, qui Dóminum nos- God, who didst ordain that
 trum Jesum Christum su- our Lord Jesus Christ should
 per pullum ásinæ sedére sit upon an ass's colt, and
 fecísti, et turbas populó- didst teach the multitude to
 rum vestiménta, vel ramos spread their garments or
 árborum in via stérnere, branches of trees in the way,
 et hosánna decantáre in and sing Hosanna to his
 laudem ipsíus docuísti: da praise; grant, we beseech
 quæsumus, ut illórum in- thee, that we may imitate
 nocéntiam imitári possí- their innocence, and deserve
 mus, et eórum méritum to obtain their merit. Thro'
 cónsequi mereámur. Per the same Christ our Lord.
 eúmdem Christum Dómi- R̄. Amen.
 num nostrum. R̄. Amen.

The priest puts incense in the censer, and the deacon, turning to the people, says :

Procedámus in pace. Let us go in peace.

R̄. In nómine Christi. A- In the name of Christ. Amen.
 men.

Here begins the Procession, during which the following antiphons are sung :

Ant. Cum appropinquáret When our Lord drew nigh to
 Dóminus Jerosólymam, Jerusalem, he sent two of
 misit duos ex discíplis suis, his disciples, saying: Go ye
 dicens: Ite in castéllum, into the village that is over
 quod contra vos est: et in- against you, and you will
 veniétis pullum ásinæ alli- find an ass's colt tied, on
 gátum, super quem nullus which no man ever hath sat:
 hóminum sedit: sólvite, et loose it, and bring it to me.
 addúcite mihi. Si quis vos If any man shall question
 interrogaverit, dícite: Opus you, say: The Lord wanteth
 dómíno est. Solvéntes ad- it. They untied and brought
 duxérunt ad Jesum: et im- it to Jesus, and laid their
 posurérunt illi vestiménta garments upon it, and he
 sua, et sedit super eum: álii seated himself on it: others
 expandébant vestiménta spread their garments in
 sua : álii ramos de the way; others cut branches
 arb. ternébant: et from trees; and those who
 qui atur clamá- followed cried out: Hosanna!

bant: Hosánna: benedíctus Blessed is he that cometh
 qui venit in nómine Dómini, in the name of the Lord:
 et benedictum regnum blessed be the reign of our
 patris nostri David. Hosanna father David! Hosanna in
 na in excélsis: miserére the highest! O Son of David,
 nobis, Fili David. have mercy on us!

Ant. Cum audísset po- When the people heard
 pulus, quia Jesus venit that Jesus was coming
 Jerosólymam, accepérunt to Jerusalem, they took
 ramos palmárum, et ex- palm branches, and went
 iérunt ei óbviám, et cla- out to meet him: and the
 mábant púeri, dicéntes: children cried out, saying:
 Hic est qui ventúrus est This is he that is come for
 in salútem pópuli: Hic the salvation of the people.
 est salus nostra, et red- He is our salvation, and
 éemptio Israel. Quantus the redemption of Israel.
 est iste, cui throni et How great is he whom the
 dominatiónes occúrrunt. thrones and dominions go
 Noli timére, fília Sion; out to meet! Fear not, O
 ecce Rex tuus venit tibi, daughter of Sion: behold
 sedens super pullum ásinæ, thy King cometh to thee
 sicut scriptum est. Salve sitting on an ass's colt, as
 Rex, fabricátor mundi, it is written. Hail, O King,
 qui venísti redímere nos. Creator of the world, who
 art come to redeem us!

Ant. Ante sex dies so- Six days before the
 lémnis Paschæ, quando solemnity of the Passover,
 venit Dóminus in civitá- when our Lord was coming
 tem Jerúsalem, occurré- into the city of Jerusalem,
 runt ei púeri; et in máni- the children met him, and
 bus portábant ramos pal- carried palm branches in
 márum: et clamábant voce their hands; and they cried
 magna, dicéntes: Hosánna out with a loud voice, say-
 in excélsis. Benedíctus qui ing: Hosanna in the high-
 venísti in multitúdine mi- est! Blessed art thou who
 sericórdiæ tuæ; Hosánna art come in the multitude of
 in excelsis. thy mercy. Hosanna in the
 highest!

Ant. Occúrrunt turbæ cum The multitude goeth out to
 flóribus et palmis Red- meet our Redeemer with
 emptóri óbviám, et vi- flowers and palms, and pay-
 ctóri triumphánti digna eth the homage due to a tri-

dant obséquia; Fílium Dei umphant conqueror: na-
ore gentes prædicant; et in tions proclaim the Son of
laudem Christi voces to God; and their voices rend the
nant per núbila : Hosánna skies in the praise of Christ :
in excélsis. Hosanna in the highest !

Ant. Cum ángelis et pueris Let us join in faith with the
fidéles inveniámur, trium- angels and children, singing
phatóri mortis clamántes : to the conqueror of death :
Hosánna in excélsis. Hosanna in the highest !

Ant. Turba multa quæ con- A great multitude that was
vénerat ad diem festum, met together at the festival,
clamábat Dómino : Bene- cried out to the Lord : Bles-
dictus qui venit in nómine sed he that cometh in the
Dómini : Hosánna in excél- name of the Lord : Hosanna
sis. in the highest.

At the return of the procession, two or four singers go into the church, and shutting the door, stand with their faces towards the procession, and sing the first two verses, Glória, laus; which are repeated by the priest and others without. Then the other verses are sung by those within, and those who stand without, at every second verse, answer, Glória, laus, etc.

Glória, laus, et honor tibi Glory and praise to thee, Re-
sit, Rex Christe Redemptor: deemer blest !

Cui puerile decus prompsit To whom their glad hosan-
Hosánna pium. R̄. Glória, nas children pour'd. R̄.
laus. Glory and praise, etc.

Israel est tu Rex, Davídis Hail, Israel's King, hail !
et ínclýta proles : David's son confess'd !

Nómine qui in Dómini Rex Who comest in the name of
benedícite venis. R̄. Glória, Israel's Lord. R̄. Glory and
laus. praise, etc.

Cœtus in excélsis te laudet Thy praise in heav'n the host
cœlicus omnis, angelic sings ;

Et mortális homo, et cun- On earth mankind, with all
cta creata simul. R̄. Gló- created things. R̄. Glory and
ria, laus. praise, etc.

Plebs Hebræa tibi cum pal- Thee once with palms the
mis óbvia venit : Jews went forth to meet ;

Cum tece, voto, hymnis, Thee now with prayers and
holy hymns we greet. R̄.
é tece tibi. R̄. Gló- Glory and praise, etc.

Hi tibi passúro solvébant Thee, on thy way to die,
múnia laudis: they crown'd with praise;

Nos tibi regnánti pángimus To thee, now King on high,
ecce melos. R̄. Glória, laus. our song we raise. R̄. Glory
and praise, etc.

Hi placuére tibi, pláceat Thee their poor homage
devótio nostra: pleas'd, O gracious King!

Rex bone, Rex clemens, cui Ours too accept,—the best
bona cuncta placent. R̄. that we can bring. R̄. Glory
Glória, laus. and praise, etc.

*Then the subdeacon knocks at the door with the foot of the cross.
It is opened, and the procession enters the church singing:*

R̄. Ingrediénte Dómino in As our Lord entered the
sanctam civitátem, He- holy city, the Hebrew chil-
bræórum púeri resurrecti- dren, declaring the resurrec-
ónem vitæ pronuntiántes, tion of life, * With palm

* Cum ramis palmárum branches, cried out: Hosan-
Hosánna clamábant in ex- na in the highest. V̄. When
célsis. V̄. Cum audísset póp- the people heard that Jesus
ulus, quod Jesus veníret was coming to Jerusalem,
Jerosólymam, exiérunt ób- they went forth to meet him,
viam ei. * Cum ramis. and * With palm branches,
etc., as above, to V̄.

*Then follows the Mass, at which all hold the palms in their
hands during the singing of the Passion and the Gospel.*

MASS FOR PALM SUNDAY

*The priest at the foot of the altar makes the sign of the cross,
✠ saying:*

IN nómine Patris, et Fí- **I**N the name of the Father,
lii, et Spíritus sancti. A- and of the Son, and of the
men. Holy Ghost. Amen.

Ant. Introíbo ad altáre Dei. I will go to the altar of God.
R̄. Ad Deum, qui lætífi- To God, who rejoiceth my
cat juventútem meam. youth.

V̄. Adjutórium nostrum in Our help is in the name of
nómine Dómini. the Lord.

R̄. Qui fecit cælum et ter- Who made heaven and
ram. earth.

V̄. Confíteor Deo omnipo- I confess to Almighty God
ténti, etc. etc.

M. Misereátur tui omni- May almighty God have
potens Deus, et dimíssis mercy upon thee, forgive
peccátis tuis, perdúcat te thee thy sins, and bring thee
ad vitam ætérnam. S. A- to life everlasting. Amen.
men.

M. Confíteor Deo omni- I confess to almighty God,
poténti, beátæ Mariæ sem- to blessed Mary, ever vir-
per vírgini, beáto Michaéli gin, to blessed Michael the
archángelo, beáto Joánni archangel, to blessed John
Baptístæ, sanctis apóstolis the Baptist, to the holy
Petro et Paulo, ómnibus apostles Peter and Paul,
sanctis, et tibi, pater; quia to all the saints, and to
peccávi nimis cogitatióne, thee, father; that I have sin-
verbo, et ópere: mea culpa, ned exceedingly in thought,
mea culpa, mea máxima word, and deed, thro' my
culpa. Ideo precor beátam fault; thro' my fault; thro'
Mariám, semper vírginem, my most grievous fault.
beátam Michaélem arch- Therefore I beseech the bles-
ángelum, beátum Joán- sed Mary, ever virgin, bles-
nem Baptístam, sanctos sed Michael the archangel,
apóstolos Petrum et Pau- blessed John the Baptist, the
lum, omnes sanctos, et te, holy apostles Peter and Paul,
pater, oráre pro me ad all the saints, and thee, fa-
Dóminum Deum nostrum. ther, to pray to the Lord
our God for me. Amen.

S. Misereátur vestri om- May almighty God have
nípotens Deus, et dimíssis mercy upon you, forgive you
peccátis vestris, perdúcat your sins, and bring you to
vos ad vitam ætérnam. R̄. life everlasting. R̄. Amen.
Amen.

Ÿ. Indulgéntiam, abso- May the almighty and mer-
lutióne et remissióne miful Lord grant us pardon,
peccatórum nostrórum, trí- absolution and remission of
buat nobis omnípotens et our sins.
miséricors Dóminus. R̄. Amen.
Amen.

Ÿ. Deus, tu convérsus, vivi- O God, thou wilt turn again
ficábis nos. and quicken us.

R̄. Et plebs tua lætábitur And thy people will rejoice
in te. in thee.

Monde nobis, Dómine Show us, O Lord, thy
mísericórdiam tuam. mercy.

R̄. Et salutáre tuum da nobis. And grant us thy salvation.

Ÿ. Dómine, exáudi orationem meam. Lord, hear my prayer.

R̄. Et clamor meus ad te véniat. And let my cry come to thee.

Ÿ. Dóminus vobíscum. The Lord be with you.

R̄. Et cum spírítu tuo. And with thy spirit.

The priest says the following prayer in a low voice :

Orémus. Let us pray.

Aufer a nobis, quæsumus, Dómine, iniquitátes nostras; ut ad sancta sanctorum puris mereámur mentibús introíre. Per Dóminum nostrum. Amen. Take from us our iniquities, we beseech thee, O Lord: that we may be worthy to enter with pure minds into the holy of Holies. Through Christ our Lord. Amen.

Orámus te Dómine, per mérita sanctorum tuorum, quorum reliquiæ hic sunt, et ómnium sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen. We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints that thou wouldst vouchsafe to pardon all my sins.

Then he goes to the book at the corner of the altar, and making the sign of the cross on himself, reads aloud

THE INTROIT

Dómine, ne longe fácias auxiliúm tuum a me: ad defénsionem meam áspice: libera me de ore leónis, et a córnibus unicórnium humilitátem meam. Ps. Deus, Deus meus, réspice in me; quare me dereliquísti? Longe a salúte mea verba delictórum meórum. Dómine, ne longe, etc. O Lord, keep not thy help far from me: look to my defence: deliver me from the lion's mouth, and my low condition from the horns of unicorns. Ps. O God, my God, look upon me; why hast thou forsaken me? Far from my salvation are the words of my sins. Lord, keep not, etc.

S. Kyrie eléison. Lord, have mercy.

R̄. Kyrie eléison. Lord, have mercy.

S. Kyrie eléison. Lord, have mercy.

R̄. Christe eléison. Christ, have mercy.

S. Christe eléison. Christ, have mercy.

R̄. Christe eléison.	Christ, have mercy.
S. Kyrie eléison.	Lord, have mercy.
R̄. Kyrie eléison.	Lord, have mercy.
S. Kyrie eléison.	Lord, have mercy.
Ÿ. Dóminus vobíscum.	The Lord be with you.
R̄. Et cum spírítu tuo.	And with thy spirit.
Orémus.	Let us pray.
Omnípotens sempitérne Deus, qui humáno géneri ad imitándum humilitátis exemplum, Salvatórem nostrum carnem súmeré, et crucem subíre fecísti; concéde propítius, ut et patíentiæ ipsíus habére documénta et resurrectiónis consórtia mereámur. Per, etc.	Almighty and everlasting God, who would have our Saviour become man, and suffer on a cross, to give mankind an example of humility; mercifully grant that we may be instructed by his patience, and partake in his resurrection. Through the same, etc.
Léctio epístolæ beáti Pauli apóstoli ad Philippénses. <i>Cap. 2.</i>	The lesson out of the epistle of St. Paul the apostle to the Philippians. <i>Chap. 2.</i>
Fratres, hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se æquálem Deo: sed semetípsum exinanívit, formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen: ut in [<i>Hic genuflectitur</i>] <i>flect</i> in nómine Jesu omne genu flectátur, cæléstium, terrés+ ⁺ , et infernórum, e lingua confiteá-	Brethren, let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but debased himself, taking the form of a servant, being made in the likeness of men, and in fashion found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. Wherefore God also hath exalted him, and hath given him a name which is above every name: [<i>here all genuflect</i>] that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: and that every

tur, quia Dóminus Jesus tongue should confess that
Christus in glória est Dei the Lord Jesus Christ is in
Patris. the glory of God the Father.

Ry. Deo grátias.

Thanks be to God.

THE GRADUAL

Tenuísti manum d́xteram Thou hast held my right
meam; et in voluntáte tua hand; and according to thy
deduxísti me; et cum glória will thou hast conducted
assumpsísti me. *Ps.* Quam me, and received me with
bonus Israel Deus rectis glory. *Ps.* How good is God
corde: mei autem pene moti to Israel, to those of an up-
sunt pedes, pene effúsi sunt right heart! but my feet were
gressus mei: quia zelávi in almost gone, my steps were
peccatóribus pacem pecca- ready to slip: because I was
tórum videns. jealous of sinners, seeing the
peace of sinners.

THE TRACT

Deus, Deus meus, réspice O God, my God, look upon
in me: quare me dereli- me; why hast thou forsaken
quisti? *Ps.* Longe a salúte me? *Ps.* Far from my salva-
mea verba delictórum mé- tion are the words of my
órum. *Ps.* Deus meus, cla- sins. *Ps.* O my God, I shall
mábo per diem, nec exáu- cry by day, and thou wilt
dies: in nocte, et non ad not hear; and by night, and
insipiéntiam mihi. *Ps.* Tu it shall not be reputed as
autem in sancto hábitas, folly in me. But thou dwel-
laus Israel. *Ps.* In te spera- lest in the holy place, the
vérunt patres nostri: spera- praise of Israel. *Ps.* In thee
vérunt, et liberásti eos. *Ps.* have our fathers hoped;
Ad te clamavérunt, et salvi they have hoped, and thou
facti sunt: in te speravé- hast delivered them. *Ps.*
runt, et non sunt confúsi. They cried to thee, and
Ps. Ego autem sum vermis, they were saved: they trust-
et non homo: oppróbrium ed in thee, and were not
hóminum, et abjéctio ple- confounded. *Ps.* But I am a
bis. *Ps.* Omnes qui vidébant worm, and no man: the re-
me, aspernabántur me; lo- proach of men, and the out-
cúti sunt lábiis, et mové- cast of the people. *Ps.* All
runt caput. *Ps.* Sperávit in they that saw me have
Dómino, erípiat eum: sal- laughed me to scorn: they
vum fáciat eum, quóniam have spoken with the lips
vult eum. *Ps.* Ipsi vero con- and wagged the head. *Ps.* He

sideravérunt, et conspexérunt me: divisérunt sibi vestimenta mea, et super vestem meam miserunt sortem. *Ps.* Líbera me de ore leónis: et a cónibus unicórnium humilitátem meam. *Ps.* Qui timétis Dóminum, laudáte eum: univérsam semen Jacob magnificáte eum. *Ps.* Annuntiábitur Dómino generátio ventúra: et annuntiábunt cæli justítiam ejus. *Ps.* Pópulo qui nascétur, quem fecit Dóminus.

hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him. *Ps.* But they have looked and stared upon me. they parted my garments amongst them, and upon my vesture they cast lots. *Ps.* Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. *Ps.* Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him. *Ps.* There shall be declared to the Lord a generation to come; and the heavens shall show forth his justice. *Ps.* To a people that shall be born, which the Lord hath made.

Pássio Dómini nostri Jesu Christi secúndum Matthæum, c. 26-27.

In illo témpore: Dixit Jesus discíplis suis; ✠ Scitis quia post bíduum Pascha fiet, et Filius hominis tradétur ut crucifigátur. Tunc congregáti sunt príncipes sacerdotum, et senióres pópli in átrium principis sacerdotum, qui dicebátur Cáiphas: et consílium fecérunt ut Jesum dolo tenérent, et occíderent. Dicébant autem: Non in die festo, ne forte tumultus fieret in póplo. Cum autem Jesus esset in Bethánia in domo Simónis leprósi, venit ad eum tumult among the people.

múlier habens alabástrum unguénti pretiósí et effúdit super caput ipsíus recumbéntis. Vidéntes autem discípuli, indignáti sunt dicéntes: Ut quíd perditio hæc? pótuit enim istud venúmdari multo, et dari paupéribus. Sciens autem Jesus, ait illis: ✠ Quid molésti estis huic mulieri? opus enim bonum operáta est in me. Nam semper páuperes habétis vobiscum; me autem non semper habétis. Mittens enim hæc unguéntum hoc in corpus meum, ad sepeliéndum me fecit. Amen dico vobis, ubicúmque prædicátum fúerit hoc evangélium in toto mundo, dicétur et quod hæc fecit in memóriam ejus. Tunc ábiit unus de duódecim, qui dicebátur Judas Iscariótes, ad príncipes sacerdotum, et ait illis: Quid vultis mihi dare, et ego vobis eum tradam? At illi constitúerunt ei trigínta argénteos. Et exínde quærébat opportunitátem, ut eum tráderet. Prima autem die azymórum accessérunt discípuli ad Jesum dicéntes; Ubi vis parémus tibi comédere pascha? At Jesus dixit: ✠ Ite in civitátem ad quemdam, et dícite ei: Magíster dicit: Tempus meum prope est, apud te

And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon me. For the poor you have always with you; but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and he said to them, What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him. And on the first day of the azymes the disciples came to Jesus, saying, Where wilt thou that we prepare for

fácio pascha cum discípu- thee to eat the pasch ? But
 lis meis. Et fecérunt dis- Jesus said, Go ye into the
 cípuli, sicut constituit illis city to a certain man, and
 Jesus, et paravérunt pas- say to him, The master saith:
 cha. Véspere autem facto, My time is near at hand, I
 discumbébat cum duó- will keep the pasch at thy
 decim discípu- lis suis. Et hguse with my disciples.
 edéntibus illis, dixit : ✠ And the disciples did as
 Amen dico vobis, quia unus Jesus appointed to them ;
 vestrum me traditúrus est. and they prepared the pasch.
 Et contristáti valde, cœpé- Now when it was evening,
 runt sínguli dícere : Num- he sat down with his twelve
 quid ego sum, Dómine ? At disciples : and whilst they
 ipse respóndens, ait : ✠ Qui were eating, he said, Amen
 intíngit mecum manum in I say to you, that one of you
 parópside, hic me trádet. Fí- is about to betray me. And
 lius quidem hóminis vadit, they, being very much
 sicut scriptum est de illo : troubled, began every one
 væ autem hómini illi, per to say, Is it I, Lord ? But
 quem Filius hóminis tra- he answering, said, He that
 détur : bonum erat ei, si dippeth his hand with me
 natus non fuisset homo ille. in the dish, he shall betray
 Respóndens autem Judas me. The Son of Man indeed
 qui trádidit eum, dixit : goeth, as it is written of
 Numquid ego sum, Rabbi ? him ; but woe to that man
 Ait illi : ✠ Tu dixísti. Cœ- by whom the Son of Man
 nántibus autem eis, accé- shall be betrayed : it were
 pit Jesus, panem, et bene- better for him, if that man
 díxit, ac fregit, deditque had not been born. And
 discípu- lis suis, et ait : ✠ Judas that betrayed him,
 Accíp- ite et comédite : hoc answering, said, Is it I,
 est corpus meum. Et accíp- Rabbi ? He saith to him,
 iens cálicem, grátias egit : Thou hast said it. And
 et dedit illis, dicens : ✠ whilst they were at sup-
 Bíbite ex hoc omnes. Hic per, Jesus took bread, and
 est enim sanguis meus blessed, and broke : and
 novi testaménti, qui pro gave it to his disciples, and
 multis effundétur in remis- said, Take ye, and eat :
 siónem peccatórum. Dico this is my body. And taking
 autem vobis : non bibam the chalice, he gave thanks :
 ámodo de hoc genímine and gave to them, saying,
 vitis. Et in diem illum, Drink ye all of this. For this

cum illud bibam vobiscum is my blood of the new
 novum in regno Patris testament, which shall be
 mei. Et hymno dicto, ex-shed for many unto re-
 ierunt in montem Olivéti. mission of sins. And I
 Tunc dicit illis Jesus: ✠ say unto you, I will not
 Omnes vos scándalum pa-drink from henceforth of
 tíemini in me, in ista nocte. this fruit of the vine, until
 Scriptum est enim: Per-that day when I shall drink
 cútiám pastórem, et dis-it with you new in the king-
 pergéntur oves gregis. dom of my Father. And a
 Postquam autem resur-hymn being said, they went
 réxero, præcédam vos in out unto Mount Olivet. Then
 Galilæam. Respondens au-Jesus saith unto them, All
 tem Petrus, ait illi: Et si you shall be scandalised
 omnes scandalizáti fúerint in me this night; for it is
 in te, ego numquam scan-written, I will strike the
 dalizábor. Ait illi Jesus: ✠ shepherd, and the sheep
 Amen dico tibi, quia in of the flock shall be dis-
 hac nocte, ántequam gallus persed: but after I shall
 cantet, ter me negábis. be risen again, I will go
 Ait illi Petrus: Etiam si before you into Galilee.
 oportúerit me mori tecum, And Peter answering, said
 non te negábo. Simíliter to him, Although all shall
 et omnes discípuli dixé-be scandalised in thee, I
 runt. Tunc venit Jesus will never be scandalised.
 cum illis in villam, quæ Jesus said unto him, Amen I
 dicitur Gethsémani, et say to thee, that in this
 dixit discípulis suis: ✠ night, before the cock crow,
 Sedéte hic, donec vadam thou wilt deny me thrice.
 illuc, et orem. Et assúmpto Peter saith to him. Yea,
 Petro, et duóbus fíliis though I should die with
 Zebedæi, cœpit contristá-thee, I will not deny thee:
 ri et mœstus esse. Tunc and in like manner said all
 ait illis: ✠ Tristis est the disciples. Then Jesus
 ánima mea usque ad mor-came with them into a
 tem; sustinéte hic, et vigi-country place which is called
 láte mecum. Et progréssus Gethsemani; and he said to
 pusillum, prócidit in fá-his disciples, Sit you here
 ciem suam, orans, et dicens: till I go yonder and pray:
 ✠ Pater mi, si possíbile est and taking with him Peter
 tránseat a me calix iste. and the two sons of Zebedee,
 Verúmtamen non sicut ego he began to grow sorrowful

volo, sed sicut tu. Et venit and to be sad. Then he saith
 ad discipulos suos, et in- to them, My soul is sorrow-
 venit eos dormientes: et ful even unto death; stay
 dicit Petro: ✠ Sic non you here and watch with
 potuistis una hora vigi- me. And going a little
 lare mecum? Vigiláte, et farther, he fell upon his
 oráte, ut non intrétis in face, praying, and saying,
 tentationem. Spíritus qui My Father, if it be possible,
 dem promptus est, caro let this chalice pass from
 autem infirma. Iterum se- me: nevertheless, not as I
 cundo ábiit, et orávit, will, but as thou wilt. And
 dicens: ✠ Pater mi, si non he cometh to his disciples,
 potest hic calix transire, and findeth them asleep:
 nisi bibam illum, fiat and he saith to Peter,
 volúntas tua. Et venit What! Could you not watch
 iterum, et invenit eos dor- one hour with me? Watch
 mientes: erant enim óculi ye, and pray, that ye enter
 eorum graváti. Et relíctis not into temptation. The
 illis, iterum ábiit, et orávit spirit indeed is willing, but
 tertio, eúmdem sermónem the flesh is weak. Again the
 dicens. Tunc venit ad dis- second time, he went, and
 cipulos suos, et dicit illis: prayed, saying, My Father,
 ✠ Dormíte jam, et requié- if this chalice may not pass
 scite: ecce appropinquávit away, but I must drink it,
 hora, et Filius hóminis thy will be done. And he
 tradétur in manus pecca- cometh again, and findeth
 tórum. Súrgite, eámus: them sleeping: for their eyes
 ecce appropinquávit qui were heavy. And leaving
 me tradet. Adhuc eo them, he went again: and
 loquente, ecce Judas unus he prayed the third time,
 de duódecim venit, et cum saying the self-same word.
 eo turba multa cum gládiis Then he cometh to his
 et fústibus, missi a princí- disciples, and saith to them,
 pibus sacerdotum, et seni- Sleep ye now, and take your
 óribus pópuli. Qui autem rest; behold, the hour is
 tradidit eum, dedit illis at hand, and the Son of
 signum, dicens: Quem- Man shall be betrayed into
 cúmque osculátus fúero, the hands of sinners. Rise,
 ipse est, tenéte eum. Et let us go: behold, he is at
 conféstim accédens ad hand that will betray me.
 Iesum dixit: Ave, Rabbi. As he yet spoke, behold
 osculátus est eum. Judas, one of the twelve,

Dixitque illi Jesus: ✠ came: and with him a great Amice, ad quid venisti? multitude with swords and Tunc accesserunt, et manus iniecerunt in Jesum, clubs, sent from the chief et tenuerunt eum. Et ecce priests and the ancients of the people. And he that unus ex his, qui erant cum betrayed him gave them a Jesu, extendens manum, sign, saying, Whomsoever exemit gladium suum, et I shall kiss, that is he: percutiens servum principis hold him fast. And forth- sacerdotum, amputavit with coming to Jesus, he auriculam ejus. Tunc ait said, Hail, Rabbi, and he illi Jesus: ✠ Convérte kissed him. And Jesus said gladium tuum in locum to him, Friend, whereto art suum. Omnes enim, qui thou come? Then they came accéperint gladium, gladio up, and laid hands on Jesus, and held him. And benon possum rogare Patrem hold one of them that were meum, et exhibebit mihi with Jesus, stretching forth modo plus quam duodecim his hand, drew out his legiones angelorum? sword, and striking the Quomodo ergo imple- servant of the high priest, buntur scripturæ, quia sic cut off his ear. Then Jesus oportet fieri? In illa hora saith to him, Put up again dixit Jesus turbis: ✠ Tan- thy sword into its place; quam ad latronem existis for all that take the sword cum gladiis et fustibus shall perish by the sword. comprehendere me: quoti- Thinkest thou that I can- tidie apud vos sedebam not ask my Father, and he docens in templo, et non will give me presently more me tenuistis. Hoc autem than twelve legions of an- totum factum est, ut adim- gels? How then shall the plerentur scripturæ pro- scriptures be fulfilled, that phetarum. Tunc discipuli so it must be done? In omnes, relicto eo, fugerunt. that same hour Jesus said At illi tenentes Jesum, to the multitudes, You are duxerunt ad Caiapham prin- come out, as it were to a cipem sacerdotum, ubi scri- robber, with swords and bæ et seniores convenerant. Petrus autem seque- clubs to apprehend me. I sat daily with you teaching in batur eum a longe, usque the Temple, and you laid not in atrium principis sacer- hands on me. Now all this dotum. Et ingressus intro, was done, that the sc

sedébat cum ministris, ut vidéret finem. Príncipes autem sacerdotum, et omne concílium, quærébant falsum testimónium contra Jesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novíssime autem venérunt duo falsi testes, et dixerunt; Hic dixit: Possum destrúere templum Dei, et post trídium reædificáre illud. Et surgens princeps sacerdotum ait illi: Nihil respóndes ad ea, quæ isti advérsus te testificántur? Jesus autem tacébat. Et princeps sacerdotum ait illi: Adjúro te per Deum vivum, ut dicas nobis, si tu es Christus Fílius Dei. Dicit illi Jesus: ✠ Tu dixísti. Verúmtamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus cæli. Tunc princeps sacerdotum scidit vestiménta sua, dicens: Blasphemávit: quid adhuc egémus téstibus? Ecce nunc audístis blasphémiam: quid vobis vidétur? At illi respondéntes dixerunt: Reus est mortis. Tunc exspué-runt in fáciem ejus, et cólaphis eum cecidérunt, álii autem palmas in fáciem ejus dedérunt, dicétes: Prophetíza nobis

tures of the prophets might be fulfilled. Then the disciples, all leaving him, fled. But they holding Jesus, led him to Caiphás the high priest where the scribes and 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 in three days to rebuild it. And the high priest, rising up, said to him, Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him, I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God, Jesus saith to him, Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, say-

Christe, quis est qui te percussit? Petrus vero sedebat foris in atrio: et accessit ad eum una ancilla, dicens: Et tu cum Jesu Galilæo eras. At ille negavit coram omnibus, dicens: Nescio quid dicis. Exeunte autem illo januam, vidit eum alia ancilla, et ait his qui erant ibi: Et hic erat cum Jesu Nazaréno. Et iterum negavit cum juramento: Quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro: Vere et tu ex illis es: nam et loquela tua manifestum te facit. Tunc cepit detestari, et jurare quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus verbi Jesu, quod dixerat: Priusquam gallus cantet, ter me negabis. Et egressus foras, flevit amare. Mane autem facto, consilium inierunt omnes principes sacerdotum, et seniores populi adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt eum, et tradiderunt Póntio Piláto præsidi. Tunc videns Judas, qui eum tradidit, quod damnatus esset; poenitentia ductus, retulit triginta argenteos principibus sacerdotum, et senioribus dicens: Peccavi, tradens sanguinem justum. At illi

ing, He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said, He is guilty of death. Then did they spit in his face and buffeted him; and others struck his face with the palms of their hands, saying, Prophecy unto us, O Christ, who is he that struck thee? But Peter sat without in the court, and there came to him a servant-maid, saying, Thou also wast with Jesus the Galilean. But he denied before them all, saying, I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there, This man also was with Jesus of Nazareth. And again he denied with an oath, I know not the man. And after a little while, they came that stood by and said to Peter, Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which he had said, Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all

dixerunt: Quid ad nos? tu videris. Et projectis argenteis in templo, recessit: et abiens, laqueo se suspendit. Principes autem sacerdotum acceptis argenteis, dixerunt: Non licet eos mittere in corbonam: quia pretium sanguinis est. Consilio autem inuito, emerunt ex illis agrum figuli, in sepulchram peregrinorum. Propter hic vocatus est ager ille, Haceldama, hoc est, ager sanguinis, usque in hodiernum diem. Tunc impletum est, quod dictum est per Jeremiam prophetam, dicentem: Et acceperunt triginta argenteos pretium appretiati, quem appretiaverunt a filiis Israel: et dederunt eos in agrum figuli, sicut constituit mihi Dominus. Jesus autem stetit ante praesidem, et interrogavit eum praeses, dicens: Tu es rex Judaeorum? Dicit illi Jesus: ✠ Tu dicis. Et cum accusaretur a principibus sacerdotum, et senioribus, nihil respondit. Tunc dicit illi Pilatus: Non audis quanta adversum te dicunt testimonia? Et non respondit ei ad ullum verbum, ita ut miraretur praeses vehementer. Per diem autem solemnem consuverat praeses populo dimittere

vinctum, quem vo-

chief priests and ancients of the people took counsel against Jesus, to put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying, I have sinned, in betraying innocent blood: but they said, What is that to us? look thou to it. And casting down the pieces of silver in the Temple, he departed; and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said, It is not lawful to put them into the corbona; because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. Wherefore that field was called Haceldama, that is the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet saying, And they took the thirty pieces of silver, the price of him that was prized whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord ap-

luissent. Habébat autem pointed to me. And Jesus
 tunc vinctum insignem, stood before the governor,
 qui dicebatur Barábbas. and the governor asked him,
 Congregáti ergo illis, dixit saying, Art thou the king of
 Pilátus: Quem vultis dimít- the Jews? Jesus saith to him,
 tam vobis : Barábbam, an Thou sayest it. And when he
 Jesum, qui dicitur Chris- was accused by the chief
 tus? Sciébat enim quod priests and ancients, he an-
 per invidiam tradidissent swered nothing. Then Pilate
 eum. Sedente autem illo saith to him, Dost not thou
 pro tribunáli, misit ad hear how great testimonies
 eum uxor ejus, dicens : they allege against thee? And
 Nihil tibi, et justo illi : he answered him to never a
 multa enim passa sum word ; so that the governor
 hódie per visum propter wondered exceedingly. Now
 eum. Príncipes autem upon the solemn day the go-
 sacerdotum et senióres vernor was accustomed to
 persuasérunt pópulis ut release to the people one pri-
 péterent Barábbam, Je- soner, whom they would; and
 sum vero pérderent. Re- he had then a notorious pri-
 spóndens autem præses ait soner that was called Barab-
 illis : Quem vultis vobis de bas. They therefore, being
 duóbus dimítte? At illi gathered together, Pilate
 dixerunt: Barábbam. Dicit said, Whom will you that
 illis Pilátus : Quid ígitur I release to you, Barabbas,
 fáciam de Jesus, qui dicitur or Jesus that is called
 Christus? Dicunt omnes : Christ? For he knew that
 Crucifigátur. Ait illis præ- for envy they had deli-
 ses : Quid enim mali vered him. And as he was
 fecit? At illi magis clamá- sitting in the place of judg-
 bant, dicentes : Crucifigá- ment, his wife sent to him,
 tur. Videns autem Pilátus saying, Have thou nothing
 quia nihil proficeret, sed to do with that just man,
 magis tumúltus fieret : ac- for I have suffered many
 cépta aqua, lavit manus things this day in a dream
 coram pópulo, dicens : In- because of him. But the chief
 nocens ego sum a sángine priests and ancients persuad-
 justi hujus : vos vidéritis. ed the people that they should
 Et respóndens univérsus ask Barabbas, and make Je-
 pópulus dixit: Sanguis ejus sus away. And the governor
 super nos, et super filios answering, said to them,
 nostros. Tunc dimísit illis Whether will you of the two

Barábbam : Jesum autem to be released unto you? But flagellátum trádidit eis ut they said, Barabbas. Pilate crucifigerétur. Tunc milites saith to them, What shall præsidis suscipiéntes Jesum I do then with Jesus that is in prætóriúm, congregavérunt ad eum univérsam Let him be crucified. The cohórtem ; et exuéntes governor said to them, Why, eum, chlámýdem coccíneam circumdedérunt ei : et what evil hath he done? But they cried out the more, plecténtes corónam de saying, Let him be crucified. spinis, posuérunt super And Pilate seeing that he caput ejus, et arúndinem prevailed nothing, but that in dèxtera ejus. Et, genufléxo ante eum, illudébant rather a tumult was made, taking water, washed his ei, dicéntes : Ave Rex hands before the people, saying, I am innocent of the Judæórum. Et exspuéntes in eum, accepérunt arúndinem, et percutiebant you to it. And the whole people answering, said, His caput ejus. Et postquam blood be upon us and upon illuserunt ei, exuérunt eum our children. Then he released cum vestiméntis ejus, et ed to them Barabbas, & having duxérunt eum ut crucifigerent. Exeúntes autem, him unto them to be crucified. Then the soldiers of the invenérunt hóminem Cyrenæum, nómine Simónem : governor taking Jesus into hunc angariavérunt, ut the hall, gathered together tólleret crucem ejus. Et unto him the whole band ; venérunt in locum, qui and stripping him they put díctur Gólgotha, quod est a scarlet cloak about him. Calváriæ locus. Et dedérunt And platting a crown of ei vinum bíbere cum felle thorns they put it upon mixtum. Et cum gustásset, his head and a reed in his noluit bíbere. Postquam right hand. And bowing the autem crucifixerunt eum, knee before him, they mocked divisérunt vestiménta ejus, ed him, saying, Hail, king of sortem mitténtes : ut implerétur, quod dictum est the Jews. And spitting upon him, they took the reed per prophétam, dicentem : and struck his head. And Divisérunt sibi vestiménta after they had mocked him, ta mea, et super vestem they took off the cloak from misérunt sortem. Et him, and put on him his own

sedentes, servabant eum. garments, and led him away
 Et impositum super caput to crucify him. And going
 ejus causam ipsius scriptam : Hic est Jesus Rex Cyrene, named Simon ; him
 Judæorum. Tunc crucifixi they forced to take up his
 sunt cum eo duo latrones : cross. And they came to the
 unus a dextris, et unus a place that is called Gol-
 sinistris. Prætereuntes au- gotha, which is, The place
 tem blasphemabant eum, of Calvary. And they gave
 moventes capita sua, et him wine to drink mingled
 dicentes : Vah, qui destru- with gall : and when he had
 is templum Dei, et in tasted he would not drink.
 triduo illud reedificas : sal- And after they had cruci-
 va temetipsum. Si Filius fied him, they divided his
 Dei es, descende de cruce. garments, casting lots ; that
 Similiter et principes sacer- it might be fulfilled which
 dotum illudentes cum scri- was spoken by the prophet,
 bis et senioribus, dicebant: saying, They divided my
 Alios salvos fecit, seipsum garments among them, and
 non potest salvum facere ; upon my vesture they cast
 si Rex Israel est, descen- lots. And they sat, and
 dat nunc de cruce, et credi- watched him. And they put
 mus ei ; confidit in Deo : over his head his cause writ-
 liberet nunc, si vult eum ; ten, This is Jesus the King
 dixit enim : Quia Filius Dei of the Jews. Then were cru-
 sum. Idipsum autem et cified with him two thieves,
 latrones, qui crucifixi erant one on the right hand, and
 cum eo, improperabant ei. one on the left. And they
 A sexta autem hora tene- that passed by, blasphemed
 bræ factæ sunt super uni- him, wagging their heads,
 versam terram usque ad and saying, Vah, thou that
 horam nonam. Et circa destroyest the temple of
 horam nonam clamavit Je- God, and in three days dost
 sus voce magna, dicens: ✠ rebuild it, save thy own self;
 Eli, Eli, lamma sabac- if thou be the Son of God
 thani ? Hoc est : ✠ Deus come down from the cross.
 meus, Deus meus, ut quid In like manner also the chief
 dereliquisti me ? Quidam priests with the scribes and
 autem illic stantes, et audi- ancients mocking, said, He
 entes, dicebant: Eliam vo- saved others, himself he can-
 cat iste. Et continuo cur- not save : if he be the king
 rens unus ex eis, acceptam of Israel, let him come d

spóngiam implévit acéto, from the cross, and we will
 et impósuit arúndini, et believe him; he trusted in
 dabat ei bíbere. Céteri vero God, let him now deliver
 dicébant: Sine, videámus him if he will have him; for
 an véniat Elías líberans he said, I am the Son of
 eum. Jesus autem íterum God. And the self-same thing
 clamans voce magna, emí- the thieves also, that were
 sit spiritum. crucified with him, reproach-
 ed him with. Now from the

sixth hour there was dark-
 ness over the whole earth, until the ninth hour. And
 about the ninth hour, Jesus cried with a loud voice,
 saying, Eli, Eli, lamma sabacthani; that is, My God,
 my God, why hast thou forsaken me? And some that
 stood there, and heard, said, This man calleth Elias.
 And immediately one of them running, took a sponge,
 and filled it with vinegar, and put it on a reed and gave
 him to drink. And the others said, Let be; let us see
 whether Elias will come to deliver him. And Jesus again
 crying with a loud voice, yielded up the ghost.

Here all kneel, and pause a little.

Et ecce velum templi scis- And behold the veil of the
 sum est in duas partes a temple was rent in two,
 summo usque deórsum: et from the top even to the
 terra mota est, et petræ bottom; and the earth quak-
 scissæ sunt, et monuménta ed, and the rocks were rent;
 apérta sunt: et multa cór- and the graves were opened,
 pora sanctórum, qui dor- and many bodies of the
 mierant, surrexérunt. Et saints that had slept arose,
 exeúntes de monuméntis and coming out of the tombs
 post resurrectiónem ejus, after his resurrection, came
 venérunt in sanctam civi- into the holy city, and ap-
 tátém, et apparuérunt mul- peared to many. Now the
 tis. Centúrio autem et centurion and they that
 qui cum eo erant, custo- were with him watching
 diéntes Jesum, viso ter- Jesus, having seen the earth-
 ræmótu, et his, quæ fié- quake and the things that
 bant, timuérunt valde, were done, were sore afraid,
 dicéntes: Vere Fílius Dei saying, Indeed this was the
 erat iste. Erant autem Son of God. And there were
 mulieres multæ a longe, many women afar off, who
 sécutæ erant Jesum a had followed Jesus from Ga-

Galilæa, ministrantes ei : lilee, ministering unto him ; among whom was Mary Magdalene, et Maria Jacóbi et Joseph mater, et mater James and Joseph, and the filiórum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nómine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilátum, et pétiit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto corpore, Joseph invólvit illud in síndone munda. Et pósuit illud in monumento suo novo, quod excíderat in petra. Et advolvit saxum magnum ad óstium monuménti, et ábiit. Erat autem ibi Maria Magdaléne, et áltera Maria, sedéntes contra sepúlcrum.

Here is said the Munda cor meum.

Munda cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíæ prophétæ cálculo mundásti igníto : ita me tua grata miseratione dignare mundare, ut sanctum evangélium tuum digne váleam nuntiare. Per Christum Dóminum nostrum. Amen.

Jube Dómine benedícere. Dóminus sit in corde meo, et in lábiis meis : ut digne et competenter annúntiem evangélium suum. Amen.

Cleanse my heart and my lips, Almighty God, who with a fiery coal didst cleanse the lips of the prophet Isaias ; vouchsafe so to cleanse me by thy gracious mercy, that I may worthily declare thy holy gospel, Through Christ our Lord. Amen.

Pray, Lord, a blessing. The Lord be in my heart and in my lips, that I may worthily and fitly proclaim his gospel. Amen.

Then he finishes the Gospel.

Altera autem die, quæ And the next day, which
est post Parascéven, con- followed the day of the
venérunt principes sacer- preparation the chief priests
dótum, et pharisæi ad Pi- and the Pharisees came to-
látum, dicéntes : Dómine, gether to Pilate, saying, Sir,
recordáti sumus, quia se- we have remembered that
dúctor ille dixit adhuc vi- that seducer said, while he
vens : Post tres dies resúr- was yet alive, After three
gam. Jube ergo custodiri days I will rise again : com-
sepúlcrum usque in diem mand therefore the sepul-
tértium : ne forte véniant chre to be guarded until the
discípuli ejus, et furéntur the third day, lest per-
eum : et dicant plebi : Sur- haps his disciples come and
réxit a mórtuis : et erit steal him away, and say to
novíssimus error peyor the people He is risen from
prióre. Ait illis Pilátus : the dead ; and the last error
Habétis custódiam, ite, shall be worse than the
custodíte sicut scitis. Illi first. Pilate said to them,
autem abéuntes, muniérunt You have a guard ; go,
sepúlcrum, signántes lápi- guard it as you know. And
dem cum custódibus. they, departing, made the
sepulchre sure, sealing the
stone and setting guards.

Here the priest kisses the gospel, saying in a low voice .
Per evangélica dicta, dele- By the words of the gospel
ántur nostra délicta. may our sins be blotted out.

*After which he goes to the middle of the altar, and says or in-
tones :*

THE NICENE CREED

Credo in unum Deum, Pa- I believe in one God, the
trem omnipoténtem, fac- Father almighty, maker of
tórem cæli et terræ, visi- heaven and earth, and of all
bílum ómnium, et invisi- things visible and invisible.
bílum. Et in unum Dómi- And in one Lord, Jesus
num Jesum Christum, Fí- Christ, the only begotten
lium Dei unigénitum. Et Son of God. And born of the
ex Patre natum ante óm- Father before all ages. God
nia sæcula. Deum de Deo, of God, Light of Light, true
lumen de lúmine, Deum God of true God. Begot-
tum de Deo vero. Génit- ten, not made, consubstan-
um factum, consub- tial with the Father, by

stantiálem Patri: per quem whom all things were made.
 ómnia facta sunt. Qui prop- Who, for us men and for
 ter nos hómínes, et propter our salvation, came down
 nostram salútem descén- from heaven. And took
 dit de cælis. Et incar- flesh by the Holy Ghost
 nátus est de Spírítu sanc- of the Virgin Mary: and was
 to ex Maria Vírgine: et made man. He was also cru-
 homo factus est. Cruci- cified for us: suffered under
 fíxus étiam pro nobis: Pontius Pilate, and was
 sub Póntio Piláto passus, buried. And he rose again
 et sepúltus est. Et re- the third day, according
 surrexít tertia die, secún- to the scriptures. And
 dum scriptúras. Et as- ascended into heaven and
 céndit in cælum: sedit sitteth at the right hand of
 ad dexteram Patris. Et, the Father. And he shall
 iterum ventúrus est cum come again with glory,
 glória judicáre vivos, et to judge the living and
 mórtuos: cujus regni non the dead: of whose kingdom
 erit finis. Et in Spírítum there shall be no end.
 sanctum, Dóminum, et vi- And in the Holy Ghost,
 vificántem: qui ex Patre, the Lord and giver of
 Filióque procedit. Qui cum life: who proceeds from
 Patre, et Fílio simul ado- the Father and the Son.
 rátur, et conglorificá- Who with the Father and
 qui locútus est per pro- the Son is equally adored
 phétas. Et unam sanctam and glorified: who spake
 cathólicam et apostólicam by the prophets. And one
 ecclésiám. Confiteor unum holy catholic and apostolic
 baptísma in remissiónem church. I confess one
 peccatórum. Et expéc- baptism for the remission
 to resurrectiónem mortu- of sins. And I expect the
 órum. Et vitam ventúri resurrection of the dead.
 sæculi. Amen. And the life of the world
 to come. Amen.

℣. Dóminus vobíscum.
 R̄. Et cum spírítu tuo.
 Orémus.

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

THE OFFERTORY

Impropérium expectávit My heart hath expected re-
 cor meum, et misériam: et proach and misery; and I
 sustínui qui simul mecum looked for one that would
 contristarétur, et non fuit: grieve together with me,

consolántem me quæsívi, et and there was none! I
 non invéni: et dedérunt sought for one to comfort
 in escam meam fel, et in me, and I found none;
 siti mea potavérunt me and they gave me gall for
 acéto. my food, and in my thirst
 they gave me vinegar to
 drink.

*Here the priest offers the bread that is to be consecrated,
 saying:*

Súscipe, sancte Pater om-	Receive, O Holy Father,
nípoten ^a ætérne Deus, hanc	almighty and eternal God,
immaculátam hóstiám,	this immaculate host, which
quam ego indígnus fá-	I thy unworthy servant
multus tuus offero tibi Deo	offer to thee, my true and
meo vivo et vero, pro	living God, for my innu-
innumerábilibus peccátis,	merable sins, offences, and
et offensió nibus. et negli-	negligences, and for all here
géntus meis, et pro om-	present, as also for all
nibus circumstántibus, sed	faithful Christians, both
et pro ómnibus fidélibus	living and dead: that it
christiánis vivis atque	may avail both me and
defúntis: ut mihi et illis	them to salvation and life
proficiat ad salútem in	everlasting. Amen.
vitam ætérnam. Amen.	

*Then he blesses the water that is to be put into the chalice
 saying:*

Deus, qui humánæ sub-	O God, who didst wonder-
stántiæ dignitátem mira-	fully create the dignity of
bíliter condidísti, et mi-	human nature, and more
rabílius reformásti: da	wonderfully reform it:
nobis per hujus aquæ et	grant by the mystery of
vini mystérium, ejus di-	this water and wine that
vinitátis esse consórtes,	we may become partakers
qui humanitátis nostræ	of his divinity, who was
fieri dignátus est párticeps	graciously pleased to par-
Jesus Christus Filius tuus	take of our humanity, Jesus
Dóminus noster: Qui tecum	Christ, thy Son our Lord;
vivit et regnat in unitáte	who with thee and the Holy
Spiritus sancti Deus, per	Ghost liveth and reigneth,
ómnia sæcula sæculórum.	etc. Amen.

nen.

He blesses the water, pours it, after the wine, into the chalice, and offers them up, saying :

Offérimus tibi, Dómine, We offer to thee, O Lord, cálicem salutáris, tuam the chalice of salvation, deprecántes cleméntiam : beseeching thy clemency : ut in conspéctu divínæ that it may ascend before majestátis tuæ, pro nos- thy divine majesty, as a tra et totíus mundi sa- sweet smelling odour, for lúte, cum odóre suavité- our salvation, and that of tis ascéndat. Amen. the whole world. Amen.

Then bowing down, he says :

In spírítu humilitátis, et in In the spirit of humility, and ánimo contríto, suscipiá- with a contrite heart, let us mur a te Dómine, et sic be received by thee, O fiat sacrificium nostrum Lord ; and grant that the in conspéctu tuo hódie, sacrifice we offer in thy ut pláceat tibi Dómine sight this day may be Deus. pleasing to thee, O Lord God.

The priest elevating his eyes towards heaven, and stretching out his hands, which he afterwards joins, makes the sign of the cross over the host and chalice, while he says :

Veni sanctificátor, omnípo- Come, O sanctifier, almighty, tens ætérne Deus, et béne- eternal God, and bless-
✠dic hoc sacrificium, tuo sacrifice prepared to thy
sancto nómini præpará- holy name.
tum.

At high mass the incense is blessed with the following form :

Per intercessiónem beáti By the intercession of Michaélis archángeli stan- blessed Michael the arch- tis a dextris altáris incénsi, angel, standing at the right et ómnium electórum side of the altar of incense, suórum, incénsum istud and of all the elect, may the dignétur Dóminus bene-✠ Lord bless this incense, and dicere, et in odórem sua- receive it as a sweet-smell- vitátis accípere. Per, etc. ing odour. Through, etc.

While he incenses the offering, he says :

Incénsum istud a te be- May this incense, blessed nedíctum, ascéndat ad te, by thee, ascend to thee, O Dómine : et descéndat su- Lord : and may thy mercy per nos misericórdia tua. descend upon us.

Then he incenses the altar, saying :

Dirigátur, Dómine, orátio Let my prayer, O Lord

mea, sicut incensum in ascend like incense in thy conspéctu tuo: elevatio sight: the lifting up of my mánuum meárum sacrifi- hands be as an evening cium vespertinum. Pone, sacrifice. Place, O Lord, Dómine, custódiam ori a guard on my mouth, and meo, et óstium circum- a gate of prudence before stántiæ lábiis meis: ut non my lips: that my heart may declínet cor meum in verba not wander after words of malitiæ, ad excusándas malice to seek excuses for excusátiones in peccátis. my sins.

Accéndat in nobis Dó- May the Lord kindle in minus ignem sui amóris, us the fire of his love and et flammam ætérnæ ca- the flame of eternal char- ritátis. Amen. ity. Amen.

The priest washes his fingers, saying (Ps. 25) :

Lavábo inter innocéntes I will wash my hands among manus meas, et circúm- the innocent, and will en- dabo altáre tuum, Dómine. compass thy altar, O Lord. Ut áudiam vocem laudis That I may hear the voice et enárrem univérssa mira- of praise, and tell of all thy bília tua.* wonderful works.

Dómine, diléxi decórem I have loved, O Lord, domus tuæ: et locum habi- the beauty of thy house: tatiónis glóriæ tuæ. and the place where thy glory dwelleth.

Ne perdas cum ímpiis Take not away my soul, Deus, ánimam meam, et O God, with the wicked: cum viris sánguinum vi- nor my life with men of tam meam. blood.

In quorum mánibus ini- In whose hands are ini- quitátes sunt: dextera quities: their right hand is eórum repléta est muné- filled with gifts. ribus.

Ego autem in innocén- But as for me I have walked tia mea ingressus sum: ré- in my innocence: redeem dime me, et miserére mei. me, and have mercy on me.

Pes meus stetit in di- My foot has stood in the récto: in ecclésiis bene- direct way: in the churches dícam te, Dómine. I will bless thee, O Lord.

Glória, etc. Amen. Glory, etc. Amen.

Joining his head before the middle of the altar, he says :
ipe, sancta Trínitas, Receive, O holy Trinity,

hanc oblatiōnem, quam tibi offerimus ob passiōnis, resurrectionis et ascensionis Jesu Dómini nostri; et in honorem beátæ Mariæ semper virginis, et beáti Joánnis Baptistæ, et sanctorum apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cælis, quorum memóriam ágimus in terris. Per eúndem, etc. Amen.

the oblation, which we make to thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of blessed Mary, ever virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, and of all the saints: that it may be available to their honour, and to our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same, etc. Amen.

Afterwards he turns to the people, and says aloud the first two words of the following prayer:

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

Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.

To which the server answers:

Suscípiat Dóminus sacrificium de mánibus tuis, ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque ecclésiæ suæ sanctæ.

May our Lord receive this sacrifice from thy hands, to the praise and glory of his name, to our benefit, and that of all his holy church.

Then in a low voice he says Amen.

THE SECRET PRAYER

Concéde, quæsumus Dómine: ut óculis tuæ majestátis munus oblátum, et grátiam nobis devotiōnis obtíneat, et efféctum beátæ perennitátis acquirat. Per Dóminum, etc.

Grant, we beseech thee, O Lord, that the offering made in the presence of thy majesty may procure us the grace of devotion, and effectually obtain for us a blessed eternity. Through, etc.

Then he says in an audible voice:

Per ómnia sæcula sæculórum. R̄. Amen.

For ever and ever. Amen.

V. *Dóminus vobíscum.* The Lord be with you
 R. *Et cum spírítu tuo.* And with thy spirit.
 V. *Sursum corda.* Lift up your hearts.
 R. *Habémus ad Dóminum.* We have lifted them up to
 the Lord.

V. *Grátias agámus Dómino* Let us give thanks to the
Deo nostro. Lord our God.

R. *Dignum et justum est.* It is meet and just.
Vere dignum et justum est, It is truly meet and just,
æquum et salutáre, nos right and salutary, that we
tibi semper, et ubíque grá- should always and in all
tias ágere: Dómine sancte, places give thanks to thee, O
Pater omnípotens, ætérne holy Lord, almighty Father,
Deus. Qui salútem humáni eternal God, who didst or-
géneris in ligno crucis con- dain the salvation of man-
stituísti: ut unde mors kind on the tree of the cross:
oriebátur, inde vita resúr- that life might spring, from
geret: et qui ligno vincé- whence death arose: and
bat, in ligno quoque vin- that he who overcame by
cerétur: per Christum Dó- a tree might also be over-
minum nostrum. Per quem come on a tree: through
majestátem tuam laudant Christ our Lord. By whom
ángeli, adórant domina- the angels praise, the dom-
tionés, tremunt potestátes. inations adore, the powers
Cæli cælorúmque virtútes, dread thy majesty. The
ac beáta séráphim, sócia heavens and heavenly vir-
exsultatióne concélebrant. tues, and the blessed sera-
Cum quibus et nostras phim with united joy glo-
voces, ut admítte júbeas, rify it. With whom also we
deprecámur, súpplíci con- beseech thee to admit our
fessióne dicéntes: voices with humble praise,
 saying:

Sanctus, sanctus, sanctus, Holy, holy, holy, Lord God
Dóminus Deus Sábaoth. of hosts. The heavens and
Pleni sunt cæli, et terra earth are full of thy glory.
glória tua: Hosánna in ex- Hosanna in the highest.
célsis. Benedictus qui venit Blessed is he that cometh
in nómine Dómini: Hosán- in the name of the Lord.
na in excélsis. Hosanna in the highest.

THE CANON OF THE MASS

TE igitur clementíssi- **W**E therefore humbly
 me Pater, per Jesum pray and beseech
 Christum Fílium tuum Dó- thee, most merciful Father,
 minum nostrum, súpplíces through Jesus Christ thy
 rogámus ac pétimus uti Son our Lord, to accept and
 accépta hábeas, et bene- bless these ✠ gifts, these
 dicias hæc ✠ dona, hæc ✠ ✠ presents, these ✠ holy
 múnera, hæc ✠ sancta sac- unspotted sacrifices, which
 rificia illibáta, in primis in the first place we offer to
 quæ tibi offérimus pro ec- thee, for thy holy catholic
 clésia tua sancta cathólica, church, to which vouch-
 quam paciári, custodíre, safe to grant peace: as also
 adunáre, et régere dignéris to preserve, unite, and go-
 toto orbe terrárum: una vern it throughout the
 cum fámulo tuo Papa nos- whole world, together with
 tro N. et Antístite nostro thy servant N. our Pope, N.
 N. et ómnibus orthodóxis, our bishop, and all orthodox
 atque cathólicæ et apostó- believers and professors of
 licæ fidei cultóribus. the Catholic and apostolic
 faith.

THE COMMEMORATION OF THE LIVING

Meménto, Dómine, famu- Remember, O Lord, thy ser-
 lórum famularúmque tuá- vants both men and women
 rum N. et N. N. and N.

Here he pauses a little, to remember those he intends to pray for, and then proceeds:

Et ómnium circumstán- And of all here present,
 tium, quorum tibi fides whose faith and devotion
 cógnita est, et nota de- are known to thee; for
 vótio, pro quibus tibi whom we offer to thee,
 offérimus: vel qui tibi or who offer thee this sacri-
 ófferunt hoc sacrificium fice of praise for themselves
 laudis pro se, suisque and all their friends: for
 ómnibus; pro redemptióne the redemption of their
 animárum suárum: pro souls, for the hope of their
 spe salútis et incolumitátis salvation and safety: and
 suæ tibíque reddunt vota who pay their vows to thee,
 sua ætérno Deo, vivo et the eternal, living, and true
 vero. God.

Communicantes et memoriam venerantes, in primis gloriosæ semper virginis Mariæ, genitricis Dei, et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andréæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornélii, Cypriani, Laurentii, Chrysógoni, Joannis et Pauli, Cosmæ et Damiáni: et omnium sanctorum tuorum: quorum méritis precibusque concédas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dóminum nostrum. Amen.

Then he spreads his hands over the oblation, praying as follows:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Dómine, ut placatus accipias: diésque nostros in tua pace dispónas: atque ab æterna damnatione nos éripi, et in electorum tuorum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

Quam oblationem tu Deus in omnibus quæsumus benedictam, adscriptam, ratam, rationabilem, stabilemque fácere: ut nobis corpus

Which oblation do thou, O God, vouchsafe in all respects to make blessed, approved, ratified, reasonable, and acceptable: that it may become for us

et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi. the body and blood of thy most beloved Son, our Lord Jesus Christ.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes: HOC EST ENIM CORPUS MEUM.

Who the day before he suffered, took bread in his holy and venerable hands, and with his eyes lifted up towards heaven to thee, O God, his almighty Father, giving thee thanks, blessed it, broke it, and gave it to his disciples, saying: Take and eat ye all of this: FOR THIS IS MY BODY.

PUS MEUM.

Kneeling, he adores the Host. Then he raises it above his head for the adoration of the people. After which he proceeds to the consecration of the chalice, saying:

Simili modo postquam sumatum est, accipiens et hunc praclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis dicens: Accipite et bibite ex hoc omnes: HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI, MYSTERIUM FIDEI, QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

In like manner after supper, taking this excellent chalice in his holy and venerable hands, giving thee also thanks, he blessed it, and gave it to his disciples, saying: Take and drink ye all of this: FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT, A MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

Then he adores the sacred Blood, saying:

Haec quotiescunque feceritis, in mei memoriam facietis.

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

After which elevates the chalice for the adoration of the people, and then says:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejus- Wherefore, O Lord, we thy mine, nos servi tui, sed et plebs tua sancta, ejus- holy people, being mind-

dem Christi Fílii tui Dó-
mini nostri tam beátæ
passiónis, necnon et ab ín-
feris resurrectiόνis, sed et
in cælos gloriósæ ascen-
siónis offérimus præcláræ
majestáti tuæ de tuis
donis ac datis hóstiam ✠
puram; hóstiam ✠ sanc-
tam; hóstiam ✠ immacu-
látam; panem san✠ctum
vitæ æternæ, et cálicem ✠
salútis perpétuæ.

Supra quæ propítio ac
seréno vultu respícere dig-
nérís, et accépta habére,
sícuti accépta habére dig-
nátus es múnera púeri tui
justi Abel, et sacrificium
patriárchæ nostri Abrahæ:
et quod tibi óbtulit sum-
mus sacérdos tuus Melchí-
sedech sanctum sacrificium
immaculátam hóstiam.

Súpplíces te rogámus om-
nípotens Deus: jube hæc
perférri per manus sancti
ángeli tui in sublime altáre
tuum, in conspéctu divínæ
majestátis tuæ; ut quot-
quot ex hac altáris partici-
patione, sacrosánctum Fílii
tui cor✠pus et san✠guin-
em sumpsérimus, omni be-
nedictione cælésti et grá-
tia repleámur. Per eúndem
Christum Dóminum nos-
trum. Amen.



full of the blessed passion
of the same Christ thy
Son our Lord, and of his
resurrection from hell, as
also of his glorious ascen-
sion into heaven, offer to
thy most excellent majesty,
of thy own gifts and favours,
a pure host ✠; a holy ✠
host; an unspotted ✠ host;
the holy ✠ bread of eternal
life, and the chalice of ever-
lasting ✠ salvation.

Upon which vouchsafe to
look with a propitious and
serene countenance, and to
accept them, as thou wert
pleased to accept the offer-
ings of thy just servant
Abel, and the sacrifice of
our patriarch Abraham, and
that which thy high priest
Melchisedech offered to thee,
a holy sacrifice and spotless
victim.

We humbly beseech thee,
Almighty God, command
these offerings to be carried
by the hands of thy holy
angel to thy altar above, in
the presence of thy divine
majesty, that as many of us
as shall partake of the most
sacred body ✠ and blood ✠
of thy son at this altar, may
be filled with all heavenly
blessings and grace. Through,
etc.
Amen.

The Commemoration of the Dead.

etiam, Dómine, Remember also, O Lord, thy
famularúmque servants, both men and wo-

tuárum N. et N. qui nos men, N. and N. who are gone
 præcessérunt cum signo fi- before us with the sign of
 dei, et dórmiunt in somno faith, and sleep in the sleep
 pacis. of peace.

Here he pauses a little to pray for particular persons.

Ipsis Dómine, et ómnibus To these, O Lord, and to all
 in Christo quiescéntibus, that rest in Christ, grant we
 locum refrigerii, lucis et pa- beseech Thee, a place of re-
 cis, ut indúlgeas, deprecá- freshment, light, and peace.
 mur. Per eúndem Christum Through the same Christ our
 Dóminum nostrum. Amen. Lord. Amen.

Then he strikes his breast, saying aloud the three first words of the following prayer :

Nobis quoque peccatóribus To us sinners thy servants,
 fámulis tuis, de multitudíne hoping in the multitude of
 miseratiónum tuárum spe- thy mercies, vouchsafe to
 rántibus, partem áliquam grant some part and fellow-
 et societátem donáre digné- ship with thy holy apostles
 ris, cum tuis sanctis apósto- and martyrs, with John, Ste-
 lis et martyribus, cum phen, Matthias, Barnabas,
 Joáinne, Stéphano, Mathía, Ignatius, Alexander, Mar-
 Bárnaba, Ignátio, Alexán- cellinus, Peter, Felicitas,
 dro, Marcellíno, Petro, Fe- Perpetua, Agatha, Lucy,
 licitáte, Perpétua, Aga- Agnes, Cecilia, Anastasia,
 tha, Lúcia, Agnéte, Cæcília, and all thy saints; into
 Anastásia, et ómnibus san- whose company we be-
 ctis tuis; intra quorum nos seech thee to admit us, not
 consórtium non æstimátor in consideration of our mer-
 mériti, sed véniaë, quæsu- it, but freely pardoning our
 mus largítor admítte. Per offences; through Christ our
 Christum Dominum nos- Lord. By whom, O Lord,
 trum. Per quem hæc óm- thou dost always create,
 nia, Dómine, semper bona sanctify, ✠ quicken, ✠
 creas, sanctí✠ficas, viví✠- bless, ✠ and grant us all
 ficas, bene✠dícis, et præ- these good things. By him,
 tas nobis. Per ip✠sum, et ✠ and with him, ✠ and in
 cum ip✠so, et in ip✠so, est him, ✠ is to thee, God the
 tibi Deo Patri ✠ omnipo- Father Almighty, in the
 ténti, in unitáte Spíritus unity of the Holy Ghost, all
 ✠ sancti, omnis honor et honour and glory.
 glória.

He genuflects, and then says :

Per ómnia sæcula sæcu- For ever and ever.
lórurú. R̄. Amen. Amen.

Orémus. Let us pray.

Præcéptis salutáribus mó- Instructed by thy saving
niti, et divína institutióne precepts and following thy
formáti, audémus dícere : divine directions, we pre-
sume to say :

Pater noster, qui es in Our Father, who art in
cælis : sanctificétur no- heaven : hallowed be thy
men tuum : advéniat reg- name : thy kingdom come :
num tuum : fiat volúntas thy will be done on earth,
tua sicut in cælo, et in as it is in heaven. Give us
terra. Panem nostrum quo- this day our daily bread :
tidiánurú da nobis hódie ; and forgive us our trespasses,
et dimítte nobis débita nos- as we forgive them that tres-
tra, sicut et nos dimíttimus pass against us : and lead us
debitóribus nostris : et ne not into temptatió-
nos indúcas in tentatió- nem.

R̄. Sed líbera nos a malo. But deliver us from evil.
S. Amen. Amen.

Then, in a low voice, he says as follows :

Líbera nos, quæsumus Deliver us, O Lord, we be-
Dómine, ab ómnibus ma- seech thee, from all past,
lis prætéritis, præsentibus present, and future evils :
et futúris : et intercedénte and by the intercession of
beáta et gloriósa semper the blessed and glorious
vírgine Dei genitríce Ma- Mary ever virgin, Mother of
ría, cum beátis apóstolis God, with thy blessed apos-
tuis Petro et Paulo, atque tles Peter and Paul, and
Andréa, et ómnibus sanctis, Andrew and all the saints,
da propítius pacem in dié- mercifully grant peace in
bus nostris : ut ope miseri- our days : that by the as-
córdiæ tuæ adjúti et a pec- sistance of thy mercy, we
cáto simus semper líberi, may be always free from sin,
et ab omni perturbatióne and secure from all disturb-
secúri. ance.

Here, breaking the host in the middle, he says :

Per éundem Dóminurú nos- Through the same Jesus
trurú Christum Fí- Christ thy Son our Lord.
li

Then he breaks off a small particle from one of its parts, saying :

Qui tecum vivit et regnat Who liveth and reigneth
in unitate Spiritus sancti with thee in the unity of the
Deus. Holy Ghost one God.

After which, holding the little piece over the chalice, he says aloud :

Per ómnia sæcula sæculó- For ever and ever. Amen.
rum. R̄. Amen.

Here he makes the sign of the cross thrice over the chalice, saying aloud :

S. Pax ✠ Dómini sit ✠ The peace ✠ of our Lord
semper vobis ✠ cum. be ✠ always with ✠ you.

R̄. Et cum spírítu tuo. And with thy spirit.

He puts the particle of the host into the chalice, saying in a low voice :

Hæc commíxtio, et con- May this mixture and con-
secrátio córporis et sán- secration of the body and
guinis Dómini nostri Jesu blood of our Lord Jesus
Christi, fiat accipiéntibus Christ be to us that receive
nobis in vitam ætérnam. it effectual to eternal life.
Amen. Amen.

After this he bows down and strikes his breast thrice, saying aloud :

Agnus Dei, qui tollis pec- Lamb of God, who takest
cáta mundi : miserére no- away the sins of the world ;
bis. have mercy upon us.

Agnus Dei, qui tollis pec- Lamb of God, who takest
cáta mundi : miserére no- away the sins of the world ;
bis. have mercy upon us.

Agnus Dei, qui tollis pec- Lamb of God, who takest
cáta mundi : dona nobis pa- away the sins of the world ;
cem. grant us peace.

Dómine Jesu Christe, qui Lord Jesus Christ, who
dixísti apóstolis tuis : Pa- saidst to thy apostles, Peace
cem relínquo vobis, pacem I leave with you, my peace
meam do vobis; ne respicias I give unto you; regard not
peccáta mea, sed fidem ec- my sins, but the faith of thy
clésiæ tuæ : éamque se- church : and vouchsafe to it
cúndum voluntátem tuam that peace and unity which
pacificáre et coadunáre di- is agreeable to thy will :

gnéris. Qui vivis et regnas who livest and reignest God
Deus, etc. Amen. for ever and ever. Amen.

*At solemn masses after this prayer the priest gives the kiss of
peace to the deacon, saying :*

Pax tecum. Peace be with you.

To which the deacon answers :

Et cum spírítu tuo.	And with thy spirit.
Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris co-operánte Spírítu sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosánctum corpus et sánguinem tuum ab ómnibus iniquitátibus meis, et univérsis malis; et fac me tuis semper inhærére mandátis, et a te nunquam separári permíttas.	Lord Jesus Christ, Son of the living God, who according to the will of the Father by the co-operation of the Holy Ghost hast by thy death given life to the world: deliver me by this thy most sacred body and blood from all my iniquities, and from all evils, make me always obedient to thy commandments, and never suffer me to be separated from thee.
Qui cum eódem Deo Patre et Spírítu sancto, vivis et regnas Deus in sæcula sæculórum. Amen.	Who with the same God the Father and Holy Ghost livest, etc. Amen.
Percéptio córporis tui, Dómine Jesu Christe, quod ego indignus súmeré præsumo, non mihi provéniat in júdicium et condemnatióne: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam. Qui vivis et regnas cum Deo Patre, etc. Amen.	Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy may it become a safeguard and remedy both of soul and body. Who livest, etc. Amen.
Panem cæléstem accipiam, et nomen Dómini invocábo.	I will take the bread of heaven, and call on the name of the Lord.

Then, striking his breast, he says thrice :

non sum dignus Lord, I am not worthy that
tutres sub tectum thou shouldst enter under

meum; sed tantum dic my roof: but say **only** the verbo, et sanábitur ánima word, and my soul shall be mea. healed.

He receives the Sacred Host, saying :

Corpus Dómini nostri Jesu May the body of **our** Lord
Christi custódiat ánimam Jesus Christ preserve my
meam in vitam ætérnam. soul to life everlasting. A-
Amen. men.

He pauses awhile to meditate on the blessing he has received, then gathers up the fragments, and puts them into the chalice, saying :

Quid retribuam Dómino, What shall I return to the
pro ómnibus quæ retribuit Lord for all that he has
mihi? Cálicem salutáris given me? I will take the
accípíam, et nomen Dómini chalice of salvation, and call
invocábo. Laudans invo- on the name of the Lord.
cábo Dóminum, et ab ini- Praising I will call upon the
mícis meis salvus ero. Lord, and I shall be saved
from my enemies.

Then he receives the Sacred Blood, saying :

Sanguis Dómini nostri Jesu May the Blood of **our** Lord
Christi custódiat ánimam Jesus Christ preserve my
meam in vitam ætérnam. soul to life everlasting.
Amen. Amen.

While wine is poured into the chalice, the priest says :

Quod ore sumpsimus, Dóm- Grant, O Lord, that what
ine, pura mente capiámus; we have taken with our
et de múnere temporáli fiat mouth we may receive with
nobis remédium sempitér- a pure heart, and from a
num. temporal gift may it become
to us an everlasting remedy.

Washing his fingers over the chalice with wine and water, he says :

Corpus tuum Dómine quod May thy body, O Lord,
sumpsi, et sanguis, quem which I have received, and
potávi, adhæreat viscéri- thy blood, which I have
bus meis, et præsta, ut in drunk, cleave to my bowels:
me non remáneat scélerum and grant that no stain of
mácula, quem pura et sanc- sin may remain in me, who
ta refecérunt sacraménta. have been refreshed by thy
Qui vivis et regnas in pure and holy mysteries.
sæcula, sæculorum. Amen. Who livest, etc. Amen.

Then the book is moved to the epistle side of the altar, where he says as follows :

THE COMMUNION

Pater, si non potest hic Father, if this chalice can-
calix transire, nisi bibam not pass away unless I
illum, fiat volúntas tua. drink it, thy will be done.
V̄. Dóminus vobíscum. The Lord be with you.
R̄. Et cum spírítu tuo. And with thy spirit.

THE POSTCOMMUNION

Per hujus, Dómine, opera- May our vices be destroyed,
tiónem mystérii, et vítia O Lord, and our just desires
nostra purgéntur, et justa fulfilled by virtue of these
desidéria compleántur. Per mysteries. Through our Lord.
Dóminum nostrum. R̄. Amen.

Amen.

V̄. Dóminus vobíscum. The Lord be with you.
R̄. Et cum spírítu tuo. And with thy spirit.
S. Benedicámus Dómino. Let us bless the Lord.
R̄. Deo grátias. Thanks be to God.

After this, bowing at the middle of the altar, he says in a low voice :

Pláceat tibi sancta Trínitas Let the performance of my
obséqium servitútis meæ: homage be pleasing to thee
et præsta, ut sacrificium, O holy Trinity; and grant
quod óculis tuæ majestátis that this sacrifice, which I,
indígnus óbtuli, tibi sit though unworthy, have
acceptábile, mihíque, et offered to thy Divine
óm nibus, pro quibus illud Majesty, may be acceptable
óbtuli, sit, te miseránte, to thee, and, through thy
propitiábile. Per Christum mercy, be a propitiation for
Dóminum nostrum. Amen. me, and all those for whom
it has been offered. Through,
etc. Amen.

Then kissing the altar, and turning towards the people, he blesses them aloud :

Benedícat vos omnípotens May Almighty God, Father,
Deus, Pater, et Filius, et Son, and Holy Ghost, bless
Spírítus sanctus. you.
R̄. Amen. Amen.

which he goes to the gospel side of the altar, and says :

Dóminus vobíscum. The Lord be with you.

R. Et cum spírítu tuo. And with thy spirit.
In private masses (instead of the following Gospel according to St. John) the Gospel according to St. Matthew is read, as at the Blessing of the Palms, p. 3.

Inítium sancti evangéllii The beginning of the holy
secúndum Joánnem. gospel according to St
 John.

R. Glória tibi Dómine. Glory be to thee, O Lord.
In princípío erat Verbum, In the beginning was the
et Verbum erat apud Word, and the Word was
Deum, et Deus erat Ver- with God, and the Word was
bum. Hoc erat in princípío God. The same was in the
apud Deum. Omnia per beginning with God. All
ipsum facta sunt : et sine things were made by him ;
ipso factum est nihil quod and without him was made
factum est. In ipso vita nothing that was made. In
erat, et vita erat lux hómi- him was life, and the life
num : et lux in ténebris was the light of men :
lucet, et ténebræ eum non and the light shineth in
comprehendérunt. Fuit darkness, and the darkness
homo missus a Deo, cui did not comprehend it.
nomen erat Joáannes. Hic There was a man sent from
venit in testimónium, ut God, whose name was John.
testimónium perhibéret de This man came for a witness,
lúmine, ut omnes créderent to give testimony of the
per illum. Non erat ille lux, light, that all men might
sed ut testimónium per- believe through him. He was
hibéret de lúmine. Érat not the light, but was to
lux vera, quæ illúminat om- give testimony of the light.
nem hóminem veniéntem That was the true light,
in hunc mundum. In mundo which enlighteneth every
erat, et mundus per ipsum man that cometh into this
factus est, et mundus eum world. He was in the world
non cognóvit. In própria and the world was made by
venit, et sui eum non re- him, and the world knew
cepérunt. Quotquot autem him not. He came unto his
recepérunt eum, dedit eis own, and his own received
potestátem filios Dei fieri, him not. But as many as
his qui credunt in nómine received him, he gave them
ejus : qui non ex sanguíni- power to be made the sons
bus, neque ex voluntáte of God, to them that believe
carnis, neque ex voluntáte in his name: who are born,

virī, sed ex Deo nati sunt. not of blood, nor of the will
 ET VERBUM CARO FACTUM of the flesh, nor of the will
 EST, et habitávit in nobis: of man, but of God. AND THE
 et vídimus glóriam ejus, WORD WAS MADE FLESH, and
 glóriam quasi unigéniti a dwelt among us (and we saw
 Patre, plenum grátiae et his glory, the glory as it were
 veritátis. R̄. Deo grátias. of the only-begotten of the
 Father,) full of grace and
 truth. R̄. Thanks be to God.



VESPERS FOR PALM SUNDAY

P ATER noster, etc.	Our Father, etc.
Ave María, etc.	Hail Mary, etc.
Ÿ. Deus, in adjutórium	Incline unto my aid, O God,
meum inténde.	
R̄. Dómine ad adjuvándum	O Lord, make haste to help
me festína.	me.
Glória Patri, et Fílio, et	Glory be to the Father, and
Spiritui sancto.	to the Son, and to the Holy
	Ghost.
Sicut erat in princípío, et	As it was in the beginning,
nunc, et semper, et in	is now, and ever shall be,
sæcula sæculórum. Amen.	world without end. Amen.
Laus tibi Dómine, Rex	Praise be to thee, O Lord,
ætérnæ glóriæ.	King of eternal glory.
<i>Ant.</i> Dixit Dóminus.	<i>Ant.</i> The Lord said.

Psalm cix

Dixit Dóminus Dómino	The Lord said to my Lord :
meo: * Sede a dextris meis:	Sit thou at my right hand,
Donec ponam inimícos tuos	Until I make thy enemies
*scabéllum pedum tuórum.	thy footstool.
Virgam virtútis tuæ emit-	The Lord will send forth the
tet Dóminus ex Sion: *	sceptre of thy power out of
domináre in médio inimi-	Sion; rule thou in the midst
córum tuórum.	of thy enemies.
Tecum princípium in die	With thee is the principality
virtútis tuæ in splendóribus	in the day of thy strength in
sanctórum: * ex útero ante	the brightness of the saints;
diem genui te.	from the womb, before the
	day-star, I begot thee.

Jurávit Dóminus et non The Lord hath sworn, and
 pœnitébit eum: * Tu es he will not repent: Thou
 sacérdos in ætérnum secún- art a priest for ever, accord-
 dum órđinem Melchisedech. ing to the order of Mel-
 chisedech.

Dóminus a dextris tuis, The Lord at thy right
 * confrégit in die iræ suæ hand hath broken kings
 reges. in the day of his wrath.

Judicábit in natió nibus, He shall judge among na-
 implébit ruínas: * conquis- tions; he shall fill ruins;
 sábit cápita in terra mul- he shall crush the heads in
 tórum. the land of many.

De torrén te in via bibet: He shall drink of the torrent
 *proptérea exaltábit caput. in the way; therefore shall
 he lift up the head.

Glória Patri, etc.

Glory, etc.

Ant. Dixit Dóminus Dómi- The Lord said to my Lord:
 nomeo: Sede a dextris meis. Sit thou at my right hand.

Ant. Magna ópera Dómini. Great are the works of the
 Lord.

Psalm cx

Confitébor tibi, Dómine, in I will praise thee, O Lord,
 toto corde meo: *in consilio with my whole heart, in the
 justórum, et congregátione. council of the just, and in
 the congregation.

Magna ópera Dómini: *ex- Great are the works of the
 quisíta in omnes volun- Lord: sought out according
 tates ejus. to all his wills.

Conféssio et magnificéntia His work is praise and mag-
 opus ejus: * et justítia ejus nificence: and his justice
 manet in sæculum sæculi. continueth for ever and ever.

Memóriam fecit mirabí- He hath made a remem-
 lium suórum, miséricors brance of his wonderful
 et miserátor Dóminus: works, being a merciful and
 *escam dedit timéntibus gracious Lord; he hath given
 se. food to them that fear him.

Memor erit in sæculum te- He will be mindful for ever
 staménti sui: * virtútem of his covenant: he will
 óperum suórum annun- show forth to his people the
 tiábit pópulo suo: power of his works.

Ut det illis hæreditátem That he may give t^t
 géntium: * ópera mánuum the inheritance of the

ejus v́eritas et judícium. tiles : the works of his hands
are truth and judgment.

Fidélia ómnia mandáta All his commandments are
ejus : confirmáta in sæcu- faithful : confirmed for ever
lum sæculi : * facta in veri- and ever, made in truth and
táte et æquitáte. equity.

Redemptiónem misit pó- He hath sent redemption
pulo suo : * mandávit in to his people ; he hath com-
ætérnum testaméntum manded his covenant for
suum. ever.

Sanctum, et terríbile nomen Holy and terrible is his
ejus : * inítium sapiéntiæ name : the fear of the Lord
timor Dómini. is the beginning of wisdom.

Intelléctus bonus ómnibus A good understanding to
faciéntibus eum : * laudátio all that do it : his praise con-
ejus manet in sæculum tinueth for ever and ever.
sæculi.

Glória Patri, etc.

Glory, etc.

Ant. Magna ópera Dó- Great are the works of the
mini : exquisíta in omnes Lord : sought out according
voluntátes ejus. to all his wills.

Ant. Qui timet Dóminum. Blessed is the man.

Psalm cxi

Beátus vir, qui timet Dó- Blessed is the man that
minum : * in mandátis ejus feareth the Lord : he shall
volet nimis. delight exceedingly in his
commandments.

Potens in terra erit semen His seed shall be mighty
ejus : * generátio rectórum upon earth : the generation of
benedicétur. the righteous shall be blessed.

Glória et divítiae in domo Glory and wealth shall be
ejus : * et justítia ejus in his house : and his justice
manet in sæculum sæculi. remaineth for ever and ever.

Exórtum est in ténebris To the righteous a light
lumen rectis : * miséricors is, risen up in darkness : he
et miserátor, et justus. is merciful, and compas-
sionate, and just.

Incúndus homo qui miseré- Acceptable is the man that
et cómmodat, dispónet showeth mercy and lendeth,
ónes suos in judício : he shall order his words
in ætérnum non with judgment : because he
vébitur. shall not be moved for ever.

In memória ætérna erit
justus: * ab audítione mala
non timébit.

Parátum cor ejus speráre
in Dómino, confirmátum
est cor ejus: * non com-
movébitur donec despíciat
ínimícos suos.

Dispérsit, dedit paupéribus:
justítia ejus manet in
sæculum sæculi: * cornu
ejus exaltábitur in gloria.

Peccátor vidébit, et iras-
cétur, déntibus suis fremet
et tabéscet: * desidérium
peccatórum períbit.

Glória Patri, etc.

Ant. Qui timet Dóminum,
in mandátis ejus cupit
nimis.

Ant. Sit nomen Dómini.

Psalm CXII

Laudáte púeri Dóminum:
* laudate nomen Dómini.

Sit nomen Dómini bene-
díctum, * ex hoc nunc, et
usque in sæculum.

A solis ortu usque ad
occásum, * laudábile no-
men Dómini.

Excélsus super omnes gen-
tes Dóminus: * et super
cælos glória ejus.

Quis sicut Dóminus Deus
noster, qui in altis hábitat,
* et humília réspicit in
cælo et in terra?

The just shall be in ever-
lasting remembrance: he
shall not fear the evil hearing.

His heart is ready to hope
in the Lord; his heart is
strengthened, he shall not be
moved until he look over his
enemies.

He hath distributed, he
hath given to the poor: his
justice remaineth for ever
and ever; his horn shall be
exalted in glory.

The wicked shall see, and
shall be angry, he shall
gnash with his teeth and
pine away: the desire of the
wicked shall perish.

Glory, etc.

Blessed is the man that fear-
eth the Lord: he shall delight
exceedingly in his command-
ments.

Blessed be.

Praise the Lord, ye children,
praise ye the name of the
Lord.

Blessed be the name of the
Lord, from henceforth now
and for ever.

From the rising of the
sun unto the going down
of the same, the name of the
Lord is worthy of praise.

The Lord is high above
all nations: and his glory
above the heavens.

Who is as the Lord our
God, who dwelleth on high;
and looketh down on the
low things in heaven, and
in earth.

Súscitans a terra ínopem, Raising up the needy from
 * et de stércore érigens the earth, and lifting up the
 páuperem : poor out of the dunghill :
 Ut cóllocet eum cum prin- That he may place him with
 cípibus, * cum princípibus princes, with the princes of
 pópuli sui. his people.
 Qui habitáre facit stérilem Who maketh a barren woman
 in domo, * matrem filiórum to dwell in a house, the
 lætántem. joyful mother of children.
 Glória Patri, etc. Glory, etc.
Ant. Sit nomen Dómini *Ant.* Blessed be the name of
 benedíctum in sæcula. the Lord for ever.
Ant. Deus autem noster. But our God.

Psalm CXIII

In éxitu Israel de Ægypto, When Israel went out of
 *domus Jacob de pópulo Egypt, the house of Jacob
 bárbaro : from a barbarous people,
 Facta est Judæa sanctifi- Judea was made his sanc-
 catio ejus, * Israel potéstas tuary, Israel his dominion.
 ejus.
 Mare vidit et fugit : * Jor- The sea saw and fled; Jordan
 dánis convérsus est retrór- was turned back.
 sum.
 Montes exsultavérunt ut The mountains skipped like
 arietes, * et colles sicut rams, and the hills like
 agni óvium. the lambs of the flock.
 Quid est tibi mare, quod fu- What ailed thee, O thou
 gisti: * et tu Jordánis, quia sea, that thou didst flee ?
 convérsus es retrórsum ? and thou, O Jordan, that
 thou wast turned back ?
 Montes exsultástis sicut Ye mountains ! that ye skip-
 arietes, * et colles sicut ped like rams ? and ye hills !
 agni óvium. like lambs of the flocks ?
 A fácie Dómini mota est At the presence of the
 terra, * a fácie Dei Jacob. Lord the earth was moved,
 at the presence of the God
 of Jacob.
 Who turned the rock into
 aquárum, * et ru- pools of water, and the
 fontes aquárum. stony hill into fountains of
 water.
 bis, Dómine, non Not to us, O Lord not

nobis : * sed nómini tuo da to us ; but to thy name give glóriam. glory.

Super misericórdia tua, et For thy mercy and for thy veritáte tua : * nequándo truth's sake, lest the Gen- dicant gentes: Ubi est Deus tiles should say : Where is eórum ? their God ?

Deus autem noster in But our God is in heaven : cælo : * ómnia, quæcúm- he hath done all things que vóluit, fecit. whatsoever he would.

Simulácra géntium argén- The idols of the Gentiles are tum et aurum, * ópera silver and gold, the works mánuum hóminum. of the hands of man.

Os habent, et non loquén- They have mouths and tur : * óculos habent, et speak not : they have eyes non vidébunt. and see not.

Aures habent, et non áu- They have ears and hear dient : * nares habent, et not ; they have noses and non odorábunt. smell not.

Manus habent, et non pal- They have hands and feel pábunt, pedes habent, et not ; they have feet and non ambulábunt : * non walk not ; neither shall they clamábunt in gútture suo. cry out through their throat.

Símiles illis fiant qui fá- Let them that make them ciunt ea : * et omnes qui become like unto them ; and confidunt in eis. all such as trust in them.

Domus Israel sperávit in The house of Ísrael hath Dómino : * adjútor eórum hoped in the Lord ; he is et protéctor eórum est. their helper and their pro- tector.

Domus Aaron sperávit in The house of Aaron hath Dómino : * adjútor eórum hoped in the Lord : he is et protéctor eórum est. their helper and their pro- tector.

Qui timent Dóminum, They that fear the Lord speravérunt in Dómino : have hoped in the Lord : * adjútor eórum et protéc- he is their helper and their tor eórum est. protector.

Dóminus memor fuit nos- The Lord hath been mind- tri : * et benedíxit nobis. ful of us, and hath blessed us,

Benedíxit dómui Israel: He hath blessed the house *benedíxit dómui Aaron. of Israel; he hath blessed * house of Aaron.

Benedíxit ómnibus qui timent Dóminum, * pu- sillis cum majóribus.

Adjíciat Dóminus super vos : * super vos, et super filios vestros.

Benedícti vos a Dómino, * qui fecit cælum et terram.

Cælum cæli Dómino: * ter- ram autem dedit filiis hó- minum.

Non mórtui laudábunt te Dómine : * neque omnes, quidescéndunt in inférnum.

Sed nos qui vívimus, bene- dicimus Dómino, * ex hoc nunc et usque in sæculum.

Glória Patri, etc.

Ant. Deus autem noster in cælo : ómnia quæcúmque vóluit, fecit.

THE LITTLE CHAPTER, PHILIP. II.

Fratres, hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se æquálem Deo ; sed semetípsum exinanívit, formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo.

R. Deo grátias.

THE HYMN

Vexílla regis pródeunt : Fulget crucis mystérium,

Qua vita mortem pértulit, morte vitam prótulit.

Forth comes the standard of the King.
All hail, thou mystery ador'd!
Hail, Cross ! on which the Life himself
Died, and by death our life restor'd.

Quibus crucis victóriam Be praise to thee through
Largiris, adde præmium. earth and skies :
Amen. Thou through the Cross the
victory
Dost give ; oh, also give the
prize !
Amen.

Ÿ. Eripe me Dómine ab ho- Deliver me, O Lord, from the
mine malo. wicked man.

R̄. A viro iníquo eripe me. Rescue me from the unjust
man.

Ant. Scriptum est. For it is written.

THE CANTICLE OF THE BLESSED VIRGIN MARY. LUKE I
Magnificat * ánima mea My soul doth magnify the
Dóminum. Lord.

Et exultávit spíritus meus And my spirit hath re-
* in Deo salutári meo. joiced in God my Saviour.

Quia respéxit humilitá- Because he hath regarded
tem ancíllæ suæ : * ecce the humility of his hand-
enim ex hoc beátam me maid ; for behold, from
dicent omnes generatiónes. henceforth all generations
shall call me blessed.

Quia fecit mihi mag- For he that is mighty hath
na qui potens est : * et done great things to me :
sanctum nomen ejus and holy is his name.

Et misericórdia ejus a And his mercy is from
progénie in progénies, * generation unto genera-
timéntibus eum. tions, to them that fear him.

Fecit poténtiam in brá- He hath showed might in
chio suo : * dispérsit supér- his arm : he hath scattered
bos mente cordis sui. the proud in the conceit
of their heart.

Depósuit poténtes de sede, He hath put down the
* et exaltávit húmiles. mighty from their seat,
and hath exalted the humble.

Esuriéntes implévit bo- He hath filled the hungry
nis : * et dívites dimísit with good things : and the
inánés. rich he hath sent empty
away.

Et recepit Israel púerum He hath received Israel,
et recordátus miseri- his servant, being mindful
cordiæ suæ. of his mercy.

Sicut locútus est ad patres nostros, * Abra- ham, et sémini ejus in sæcula.

Glória Patri, etc.

Glory, etc.

Ant. Scriptúm est enim : Percútiam pastórem, et postquam autem resur- réxero, præcedam vos in Galilæam; ibi me vidébitis, dicit Dóminus.

Orémus.

Omnípótens sempitérne Deus, qui humáno géneri, ad imitándum humilitátis exémplum, Salvatórem nos- trum carnem súmere et crucem subíre fecísti : con- céde propítius ; ut et pa- tiéntiæ ipsíus habére docu- ménta, et resurrectiόνis consórtia mereámur. Per eúmdem Dóminum, etc.

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 ; there you shall see me, saith the Lord.

Let us pray.

Almighty and everlasting God, who didst cause our Saviour to take upon him- self our flesh, and to suffer death upon a cross, that all mankind might imitate the example of humility : mer- cifully grant that we may deserve both to learn the lesson of his patience, and to be made partakers of his resurrection. Through the same Lord, etc.

Ÿ. Dóminus vobíscum.

The Lord be with you.

Ŕ. Et cum spírítu tuo.

And with thy spirit.

Ÿ. Benedicámus Dómino.

Let us bless the Lord.

Ŕ. Deo grátias.

Thanks be to God.

Ÿ. Fidélium ánimæ per misericórdiam Dei requi- éscant in pace. Ŕ. Amen.

Pater noster, *secreto*.

May the souls of the faith- ful, through the mercy of God, rest in peace. Ŕ. Amen.

Ÿ. Dóminus det nobis suam pacem.

Our Father, *secretly*.

Ŕ. Et vitam ætérnam. Amen.

May the Lord grant us his peace.

And everlasting life. Amen.

Then the Anthem Ave Regina, etc. (v. p. 67) unless Compline immediately follow the Vespers.

COMPLINE FOR PALM SUNDAY

The Reader begins :

JUBE domne benedícere. Pray, Father, give me your blessing.

THE BLESSING

Noctem quiétam, et finem May the almighty Lord perfectum concédât nobis grant us a quiet night and a Dóminus omnípotens. R̄. happy end. R̄. Amen. Amen.

THE SHORT LESSON. I PET. V.

Fratres : Sóbrii estóte, et Brethren : Be sober, and vigiláte, quia adversárius watch : because your adversary the devil, as a roaring leo rúgiens circuit, quærens lion, goeth about seeking quem devoret: cui resistite whom he may devour; whom fortes in fide. Tu autem resist ye, strong in faith. And Dómine, miserére nobis. thou, O Lord, have mercy on us.

R̄. Deo grátias.

Thanks be to God.

Ÿ. Adjutórium nostrum in nómine Dómini.

Our help is in the name of the Lord.

R̄. Qui fecit cælum et terram.

Who made heaven and earth.

Pater noster, *secreto*.

Our Father, *secretly*.

Then the priest recites the Confíteor, and the choir answers :
Misereátur tui omnípotens May the Almighty God Deus, et dimíssis peccátiis have mercy on you, fortuis, perdúcat te ad vitam give you your sins, and ætérnam. R̄. Amen. bring you to life everlasting. Amen.

The Choir repeats the Confíteor.

Confíteor Deo omnípoténti, I confess to Almighty God, beátæ Mariæ semper virgini, beáto Michaéli arch-ángelo, beáto Joánni Baptistæ, sanctis apóstolis Petro et Paulo, ómnibus sanctis, et tibi, pater, quia vívi nimis cogitatióne, et ópere: mea culpa, exceedingly in thought,

mea culpa, mea máxima word, and deed : through
 culpa. Ideo precor beátam my fault, through my fault,
 Mariám semper vírginem, through my most grievous
 beátum Michaélem arch- fault. Therefore I beseech
 ángelum, beátum Joánnem the blessed Mary ever Virgin,
 Baptistam, sanctos após- the blessed Michael the
 tolos Petrum et Paulum, Archangel, the blessed John
 omnes sanctos, et te, the Baptist, the holy Apost-
 Pater, oráre pro me ad tles Peter and Paul, all the
 Dóminum Deum nostrum. saints, and you, father, to
 pray for me to the Lord our
 God.

The choir having ended the Confiteor, the priest says :
 Misereátur vestri omnípo- May the Almighty God have
 tens Deus, et dimíssis pec- mercy on you, forgive you
 cátis vestris, perdúcat vos your sins, and bring you to
 ad vitam ætérnam. R̄. everlasting life. Amen.
 Amen.

Indulgéntiam, absolutió- May the Almighty and mer-
 nem et remissionem pecca- ciful Lord give us pardon,
 tórum nostrórum tríbuat absolution and remission of
 nobis omnípotens et miséri- our sins. Amen.
 cors Dóminus. R̄. Amen.

Ÿ. Convérte nos, Deus salu- Convert us, O God, our
 táris noster. Saviour.

R̄. Et avérte iram tuam a And turn off thy anger from
 nobis. us.

Ÿ. Deus, in adjutórium Incline unto my aid, O God.
 meum inténde.

R̄. Dómine ad adjuván- O Lord, make haste to help
 dum me festina. me.

Glória Patri, etc. Glory be to the Father, etc.

Laus tibi, etc. Praise to thee, etc.

Ant. Miserére. Have mercy.

Psalm IV

Cum invocárem, exaudivit When I called upon him,
 me Deus justítiae meæ: * in the God of my justice heard
 tribulatióne dilatásti mihi. me : when I was in distress,
 thou hast enlarged me.

Miserére mei, * et exáudi Have mercy on me, and
 oratiónem meam. hear my prayer.

Fílii hóminum, úsquequo O ye sons of men, how long

gravi corde? * ut quid will you be dull of heart?
diligitis vanitatem et quæri- why do you love vanity, and
tis mendacium? seek after lying?

Et scitote, quoniam mi- Know ye also that the Lord
rificavit Dominus sanctum hath made his holy one
suum: * Dominus exaudiet wonderful: the Lord will
me, cum clamavero ad hear me when I shall cry
eum. unto him.

Irascimini, et nolite pec- Be ye angry, and sin not:
care: * quæ dicitis in cor- the things you say in your
dibus vestris, in cubilibus hearts, be sorry for them
vestris compungimini. upon your beds.

Sacrificate sacrificium jus- Offer up the sacrifice of
titiæ, et sperate in Domino; justice, and trust in the Lord:
* multi dicunt: Quis osten- many say: Who showeth us
dit nobis bona? good things?

Signatum est super nos The light of thy countenance:
lumen vultus tui, Domine, O Lord, is signed upon us:
* dedisti lætitiã in corde thou hast given gladness in
meo. my heart.

A fructu frumenti, vini et By the fruit of their corn,
olei sui * multiplicati sunt. their wine and oil, they are
multiplied.

In pace, in idipsum * dor- In peace, in the selfsame,
miam, et requiescam. I will sleep, and I will rest.

Quoniam tu, Domine, sin- For thou, O Lord, singu-
gulariter in spe * constitui- larly hast settled me in hope.
sti me. Glória, etc. Glory, etc.

Psalm xc

Qui habitat in adjutorio He that dwelleth in the aid
altissimi, * in protectione of the Most High, shall
Dei cæli commorabitur. abide under the protection
of the God of Jacob.

Dicet Domino: Susceptor He shall say to the Lord
meus es tu, et refugium Thou art my protector,
meum, * Deus meus, spe- and my refuge: my God,
rabo in eum: in him will I trust,

Quoniam ipse liberavit me For he hath delivered me
a laqueo venantium, * et a from the snare of the hunters,
aspere. and from the sharp word.

Et obumbrabit te in suis obumbrabit He will overshadow thee

tibi, * et sub pennis ejus sperábis. with his shoulders: and under his wings thou shalt trust.

Scuto circúmdabit te véritas ejus: * non timébis a timóre noctúrno. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

A sagítta volánte in die, a negótió perambulante in ténebris: * ab incúrsu, et dæmónio meridiáno. Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noon-day devil.

Cadent a látere tuo mille, et decem míllia a dextris tuis: * ad te autem non appropinquábit. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

Verúmtamen óculis tuis considerábis, * et retributió-nem peccatórum vidébis. But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Quóniam tu es, Dómine, spes mea: * altíssimum posuisti refúgium tuum. Because thou, O Lord, art my hope: thou hast made the Most High thy refuge.

Non accédet ad te malum, * et flagéllum non appropinquábit tabernáculo tuo. There shall no evil come to thee: nor shall the scourge come near thy dwelling.

Quoniam ángelis suis mandávit de te * ut custódi-ant te in ómnibus viis tuis. For he hath given his angels charge over thee: to keep thee in all thy ways.

In mánibus portábunt te, * ne forte offéndas ad lápidem pedem tuum. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

Super aspidem et basi-líscum ambulábis: * et conculcábis leónem et dra-cónem. Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Quóniam in me sperávit, liberábo eum: * prótegam eum, quóniam cognóvit nomen meum. Because he hath hoped in me, I will deliver him; I will protect him, because he hath known my name.

Clamábit ad me, et ego exaudiam eum: * cum ipso sum in tribulatióne, He shall cry to me, and I will hear him; I am with him in his trouble: I will

erípiam eum, et glorificábo deliver him, and I will
eum. glorify him.

Longitúdine diérum re- I will fill him with length
plébo eum, * et osténdam of days: and I will show
illi salutáre meum. him my salvation.

Glória Patri, etc. Glory, etc.

Psalm CXXXIII

Ecce nunc benedícite Dó- Behold now, bless ye the
minum, * omnes servi Dó- Lord, all ye servants of the
mini : Lord.

Qui státis in domo Dómini, Who stand in the house of
*in átriis domus Dei nostri. the Lord, in the courts of
the house of our God.

In nóctibus extóllite manus In the nights, lift up your
vestras in sancta, * et hands to the holy places,
benedícite Dóminum. and bless ye the Lord.

Benedícat te Dóminus ex May the Lord out of Sion
Sion, * qui fecit cælum et bless thee: he that made
terram. heaven and earth.

Glória Patri, etc. Glory, etc.

Ant. Miserére mihi, Dó- Have mercy on me, O Lord,
mine, et exáudi oratiónem and hear my prayer.
meam.

THE HYMN

Te lucis ante términum, Now with the fast-depart-
Rerum Créator, póscimus ; ing light,
Ut pro tua cleméntia, Maker of all ! we ask of thee,
Sis præsul et custódia. Of thy great mercy, through
the night
Our guardian and defence
to be.

Procul recédant sómnia, Far off let idle visions fly ;
Et nóctium phantásmata ; No phantom of the night
Hostémque nostrum cóm- molest ;
prime, Curb thou our raging enemy,
Ne polluántur córpora. That we in chaste repose
may rest.

P: er piíssime, Father of mercies, hear our
P: par únice, cry :

Cum Sp̄ritu Paráclito Hear us, O sole-begotten
 Regnans per omne sæculum. Son ;
 Who, with the Holy Ghost
 most high,
 Reignest while endless ages
 run. Amen.

Amen.

THE LITTLE CHAPTER. JER. XIV

Tu autem in nobis es, Thou, O Lord, art among us,
 Dómine, et nomen sanc- and thy holy name is called,
 tum tuum invocátum est upon us ; forsake us not, O
 super nos : ne derelínquas Lord our God.
 nos Dómine Deus noster.

R̄. Deo grátias.

Thanks be to God.

R̄. In manus tuas Dómine, Into thy hands, O Lord,
 * comméndo sp̄ritum I commend my spirit. Into
 meum. In manus tuas, thy hands, O Lord, I com-
 Dómine, comméndo sp̄ri- mend my spirit. Thou
 tum meum. √. Redemísti hast redeemed us, O Lord,
 nos, Dómine Deus veri- the God of truth, I com-
 tátis. Comméndo sp̄ritum mend my spirit. Into thy
 meum. In manus tuas hands, O Lord, I commend
 Dómine, comméndo sp̄ri- my spirit.
 tum meum.

√. Custódi nos, Dómine, ut
 pupíllam oculi.

Keep us, O Lord, as the
 apple of thy eye.

R̄. Sub umbra alárum tuá-
 rum prótege nos.

Protect us under the shadow
 of thy wings.

Ant. Salva nos.

Save us.

THE SONG OF SIMEON, LUKE II, 29-32

Nunc dimíttis servum tu- Now thou dost dismiss thy
 um, Dómine, * secúndum servant, O Lord, according
 verbum tuum in pace. to thy word, in peace.

Quia vidérunt óculi mei * Because my eyes have seen
 salutáre tuum. thy salvation.

Quod parásti * ante fáciem Which thou hast prepared
 ómnium populórum. before the face of all peo-
 ples ;

Lumen ad revelatiónem A light to the revelation of
 géntium, * et glóriam ple- the Gentiles, and to the
 bis tuæ Israel. glory of thy people Israel.

Glória, etc.

Glory, etc.

Ant. Salva nos, Dómi- Save us, O Lord, waking,
ne, vigilántes : custódi nos and keep us, sleeping, that
dormiéntes, ut vigilémus we may watch with Christ,
cum Christo, et requies- and rest in peace.
cámus in pace.

If a double is commemorated at Vespers, the following prayers are omitted as far as Dóminus vobiscum.

Kyrie eléison. Christe Lord, have mercy. Christ,
eléison. Kyrie eléison. have mercy. Lord, have
Pater noster, *secreto.* mercy. Our Father, *secretly.*

Ÿ. Et ne nos indúcas in And lead us not into temp-
tentatiónem. tation.

R̄. Sed libera nos a malo. But deliver us from evil.
Credo in Deum, *secreto.* I believe in God, etc.,
secretly.

Ÿ. Carnis resurrectiόnem. The resurrection of the body.

R̄. Vitam ætérnam. Amen. Life everlasting. Amen.

Ÿ. Benedíctus es, Dómine, Blessed art thou, O Lord,
Deus patrum nostrórum. the God of our fathers.

R̄. Et laudábilis, et gloriό- And worthy to be praised
sus in sæcula. and glorified for ever.

Ÿ. Benedicámus Patrem et Let us bless the Father and
Fílium cum sancto Spírítu. the Son, with the Holy
Ghost.

R̄. Laudémus, et superex- Let us praise and exalt
altémus eum in sæcula. him for ever.

Ÿ. Benedíctus es, Dómine, Blessed art thou, O Lord,
in firmaménto cæli. in the firmament of heaven.

R̄. Et laudabilis, et glo- And worthy to be praised
riόsus, et superexáltatus and glorified and exalted for
in sæcula. ever.

Ÿ. Benedícat, et custódiat May the Almighty and mer-
nos omnípotens et miseri- ciful Lord bless and preserve
cors Dóminus. R̄. Amen. us. R̄. Amen.

V. Dignáre, Dómine, nocte Vouchsafe, O Lord, this
ista night.

R̄. Custódi nos a peccáto nos cus- To keep us without sin.

R̄. Misericórdia tua, Dó- Have mercy on us, O
mini, Dómine. Lord.

R̄. Miserére nostri.	Have mercy on us.
Ÿ. Fiat misericórdia tua, Dómine, super nos.	Let thy mercy, O Lord, be upon us.
R̄. Quemádmódum sperá- vimus in te.	As we have hoped in thee.
Ÿ. Dómine, exáudi oratio- em meam.	O Lord, hear my prayer.
R̄. Et clamor meus ad te veniat.	And let my cry come unto thee.
Ÿ. Dóminus vobíscum.	The Lord be with you.
R̄. Et cum spírítu tuo.	And with thy spirit.
Orémus.	Let us pray.
Vísita, quæsumus Dómine, habitatiónem istam, et omnes insídias inimíci ab ea longe repélle: ángeli tui sancti hábitent in ea, qui nos in pace custódiant, et benedíctio tua sit super nos semper. Per Dóminum, etc.	Visit, we beseech thee, O Lord, this habitation, and drive from it all the snares of the enemy : let thy holy angels dwell therein, who may keep us in peace, and may thy blessing be upon us, for ever, through our Lord, etc.
Ÿ. Dóminus vobíscum.	The Lord be with you.
R̄. Et cum spírítu tuo.	And with thy spirit.
Ÿ. Benedicámus Dómino.	Let us bless the Lord.
R̄. Deo grátias.	Thanks be to God.

THE BLESSING

Benedicat et custódiat nos May the almighty and mer-
omnípotens et miséricors ciful Lord, the Father, Son,
Dóminus, Pater, et Fílius, and Holy Ghost, bless and
et Spírítus sanctus. **R̄.** preserve us. **R̄.** Amen.
Amen.

THE ANTHEM

Ave, Regína cælórum,	Hail, O Queen of Heaven
Ave, dómina angelórum :	enthroned !
Salve, radix, salve, porta,	Hail, by angels mistress
Ex qua mundo Lux est orta.	owned !
Gaude, Virgo gloriósa,	Root of Jesse, Gate of morn
Super omnes speciósa.	Whence the world's ⁺
Vale, O valde decóra,	Light was born !

Et pro nobis Christum Glorious Virgin, joy to thee,
exóra. Loveliest whom in heaven
they see!

Fairest thou where all are
fair!

Plead with Christ our sins
to spare.

¶. Dignáre me laudáre te, Vouchsafe that I may praise
Virgo sacráta. thee, O sacred Virgin.

R̄. Da mihi virtútem con- Give me strength against
tra hostes tuos. thine enemies.

Orémus. Let us pray.

Concéde, miséricors Deus, Grant, O merciful God, sup-
fragilitáti nostræ præsídi- port to our frailty: that we,
um; ut qui sanctæ Dei Geni- who commemorate the holy
trícis memóriam ágimus, in- Mother of God, may, by the
tercessiónis ejus auxílio a help of her intercession, arise
nostris iniquitátibus resur- from our iniquities. Through
gámus. Per eúndem Chris- the same Christ our Lord,
tum, etc. R̄. Amen. etc. R̄. Amen.

R̄. Divínium auxílium má- May the divine assistance
neat semper nobíscum. R̄. remain always with us. R̄.
Amen. Amen.

Pater noster, Ave Maria, and Credo *privately*.

MONDAY IN HOLY WEEK AT MASS

Mass as on pp. 13-15, till

THE INTROIT

JUDICA Dómine nocéntes **J**UDGE, O Lord, them
me, expúgna impugnán- that wrong me: overthrow
tes me: apprehénde arma et them that fight against me:
scutum, et exsúrge in adju- take hold of arms and shield,
tórium meum, Dómine, vir- and rise up to help me, O
tus salutis meæ. Effúnde Lord, the strength of my sal-
frámeam, et conclúde ad- vation. Bring out the sword,
vérsuseos qui persecuúntur and shut up the way against
me: dic ánimæ meæ: salus them that persecute me: say
tua ego sum. Júdica Dó- to my soul, I am thy salva-
mine. tion. Judge thou, O Lord, *etc.*

Kyrie eléison, *as before*, p. 15.

Orémus.

Let us pray.

Da, quæsumus, omnípotens Grant, we beseech thee, al-
Deus: ut qui in tot advér- mighty God, that we who
sis ex nostra infirmitáte de- fail, through our infirmity,
fícimus: intercedénte uni- in so many difficulties, may
géniti Fílii tui passióne re- be relieved by the passion of
spirémus. Qui tecum vivit thy Son interceding for us.
et regnat in unitáte Spíritus Who with thee and the Holy
sancti Deus per ómnia sæ- Ghost, liveth and reigneth
cula sæculórum. R̄. Amen. one God for ever and ever,
R̄. Amen.

*Then is said either the following prayer against the persecu-
tors of the Church, or the prayer for the Pope**

Ecclésiæ tuæ, quæsumus Mercifully hear, we beseech
Dómine, preces placátus thee, O Lord, the prayers of
admitte; ut, destrúctis ad- thy Church: that all advers-
versitatibus et erróribus u- ties and errors being re-
nivérsis, secúra tibi sérviat moved, she may serve thee
libertáte. Per Dóminum, in secure liberty. Through,
etc. *etc.*

*THE PRAYER FOR THE POPE

Deus, ómnium fidélium O God, the shepherd and
pastor et rector, fámulum ruler of all the faithful, mer-
tuum *N.* quem pastórem cifully look down on thy ser-
ecclésiæ tuæ præesse vo- vant *N.* whom thou hast

luísti, propítius réspice: da ei, quæsumus, verbo et ex-
 émplo, quibus præest, pro-
 ficere, ut ad vitam una cum
 grege sibi crédito, pervéniat
 sempitérnam. Per Dómi-
 num, *etc.*

been pleased to appoint the
 supreme pastor of thy
 Church: and grant, we be-
 seech thee, that both by
 word and example, he may
 edify all that are under his
 charge; and with the flock
 committed to him arrive at
 life everlasting. Through, *etc.*

Léctio Isaiaë Prophétæ,
Cap. 50.

The lesson out of the pro-
 phet Isaias. *Chap. 50.*

In diébus illis: Dixit Isaias:
 Dóminus Deus aperuit mihi
 aurem, ego autem non con-
 tradíco: retrórsum non ábii.
 Corpus meum dedi percuti-
 éntibus, et genas meas vel-
 léntibus: fáciem meam non
 avérti ab increpántibus et
 conspuéntibus in me. Dó-
 minus Deus auxiliátor me-
 us, ideo non sum confúsus:
 ideo pósui fáciem meam, ut
 petram duríssimam, et scio
 quóniam non confúndar.
 Juxta est qui justícat me:
 quis contradícet mihi? Ste-
 mus simul, quis est adver-
 sárius meus? Accédát ad
 me. Ecce Dóminus Deus
 auxiliátor meus: quis est,
 qui condémnet me? Ecce
 omnes quasi vestiméntum
 conteréntur, tínea cómedet
 eos. Quis ex vobis timens
 Dóminum, áudiens vocem
 servi sui qui ambulávit in
 ténebris, et non est lumen
 ei, speret in nómine Dñi, et
 ítúr super Deum suum.

In those days: Isaias 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 that is near 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 con-
 demn me? Lo they shall all
 be destroyed as a garment,
 the moth shall eat them up.
 Who is there among you
 that feareth the Lord, that
 heareth the voice of his ser-
 vant, that hath walked in
 darkness, and hath no light?

hope in the name of the Lord, and lean upon his

THE GRADUAL

Exsúrge, Dómine, et in- Arise, O Lord, and be atten-
ténde iudício meo, Deus tive to my judgment, to my
meus, et Dóminus meus in cause, my God, and my
causam meam. V̄. Effúnde Lord. V̄. Bring out the
frámeam, et conclúde ad- sword, and shut up the way
vérsus eos, qui me perse- against those who persecute
quúntur. me.

THE TRACT

Dómine, non secúndum O Lord, deal not with us ac-
peccáta nostra, quæ féci- cording to our sins which
mus nos : neque secúndum we have committed, nor ac-
iniquitátes nostras retribu- cording to our iniquities. V̄.
as nobis. V̄. Dómine, ne me- O Lord, remember not our
míneris iniquitátum nostrá- former iniquities : let thy
rum antiquárum: cito anti- mercies speedily prevent us :
cipent nos misericórdiæ tu- for we are become exceeding
æ, quia páuperes facti sum- poor. (*Here the priest genu-*
us nimis. (*Hic genuflectitur.*) *flects.*) R̄. Help us, O God our
R̄. Adjuva nos, Deus salu- Saviour: and for the glory of
táris noster: et propter gló- thy name, O Lord, deliver
riam nóminis tui, Dómine, us : and pardon us our sins
libera nos: et propítius esto for the sake of thy name.
peccátis nostris, propter
nomen tuum.

Munda cor meum, and Jube Dómine benedícere, as at
p. 31.

THE GOSPEL

Sequéntia sancti evangélii A continuation of the holy
secúndum Joánnem, cap. gospel according to St John,
12. chap. 12.

Ante sex dies Paschæ, venit Six days before the Pasch
Jesus Bethaníam, ubi Lá- Jesus came to Bethania,
zarus fúerat mórtuus, quem where Lazarus had been
suscitávit Jesus. Fecerunt dead, whom Jesus raised to
autem ei cœnam ibi : et life. And they made him a
Martha ministrábat, Láza- supper there : and Martha
rus vero unus erat ex dis- served, but Lazarus was one
cumbéntibus cum eo. Ma- of them that were at the
ría ergo accépit libram un- table with him. Mary the
guénti nardi pístici pre- fore took a pound of
tiósi, et unxit pedes Jesu, ment of right spike

et extérsit pedes ejus capillis suis : et domus impléta est ex odóre unguénti. Dixit ergo unus ex discípu- lis ejus, Judas Iscariótes, qui erat eum traditúrus: Quare hoc unguéntum non véniit trecéntis denáriis, et datum est egénis? Dixit autem hoc non quia de egénis pertinébat ad eum, sed quia fur erat, et lóculos habens, ea quæ mittebantur, portábat. Díxit ergo Jesus : Sínite illam, ut in diem sepultúre meæ servet illud. Páuperes enim semper habétis vobiscum: me autem non semper habétis. Cognóvit ergo turba multa ex Judæis, quia illic est; et vénérunt, non propter Jesum tantum, sed ut Lázarum vidérent, quem suscitávit a mórtuis.

only, but that they might see Lazarus, whom he had raised from the dead.

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 what was put therein. But Jesus 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

see Lazarus, whom he had raised from the dead.

THE OFFERTORY

Eripe me de inimícis meis, Dómine : ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu. *Then he says Súscipe, p. 34, and the subsequent prayers till he comes to*

Deliver me from mine enemies, O Lord : to thee have I fled, teach me to do thy will, for thou art my God.

THE SECRET

Hæc sacrificia nos, omnipotens Deus, poténti virtúte mundátos, ad suum faciánt purióres veníre princip: Per Dóminum, etc.

Grant, Almighty God, that being purified by the powerful virtue of these sacrifices, we may arrive with greater purity to their fountain. Through our Lord, etc.

The Secret against the persecutors of the church.

<p>Prótege nos, Dómine, tuis mystériis serviéntes: ut di- vínis rebus inhæréntes, et córpoze tibi famulémur, et mente. Per Dóminum, etc.</p>	<p>Protect us, O Lord, who as- sist at thy mysteries: that applying ourselves to divine things, we may serve thee both in soul and body. Through, etc.</p>
--	--

Or for the Pope.

<p>Oblátis, quæsumus Dó- mine, placáre munéribus, et fámulum tuum N. quem pastórem ecclésiæ tuæ præ- éssé voluísti, assídua pro- tectióne gubérna. Per Dó- minum, etc.</p>	<p>Be appeased, O Lord, we be- seech thee, by these offer- ings: and cease not to pro- tect thy servant N., whom thou hast been pleased to appoint supreme pastor of thy Church. Through, etc.</p>
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The preface and Canon from p. 37 to p. 47, till he comes to

THE COMMUNION

<p>Erubéscant, et revereántur simul, qui gratulántur malis re-meis: induántur pudóre et reveréntia, qui maligna lo- quúntur advérsus me.</p>	<p>Let them blush and be a- shamed together, who re- joice at my evils: let them be clothed with shame and fear that speak malignant things against me.</p>
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THE POSTCOMMUNION

<p>Præbeant nobis, Dómine, divínium tua sancta fer- vórem: quo eórum páriter et actu delectémur, et fruc- tu. Per Dóminum, etc.</p>	<p>May thy holy mysteries, O Lord, inspire us with divine fervour: that we may de- light both in their celebra- tion and in their fruit. Through, etc.</p>
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The Postcommunion against the persecutors of the Church.

<p>Quæsumus, Dómine Deus noster: ut, quos divina tribuis participatióne gau- dére, humánis non sinas subjacére periculis. Per Dó- minum, etc.</p>	<p>Protect, we beseech thee, O Lord our God, from human dangers, those whom thou hast permitted to enjoy the participation of these divine mysteries. Through, etc.</p>
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Or for the Pope:

<p>Hæc nos, quæsumus Dó- mine, divíni sacraménti per- céptio prótegat: et fámul- lum tuum N. quem pastó-</p>	<p>May the participation of this divine sacrament protect us. we beseech thee, O Lord, always save and stre</p>
--	---

rem ecclésiæ tuæ præesse thy servant *N.*, whom thou
 voluisti, una cum commís- hast been pleased to appoint
 so sibi grege, salvet semper the supreme pastor of thy
 et múniat. Per Dóminum. Church, together with the
 flock committed to his
 charge. Through our Lord, *etc.*

THE PRAYER OVER THE PEOPLE

Orémus. Humiliáte cápita Let us pray. Bow down your
 vestra Deo. heads to God.

Adjuva nos, Deus salutáris Help us, O God, our Saviour:
 noster : et ad benefícia re- and grant that we may cele-
 colénda, quibus nos in- brate with joy the memory of
 stauráre dignátus es, tríbue those benefits by which thou
 veníre gaudéntes. Per Dñm. hast been pleased to redeem
 us. Through our Lord, *etc.*

The remainder as above, pp. 48, 49, etc.



TUESDAY IN HOLY WEEK AT MASS

*The priest begins Mass at the foot of the altar, as on pp. 13,
 15, till he comes to*

THE INTROIT

NOS autem gloriári **W**E ought to glory in the
 Nopórtet in cruce Dómi- cross of our Lord Jesus
 ni nostri Jesu Christi : in Christ : in whom is our sal-
 quo est salus, vita, et resur- vation, life, and resurrec-
 réctio nostra : per quem tion; by whom we have been
 salváti, et liberáti sumus. saved and delivered. *Ps. 66.*
Ps. 66. Deus misereátur May God have mercy on us
 nostri, et benedícat no- and bless us : may he cause
 bis: illúminet vultum suum the light of his countenance
 super nos, et misereátur no- to shine upon us, and may he
 stri. Nos autem, *etc.* have mercy on us. But we
 ought to, *etc.*

Kyrie eléison, *as before, p. 15.*

Orémus.

Omnípotens sempitérne Almighty and everlasting
 Deus, da nobis ita dómi- God, grant that we may cele-
 nicæ passiónis sacraménta brate the mysteries of our
 perágere : ut indulgéntiam Lord's passion in such a
 mereámur. Per manner as to deserve to ob-
 e mínium, *etc.* tain thy pardon. Through, *etc.*

Then is said the prayer against the persecutors of the church or for the pope, as at p. 69.

Léctio Jeremíæ prophétæ, The lesson out of the prophet Jeremias, *chap. 11.*

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

THE GRADUAL

Ego autem, dum mihi molesti essent, induébam me cilicio, et humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo convertétur. *Ÿ.* Júdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma, et scutum, et exsúrge in adjutórium mihi. But as for me, when they were troublesome to me, I was clothed in hair-cloth, and I humbled my soul in fasting: and my prayer shall be turned into my bosom. *Ÿ.* 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.

Pássio Domini nostri Jesu Christi secúndum Marcum, The Passion of our Lord Jesus Christ according to Mark, *chap. 14.*

In illo témpore: Erat pascha, et ázyma post bíduum, et quærébant summi sacer- At that time: The feast of the Pasch and of the azymer was after two days: and

dótes et scribæ, quómodo chief priests and the scribes
Jesum dolo tenérent, et oc- sought how they might by
cíderent. Dicébant autem: some wile lay hold on him,
Non in die festo, ne forte and kill him. But they said:
tumúltus fiéret in pópulo. Not on the festival day, lest
Et cum esset Jesus Bethaní- there should be a tumult
æ in domo Simónis leprósi, among the people. And
et recúmberet : venit mú- when he was in Bethania, in
lier habens alabástrum un- the house of Simon the leper,
guénti nardi spicáti preti- and was at meat, there was a
ósi, et fracto alabástro, effú- woman having an alabaster
dit super caput ejus. Erant box of ointment of precious
autem quidam indígne fer- spikenard: and breaking the
éntes intra semetípsos, et alabaster box, she poured it
dicéntes : Ut quid perditio out upon his head. Now
ista unguénti facta est ? Po- there were some that had in-
terat enim unguéntum ist- dignation within themselves
tud venúmdari plus quam and said : Why was this
trecéntis denáriis, et dari waste of the ointment made ?
paupéribus. Et fremébant For this ointment might
in eam. Jesus autem dixit: have been sold for more than
✠ Sínite eam : quid illi mo- three hundred pence, and
lésti estis ? Bonum opus given to the poor. And they
operáta est in me. Semper murmured against her. But
enim páuperes habétis vo- Jesus said : Let her alone,
bíscum : et cum voluérítis, why do you molest her ? She
potéstis illis benefácere: me hath wrought a good work
autem non semper habétis. upon me. For the poor you
Quod hábuit hæc, fecit : have always with you ; and
prævenit úngere corpus whensoever you will you
meum in sepultúram. A- may do them good : but me
men dico vobis : Ubi cúm- you have not always. She
que prædicátum fúerit e- hath done what she could ;
vangélium istud in univérso she is come beforehand to
mundo, et quod fecit hæc, anoint my body for the
narrábitur in memóriam burial. Amen I say to you,
ejus. Et Judas Iscariótes, wheresoever this gospel shall
unus de duódecim, ábiit ad be preached in the whole
summos sacerdotés, ut pró- world, that also which she
deret eum illis. Qui audi- hath done, shall be told for a
visi sunt : et pro- memorial of her. And Judas
ei pecúniám se Iscariot, one of the twelve,

datúros. Et quærébat quó- went to the chief priests to
 modo illum opportúne trá- betray him to them. And
 deret. Et primo die azymó- they hearing it were glad and
 rum quando pascha immo- promised to give him money.
 lábant, dicunt ei discípuli : And he sought how he might
 Quo vis eámus, et paré- conveniently betray him.
 mus tibi, ut mandúces Now on the first day of the
 pascha ? Et mittit duos unleavened bread, when
 ex discípulis suis, et dicit they sacrificed the pasch,
 eis : ✠ Ite in civitátem : the disciples say to him :
 et occúrret vobis homo Whither wilt thou that
 lagénam aquæ bájulans, we go, and prepare for
 sequímini eum : et quo- thee to eat the pasch ?
 cúmque introierit, dícite And he sendeth two of
 dómino domus, quia ma- his disciples, and saith to
 gíster dicit : Ubi est re- them : Go ye into the city ;
 féctio mea, ubi pascha and there shall meet you a
 cum discípulis meis man- man carrying a pitcher of
 dúcem ? Et ipse vobis water, follow him : and
 demonstrábit cœnáculum whithersoever he shall go
 grande, stratum : et illic in, say to the master of the
 paráte nobis. Et abiérunt house : The master saith :
 discípuli ejus, et venérunt Where is my refectory,
 in civitátem : et invenérunt where I may eat the pasch
 sicut díxerat illis, et para- with my disciples ? And he
 vérunt pascha. Véspere will show you a large dining-
 autem facto, venit cum room furnished ; and there
 duódecim. Et discumbén- prepare ye for us. And his
 tibus eis, et manducán- disciples went their way,
 tibus, ait Jesus : ✠ Amen and came into the city, and
 dico vobis, quia unus ex they found as he had told
 vobis tradet me, qui them, and they prepared
 mandúcat mecum. At illi the pasch. And when even-
 cœpérunt contristári, et ing was come, he cometh
 dícere ei singulátim : Num- with the twelve. And when
 quid ego ? Qui ait illis : ✠ they were at table and
 Unus ex duódecim qui in- eating, Jesus saith : Amen I
 tíngit mecum manum in say to you, one of you that
 catíno. Et Fílius quidem eateth with me shall betray
 hómínis vadit, sicut scrip- me. But they began to be
 tum est de eo : væ autem sorrowful, and to say to
 hómíni illi, per quem Fílius him one by one : Is it I ?

hóminis tradétur. Bonum And he said to them : One
 erat ei, si non esset natus of the twelve who dippeth
 homo ille. Et manducán- his hand in the dish with
 tibus illis, accépit Jesus me. And the Son of Man
 panem : et benedícens fre- indeed goeth, as it is written
 git, et dedit eis, et ait : of him: but woe to that man
 ✠ Súmite, hoc est corpus by whom the Son of Man
 meum. Et accépto cálice, shall be betrayed. It were
 grátias agens dedit eis : et better for him, if that man
 bibérunt ex illo omnes. had not been born. And
 Et ait illis: ✠ Hic est san- whilst they were eating,
 guis meus novi testaméti, Jesus took bread : and bles-
 qui pro multis effundétur. sing broke, and gave to
 Amen dico vobis, quia jam them, and said : Take ye :
 non bibam de hoc genímine This is my body. And having
 vitis, usque in diem illum, taken the chalice, and given
 cum illud bibam novum in thanks, he gave it to them
 regno Dei. Et hymno dicto, and they all drank of it.
 exiérunt in montem Oli- And he said to them : This
 várum. Et ait eis Jesus : is my blood of the New
 Omnes scandalizabímmini in Testament, which shall be
 me in nocte ista : quia shed for many. Amen I say
 scriptum est : Percútiam unto you, that I will drink
 pastórem, et dispergéntur no more of this fruit of the
 oves. Sed postquam resur- vine, until that day when
 réxero, præcédam vos in I shall drink it new in the
 Galilæam. Petrus autem kingdom of God. And when
 ait illi : Et si omnes scan- they had sung a hymn,
 dalizáti fúerint in te, sed they went forth to the
 non ego. Et ait illi Jesus : mount of Olives. And Jesus
 ✠ Amen dico tibi, quia tu saith to them : You will all
 hódie in nocte hac, priús- be scandalized in my regard
 quam gallus vocem bis this night: for it is written:
 déderit, ter me es negatúrus. I will strike the shepherd,
 At ille ámplius loquebátur : and the flock shall be dis-
 Et si oportúerit me simul persed. But after I shall be
 commóri tibi, non te ne- risen again, I will go before
 gábo. Simíliter autem et you into Galilee. But Peter
 omnes dicébant. Et véni- saith to him : Although all
 prædium, cui nomen shall be scandalized in thee,
 mani. Et ait dis- yet not I. And Jesus said
 cis : ✠ Sedéte hic to him : Amen I say to thee

donec orem. Et assúmit to-day, even in this night,
 Petrum, et Jacóbum, et before the cock crow twice,
 Joánnem secum : et cœpit thou shalt deny me thrice.
 pavére, et tædere. Et ait But he spoke the more
 illis : ✠ Tristis est ánima vehemently : Although I
 mea usque ad mortem : should die together with
 sustinéte hic, et vigiláte. thee, I will not deny thee.
 Et cum processisset páu- And in like manner also
 lulum, prócidit super ter- said they all. And they
 ram : et orábat, ut si fieri came to a farm called Geth-
 posset, transíret ab eo semani. And he said to his
 hora : et dixit : ✠ Abba, disciples: Sit you here, while
 Pater, ómnia tibi possi- I pray. And he taketh
 bília sunt, transfer cálicem Peter, and James, and John
 hunc a me : sed non quod with him : and he began to
 ego volo, sed quod tu. Et fear and to be heavy. And
 venit, et invénit eos dor- he saith to them : My soul
 miéntes. Et ait Petro : ✠ is sorrowful, even unto
 Simon, dormis ? non po- death : stay you here, and
 tuísti una hora vigiláre ? watch. And when he had
 Vigiláte, et oráte, ut non gone forward a little, he
 intrétis in tentatiónem. fell flat on the ground ; and
 Spíritus quidem promptus he prayed, that if it might
 est, caro vero infirma. Et be, the hour might pass from
 iterum abiens orávit, eún- him. And he said: Abba, Fa-
 dem sermónem dicens. Et ther, all things are possible
 revérsus, dénuo invénit eos to thee, take away this
 dormiéntes (erant enim chalice from me : but not
 óculi eórum graváti) et what I will, but what thou
 ignorábant quid respondé- wilt. And he cometh and
 rent ei. Et venit tertio, et findeth them sleeping. And
 ait illis: ✠ Dormíte jam, et he saith to Peter : Simon,
 requiésce. Súfficit : venit sleepest thou ? couldst thou
 hora : ecce Fílius hómínis not watch one hour ? Watch
 tradétur in manus peccató- ye and pray, that you enter
 rum. Súrgite, eámus : ecce not into temptation. The
 qui me tradet, prope est. spirit indeed is willing, but
 Et, adhuc eo loquénte, ve- the flesh is weak. And going
 nit Judas Iscariótes, unus away again, he prayed, say-
 de duódecim, et cum eo ing the same words. And
 turba multa cum gládiis, et when he returned, he found
 lignis, a summis sacerdotibus them again asleep (for their

tibus, et scribis, et seniór-
ribus. Déderat autem trádi-
tor ejus signum eis, dicens:
Quemcúmque osculátus fú-
ero, ipse est, tenéte eum, et
dúcite caute. Et cum venís-
set, statim accédens ad
eum, ait: Ave Rabbi. Et
osculátus est eum. At illi
manus injecérunt in eum,
et tenuérunt eum. U-
nus autem quidam de cir-
cumstántibus, edúcens glá-
dium, percussit servum
summi sacerdotís: et ampu-
távit illi aurículam. Et re-
spóndens Jesus, ait illis: ✠
Tamquam ad latrónem ex-
ísti cum gládiis, et lignis
comprehéndere me? quóti-
die eram apud vos in templo
docens, et non me tenuístis.
Sed ut impleántur scriptú-
ræ. Tunc discípuli ejus re-
linquéntes eum, omnes fu-
gérunt. Adoléscens autem
quidam sequebátur eum a-
míctus síndone super nudo:
et tenuérunt eum. At ille,
rejécta síndone, nudus pro-
fúgit ab eis. Et adduxérunt
Jesus ad summum sacer-
dotem: et convenérunt om-
nes sacerdotés, et scribæ, et
senióres. Petrus autem a
longe secútus est eum us-
que intro in átrium summi
sacerdotís: et sedébat cum
ministris ad ignem, et cale-
fécit se. Summi vero
sacerdotés, et omne con-
gregatióne, quærébant advér-

eyes were heavy), and they
knew not what to answer
him. And he cometh the
third time, and saith to them:
Sleep ye now, and take your
rest. It is enough: the hour is
come; behold the Son of Man
shall be betrayed into the
hands of sinners. Rise up: let
us go. Behold he that will be-
tray me is at hand. And
while he was yet speaking-
cometh Judas Iscariot, one
of the twelve, and with him
a great multitude with
swords and staves, from the
chief priests, and the scribes
and the ancients. And he
that betrayed him had given
them a sign, saying, Whom-
soever I shall kiss, that is he,
lay hold on him, and lead
him away carefully. And
when he was come, imme-
diately going up to him, he
saith: Hail, Rabbi: and he
kissed him. But they laid
hands on him, and held him.
And one of them that stood
by drawing a sword, struck
a servant of the chief priest,
and cut off his ear. And Je-
sus answering, said to them:
Are you come out as against
a robber, with swords and
staves to apprehend me? I
was daily with you in the
temple, teaching, and you
did not lay hands on me. But
that the Scriptures might
be fulfilled. Then his dis-
ciples leaving him, all fled

sus Jesum testimónium, ut away. And a certain young
 eum morti tráderent, nec man followed him, having a
 inveniébant. Multi enim linen cloth cast about his
 testimónium falsum dicé- naked body : and they laid
 bant advérsus eum: et con- hold on him. But he casting
 veniéntia testimónia non off the linen cloth, fled from
 erant. Et quidam surgén- them naked. And they
 tes, falsum testimónium brought Jesus to the high
 ferébant advérsus eum, di- priest: and all the priests and
 céntes: Quóniam nos audí- the scribes and the ancients
 vimus eum dicéntem: Ego were assembled together.
 dissólvam templum hoc And Peter followed him afar
 manufáctum, et per trídu- off, even unto the palace of
 um áliud non manufáctum the high priest: and he sat
 ædificábo. Et non erat con- with the servants at the fire,
 véniens testimónium illó- and warmed himself. And
 rum. Et exsúrgens summus the chief priests and all the
 sacérdos in médium, inter- council sought for evidence
 rogávit Jesum, dicens: Non against Jesus that they
 respóndes quidquam ad ea, might put him to death,
 quæ tibi objiciúntur ab his? and they found none. For
 Ille autem tacébat, et nihil many bore false witness
 respóndit. Rursum sum- against him, and their evi-
 mus sacérdos interrogábat dence did not agree. And
 eum, et dixit ei: Tu es some rising up, bore false
 Christus fílius Dei bene- witness against him, saying:
 dícti? Jesus autem dixit We heard him say, I will de-
 illi: ✠ Ego sum: et vidé- stroy this temple made with
 bitis Fílium hóminis se- hands, and within three days
 déntem a dextris virtútis I will build another not
 Dei, et veniéntem cum nú- made with hands. And their
 bibus cœli. Summus autem witness did not agree. And
 sacérdos scindens vesti- the high priest rising up in
 ménta sua, ait: Quid adhuc the midst, asked Jesus, say-
 desiderámus testes? Audís- ing: Answeredst thou no-
 tis blasphemiam: quid vo- thing to the things that are
 bis vidétur? Qui omnes laid to thy charge by these
 condemnáverunt eum esse men? But he held his peace,
 reum mortis. Et cœpérunt and answered nothing. Again
 quidam conspúere eum, et the high priest asked him,
 veláre fáciem ejus, at cóla- and said to him: Art thou
 phis eum cædere, et dícere the Christ, the Son of

ei: Prophetiza. Et minis- the blessed God? And Jesus
 tri álapis eum cædebant. said to him: I am. And you
 Et cum esset Petrus in át- shall see the Son of Man sit-
 rio deórsum, venit una ex ting on the right hand of the
 ancillis summi sacerdotis: power of God, and coming
 et cum vidisset Petrum with the clouds of heaven.
 calefacientem se, adspí- Then the high priest, rend-
 ciens illum, ait: Et tu cum ing his garments, saith:
 Jesu Nazaréno eras. At ille What need we any further
 negávit, dicens: Neque scio witnesses? you have heard
 neque novi quid dicas. Et the blasphemy. What think
 éxiit foras ante atrium, et you? And they all con-
 gallus cantávit. Rursus au- demned him to be guilty of
 tem cum vidisset illum an- death. And some began to
 cilla, cœpit dícere circum- spit on him, and to cover his
 stántibus: Quia hic ex illis face, and to buffet him, and
 est. At ille íterum negávit. to say to him: Prophecy.
 Et post pusillum rursus qui And the servants struck him
 adstábant, dicébant Petro: with the palms of their
 Vere ex illis es: nam et Gali- hands. Now when Peter was
 læus es. Ille autem cœpit in the court below, there
 anathematizáre, et juráre: cometh one of the maid-ser-
 Quia nescio hóminem is- vants of the high priest: and
 tum, quem dicitis. Et sta- when she had seen Peter
 tim gallus íterum cantávit. warming himself, looking on
 Et recordátus est Petrus him, she saith: Thou also
 verbi, quod díxerat ei Je- wast with Jesus of Naza-
 sus: Priúsqvam gallus can- reth. But he denied, saying:
 tet bis, ter me negábis. Et I know not, nor understand
 cœpit flere. Et conféstim what thou sayest. And he
 mane consílium faciéntes went forth before the court;
 summi sacerdotés, cum se- and the cock crew. And a-
 nióribus, et scribis, et uni- gain a maid-servant seeing
 vërso concílio, vinciéntes him began to say to the
 Jesum, duxérunt, et tradi- standers-by: This is one of
 dérunt Piláto. Et interro- them. But he denied again.
 gávit eum Pilátus: Tu es And after a while they that
 Rex Judæórum? At ille re- stood by, said again to Pe-
 spóndens, ait illi: ✠ Tu ter: Surely thou art one of
 Et accusábant eum them, for thou also art a
 sacerdotés in mul- Galilean. But he began to
 tus autem rursus curse and to swear, saying:

interrogávit eum, dicens : I know not this man of
 Non respóndes quidquam ? whom you speak. And im-
 vide in quantis te accúsant. mediately the cock crew a-
 Jesus autem ámplius nihil gain. And Peter remem-
 respóndit, ita ut mirarétur bered the words that Jesus
 Pilátus. Per diem autem had said to him: Before the
 festum solébat dimítere cock crow twice, thou shalt
 illis unum ex vinctis, quem deny me thrice. And he be-
 cúmque petiissent. Erat au- gan to weep. And straight-
 tem qui dicebátur Baráb- way in the morning the chief
 bas, qui cum seditiósus erat priests holding a consulta-
 vinctus, qui in seditiósione fé- tion with the ancients and
 cerat homicídium. Et cum the scribes, and the whole
 ascendisset turba, cœpit ro- council, bound Jesus, and
 gáre, sicut semper faciébat led him away, and delivered
 illis. Pilátus autem him to Pilate, and Pilate
 respóndit eis, et dixit: Vultis asked him : Art thou the
 dimíttam vobis Regem Ju- King of the Jews ? But he
 dæórum ? Sciébat enim answering saith to him :
 quod per invídiam tradidís- Thou sayest it. And the
 sent eum summi sacerdotés. chief priests accused him in
 Pontífices autem concita- many things. And Pilate
 vérunt turbam, ut magis again asked him, saying :
 Barábbam dimíteret eis. Answerest thou nothing ?
 Pilátus autem íterum res- Behold in how many things
 póndens, ait illis : Quid they accuse thee. But Je-
 ergo vultis fáciam Regi- sus still answered nothing ;
 Judæórum ? At illi íte- so that Pilate wondered.
 rum clamavérunt : Cru- Now on the festival day he
 cifige eum. Pilátus vero was wont to release unto
 dicébat illis : Quid enim them one of the prisoners,
 mali fecit ? At illi magis whomsoever they deman-
 clamábant: Crucifige eum. ded. And there was one
 Pilátus autem volens pó- called Barabbas, who was
 pulo satisfácare, dimísit il- put in prison with some
 lis Barábbam, et trádedit seditious men, who in the
 Jesum flagéllis cæsum, ut sedition had committed mur-
 crucifigerétur. Míletes au- der. And when the multi-
 tem duxérunt eum in átri- tude was come they began
 um prætorii, et cónvocant to desire that he would do,
 totam cohórtem, et indu- as he had ever done
 unt eum púrpora, et im- them. And Pilate ans

pónunt ei plecténtes spí-
neam corónam. Et cœpér-
unt salutáre eum: Ave, rex
Judæórum. Et percutié-
bant caput ejus arúndine :
et conspuébant eum, et po-
néntes génuá, adorábant
eum. Et postquam illusé-
runt ei, exuérunt illum
púrpora, et induérunt eum
vestiméntis suis : et edú-
cunt illum, ut crucifígerent
eum. Et angariavérunt
prætereúntem quém-
piam, Simónem Cyrenæum, veni-
éntem de villa, patrem
Alexándri, et Rufi, ut tól-
leret crucem ejus. Et per-
dúcunt illum in Gólgotha
locum, quod est interpre-
tátum Calváriæ locus. Et
dabant ei bíbere myrrhá-
tum vinum : et non ac-
cépit. Et crucifígentes eum,
divisérunt vestiménta ejus,
mitténtes sortem super eis,
quis quid tólleret. Erat au-
tem hora tértia : et cruci-
fixérunt eum. Et erat títu-
lus causæ ejus inscriptus :
Rex Judæórum. Et cum eo
crucifígunt duos latrónes :
unum a dextris, et álium a
sinístris ejus. Et impléta est
scriptúra, quæ dicit : Et
cum iníquis reputátus est.
Et prætereúntes blasphemá-
bant eum, movéntes
cápita sua, et dicéntes :
Vah, qui déstruis templum
Dei, et in tribus diébus reæ-

: salvúm fac temetíp-

them, and said : Will you
that I release to you the
King of the Jews ? For he
knew that the chief priests
had delivered him up out of
envy. But the chief priest
moved the people, that he
should rather release Barab-
bas to them. And Pilate a-
gain 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 Pi-
late saith to them : Why,
what evil hath he done ? But
they cried out the more :
Crucify him. So Pilate be-
ing 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 into the
court of the palace, and
they call together the whole
band : and they clothe
him with purple, and plat-
ting him 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 worshipped 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 forced one Simon,

sum, descéndens de cruce. a Cyrenean, who passed by, Simíliter et summi sacer- coming out of the country dotes illudéntes, ad altéru- the father of Alexander and trum cum scribis dicébant: of Rufus, to take up his Alios salvos fecit, seípsum cross. And they bring him non potest salvum fácere. into the place called Gol- Christus Rex Israel des- gotha, which being inter- céndat nunc de cruce, ut preted, is the place of Cal- videámus, et credámus. Et vary. And they gave him to qui cum eo crucifixi erant, drink wine mingled with convitiabántur ei. Et fac- myrrh : but he took it not. ta hora sexta, ténebræ fac- And crucifying him they di- tæ sunt per totam terram, vided his garments, casting usque in horam nonam. Et lots upon them what every hora nona exclamávit Je- man should take. And it was sus voce magna, dicens: ✠ the third hour, and they cru- Eloi, Eloi, lamma sabac- cified him. And the inscrip- tháni? Quod est interpretá- tion of his cause was written tum: ✠ Deus meus, Deus over, The King of the Jews. meus, ut quid dereliquísti And with him they crucify me ? Et quidam de circum- two thieves, the one on his stántibus audiéntes, dicé- right hand, and the other on bant : Ecce, Elíam vocat. his left. And the Scripture Currens autem unus, et im- was fulfilled which saith: And plens spóngiam acéto, cir- with the wicked he was re- cumponénsque cálamo, po- puted. And they that passed tum dabat ei, dicens : Sí- by blasphemed him, wagging nite, videámus si véniat E- their heads and saying: Vahl lías ad deponéndum eum. thou that destroyest the Jesus autem emíssa voce temple of God, and in three magna exspirávit. days buildest it up again :

save thyself, coming down from the cross. In like man- ner, the chief priests with the scribes mocking, said 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 cruci- fied 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: Eloi, Eloi, lamma sabacthani ? which is. ing interpreted, My God, my God, why hast th

saken me ? And some of the standers-by hearing said: Behold, he called 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 will come to take him down. And Jesus having cried out with a loud voice, gave up the ghost.

Here all kneel for a short time.

Et velum templi scissum And the veil of the temple
est in duo, a summo usque was rent in two, from the top
deórsum. Videns autem to the bottom. And the cen-
centúrio, qui ex advérso turion who stood over a-
stabat, quia sic clamans gainst him, seeing that cry-
exspirásset, ait: Vere hic ing out in this manner he had
homo Fílius Dei erat. Erant given up the ghost, said: In-
autem et mulíeres de longe deed this man was the Son
adspiciéntes: inter quas e of God. And there were also
rat María Magdaléne, et women looking on afar off:
María Jacóbi minóris, et among whom was Mary Mag-
Joseph mater, et Salóme; dalen, and Mary the mother
et cum esset in Galilæa, se of James the Less and of Jo-
quebántur eum, et mini- seph, and Salome; who also
strábant ei, et aliæ multæ, when he was in Galilee, fol-
quæ simul cum eo ascén- lowed him, and ministered
derant Jerosólymam. unto him, and many other
women that came up with
him to Jerusalem.

Here is said Munda cor meum as on p. 31.

Et cum jam sero esset fac- And when evening was now
cum (quia erat Parascéve, come (because it was the
quod est ante sábbatum) parasceve, that is the day
venit Joseph ab Arimathæa before the Sabbath), Joseph
nóbilis decúrio, qui et ipse of Arimathea, a noble coun-
erat exspéctans regnum sellor, who was also himself
Dei, et audácter introívit looking for the kingdom of
ad Pilátum, et pétiit corpus God, came and went in
Jesu. Pilátus autem mira- boldly to Pilate, and begged
bátur si jam obiísset. Et ac- the body of Jesus. But Pilate
cersíto centurióne, interro- wondered that he should be
gávit eum si jam mórtuus already dead. And sending
esset. Et cum cognovísset a for the centurion, he asked
centurióne, donávit corpus him if he were already dead.
Joseph. Joseph autem mer- And when he had understood

cátus síndonem, et depónens eum invólvit síndone, et pósuit eum in monumento, quod erat excísium de petra, et advólvit lápidem ad óstium monuménti. 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 the rock, and he rolled a stone to the door of the sepulchre.

THE OFFERTORY

Custódi me, Dómine, de manu peccatóris : et ab homínibus iníquis éripe me. Keep me, O Lord, from the hand of the sinner ; and from wicked men deliver me.

Súscipe, as at page 34, and subsequent prayers, till

THE SECRET

Sacrificia nos, quæsumus Dñe, propénsius ista restáurent : quæ medicínalibus sunt institúta jejúniis. Per Dñm nostrum, etc. May these sacrifices, O Lord, we beseech thee, which are accompanied with healing fasts, mercifully restore us. Through, etc.

For the secret against the persecutors of the Church, or for the Pope, see p. 73.

The preface and Canon, as from pages 37 to 47, till he comes to

THE COMMUNION

Advérsum me exercebántur, qui sedébant in porta : et in me psallébant, qui bibébant vinum : ego vero oratiómem meam ad te, Dómine : tempus benepláciti, Deus, in multítudine misericórdiæ tuæ They that sat in the gate were busied against me; and they that drunk 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.

THE POSTCOMMUNION

Sanctificatió nibus tuis, omnipotens Deus : et víta nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum nostrum, etc. May our vices be cured, O almighty God, by thy holy mysteries, and may we receive everlasting remedies. Through our Lord etc.

For the Postcommunion against the persecutors of the Church, or for the Pope, see page 73.

THE PRAYER FOR THE PEOPLE

Orémus. Humiliáte cápita vestra Deo. Let us pray. Bow down your heads to God.

Tua nos misericórdia, Deus, et ab omni subreptióne vetustátis expúrget, et capáces sanctæ novitátis efficiat. Per Dóminum nostrum. May thy mercy, O God, purify us from the deceits of our old nature, and enable us to be formed anew unto holiness. Through our Lord, etc.

The rest as from p. 48.



WEDNESDAY IN HOLY WEEK AT MASS

Mass as at pages 13-15 until

THE INTROIT

IN nómine Jesu omne genu flectátur, cæléstium, terrestrium et infernórum: quia Dóminus factus est obediens usque ad mortem, mortem autem crucis: ideo Dóminus Jesus Christus in glória est Dei Patris. *Ps.* 101. Dómine exáudi oratióne meam: et clamor meus ad te véniat. *In nómine, etc.*

IN the name of Jesus let every knee bow, of those that are in heaven, on earth and under the earth; for the Lord became obedient unto death, even to the death of the cross. Therefore our Lord Jesus Christ is in the glory of God the Father. *Ps.* 101. O Lord, hear my prayer: and let my cry come to thee. In the name, etc.

Kyrie eléison, *as p. 15.*

Orémus. Flectámus génua. Leváte. Let us pray. Let us bend our knees. *R.* Rise up.

Præsta, quæsumus omnipotens Deus: ut, qui nostris excéssibus incessánter affligimur, per unigéniti Filii tui passióne liberémur. Qui tecum vivit, etc. Grant, we beseech thee, O Almighty God, that we who are continually afflicted through our excesses, may be delivered by the passion of thy only begotten Son: who with thee, etc.

Lectio Isaíæ prophétæ, *cap. 62 et 63.* Lesson out of the prophet Isaias, *chap. 62 and 63.*

¶ dicit Dóminus Deus: Fíliæ Sion: Ecce Tell the daughter of Sion:

salvátor tuus venit : ecce Behold thy Saviour cometh,
merces ejus cum eo. Quis behold, his reward is with
est iste qui venit de Edom, him, and his work before
tinctis véstibus de Bosra ? him. Who is this that cometh
Iste formósus in stola sua, from Edom, with dyed gar-
grádiens in multítudine ments from Bosra, this beau-
fortitúdinis suæ. Ego, qui tiful one in his robe, walking
loquor justítiam, et pro- in the greatness of his
pugnátor sum ad salván- strength ? I, that speak jus-
dum. Quare ergo rubrum tice and am a defender to
est indumnétum tuum, et save. Why then is thy ap-
vestiménta tua sicut cal- parel red, and thy garments
cántium in torculári ? Tór- like theirs that tread in the
cular calcávi solus, et de wine-press ? I have trodden
géntibus non est vir me- the wine-press alone, and of
cum : calcávi eos in furóre the gentiles there is not a
meo, et conculcávi eos in man with me: I have tram-
ira mea: et aspérsus est san- pled on them in my indig-
guis eórum super vestimén- nation, and have trodden
ta mea, et ómnia indumén- them down in my wrath, and
ta mea inquinávi. Dies é- their blood is sprinkled up-
nim ultiónis in corde meo, on my garments, and I have
annus redemptionis meæ stained all my apparel. For
venit. Circumspéxi, et non the day of vengeance is in
erat auxiliator; quæsívi, et my heart, the year of my re-
non fuit qui adjuváret : et demption is come. I looked
salvávit mihi bráchium round about, and there was
meum, et indignátio mea none to help : I sought, and
ipsa auxiliáta est mihi. Et there was none to give aid :
conculcávi pópulos in fu- and my own arm hath saved
róre meo, et inebriávi eos in for me, and my indignation
indignatióne mea : et de- itself hath helped me. And I
tráxi in terram virtútem have trodden down the peo-
eórum. Miseratiónum Dó- ple in my wrath, and have
mini recordábor, laudem made them drunk in my in-
Dómini super ómnibus, dignation, and have brought
quæ réddidit nobis, Dómi- down their strength to the
nus Deus noster. earth. I will remember the
tender mercies of the Lord,
the praise of the Lord for all
things that the Lord hath be-
stowed on us.

THE GRADUAL. PS. LXVIII

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

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Deus, qui pro nobis Fílium tuum crucis patíbulum subíre voluísti, ut inimíci a nobis expélleres potestátem: concéde nobis fámulis tuis; ut resurrectiónis grátiam consequámur. Per eúmdem Dóminum nostrum.

Then is said the prayer against the persecutors of the Church, or for the Pope, as p. 69.

Léctio Isaíæ prophétæ, *cap.* 53.

In diébus illis: Dixit Isaías: Dómine, quis crédidit audítui nostro? et bráchium Dómini cui revelátum est? Et ascéndet sicut virgúltum coram eo, et sicut radix de terra sitiénti: non est spécies ei, neque decor: et vidimus eum; et non erat adspéctus, et desiderávimus eum: despéctum, et novíssimum virórum, virum dolórum, et sciéntem infirmitátem: et quasi absconditus vultus ejus, et deinde nec reputávimus eum. Vere languóres

Turn not away thy face from thy servant, because I am in trouble: hear me speedily. *Ÿ.* Save me, O God, for the waters have come in even unto my soul; I stick fast in the mire of the deep, and there is no sure standing.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

O God, who wert pleased that thy Son should undergo for us the ignominy of the cross to deliver us from the power of the enemy: grant to us thy servants, that we may obtain the grace of his resurrection. Through the same Lord, etc.

The lesson out of the prophet Isaias, *chap.* 53.

In those days: Isaias said: Who hath believed our report? and to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him nor comeliness: and we have seen him, and there was no sightliness that we should be desirous of him: despised and the most abject of men, a man of sorrows, and acquainted with infirmity; and his look was as it were hidden and despised, where-

nostros ipse tulit, et dolóres nostros ipse portávit: et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nóstra : disciplína pacis nostræ super eum, et livóre ejus sanáti sumus. Omnes nos quasi oves errávimus, unusquisque in viam suam declinávit : et pósuit Dóminus in eo iniquitátem ómnium nostrum. Oblátus est, quia ipse vóluit, et non apéruit os suum: sicut ovis ad occisiónem ducétur, et quasi agnus coram tondénte se obmutéscet, et non apériet os suum. De angústia, et de judício sublátus est: generatióem ejus quis enarrábit? quia abscíssus est de terra vivéntium: propter scélus populi mei percússi eum. Et dabit ímpios pro sepultúra, et dívitem pro morte sua : eo quod iniquitátem non fécerit, neque dolus fúerit in ore ejus. Et Dóminus vóluit contérrere eum in infirmitáte ; si posúerit pro peccáto ánimam suam, vidébit semen longævum, et volúntas Dómini in manu ejus dirigétur. Pro eo quod laborávit ánimam ejus, vidébit, et saturábitur : in sciéntia sua justificábit ipse justus

upon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows : and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, everyone hath turned aside into his own way : and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth : he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress, and from judgment : who shall declare his generation? Because he is cut off out of the land of the living: for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death : because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be pro-

servus meus multos, et iniquitates eorum ipse portabit. Ideo dispertiam ei plurimos: et fortium dividet spolia, pro eo quod tradidit in mortem animam suam, et cum sceleratis reputatus est: et ipse peccata multorum tulit, et pro transgressoribus rogavit.

and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

THE TRACT

Dómine, exáudi orationem meam, et clamor meus ad te véniat. *Ps.* Ne avértas faciém tuam a me in quacúmque die tribulor, inclína ad me aurem tuam. *Ps.* In quacúmque die invocávero te, velóciter exáudi me. *Ps.* Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixório confrixa sunt. *Ps.* Percússus sum sicut fœnum, et áruit cor meum: quia oblítus sum manducáre panem meum. *Ps.* Tu exsúrgens, Dómine, miseréberis Sion: quia venit tempus miseréndi ejus.

Pássio Dómini nostri Jesu Christi secúndum Lucam, *cap. 22, 23.*

In illo témpore: Appropinquábat dies festus azymórum, qui dicitur Pascha: et quærébant príncipes sacerdotum, et scribæ, quómodo interficerent: timé-

sperous in his hand. Because his soul had laboured, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death,

and he hath borne the sins of many, and hath prayed for the transgressors.

O Lord, hear my prayer, and let my cry come to thee. *Ps.* Turn not away thy face from me: in whatever day I am in trouble, incline thine ear to me. *Ps.* In whatever day I shall call upon thee, hear me speedily. *Ps.* For my days are vanished like smoke: and my bones are burnt up as in an oven. *Ps.* I was struck like the grass, and my heart withered: because I forgot to eat my bread. *Ps.* Thou rising up, O Lord, shalt have mercy on Sion: because the time is come to have mercy on it.

The Passion of our Lord Jesus Christ according to Luke, *chap. 22, 23.*

At that time: 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

bant vero plebem. Intrávit death : but they feared the autem Sátanas in Judam, people. And Satan entered qui cognominabátur Iscari- into Judas, who was sur- ótes, unum de duódecim. named Iscariot, one of the Et ábiit, et locútus est cum twelve. And he went and dis- princípibus sacerdotum, et coursed with the chief priests magistrátibus, quemádm- and the magistrates how he dum illum tráderet eis. Et might betray him to them. gavisí sunt, et pacti sunt And they were glad and pecúniám illi dare. Et spo- covenanted to give him pón-dit. Et quærébat oppor- money. And he promised. tunitátem, ut tráderet il- And he sought an opportu- lum sine turbis. Venit au- nity to betray him in the tem dies azymórum, in qua absence of the multitude. necesse erat óccidi pascha. And the day of the unlea- vened bread came, on which Et misit Petrum, et Joán- it was necessary that the nem, dicens: ✠ Eúntes pa- pasch should be killed. And ráte nobis pascha, ut man- he sent Peter and John, say- ducémus. At illi dixérunt: ing : Go and prepare us the Ubi vis parémus ? Et dixit pasch, that we may eat. But ad eos: ✠ Ecce introeúnti- they said : Where wilt thou bus vobis in civitátem, oc- that we prepare ? And he curret vobis homo quidam said to them: Behold, as you ámphoram aquæ portans : go into the city, there shall sequímini eum in domum, in quam intrat, et dicétis meet you a man carrying a patrifamílias domus: Dicit pitcher of water: follow him tibi Magíster: Ubi est diver- into the house where he en- sórium, ubi pascha cum tereth in: and you shall say discípulis meis mandúcem? to the good man of the Et ipse osténdet vobis house: The master saith to cœnáculum magnum stra- thee : Where is the guest- tum, et ibi paráte. Eúntes chamber, where I may eat the pascha with my disciples ? autem invenérunt sicut And he will show you a large dixit illis, et paravérunt dining-room furnished : and pascha. Et cum facta esset there prepare. And they hora, discúbuit, et duó- going found as he had said to decim apóstoli cum eo. Et them, and they made ready ait illis: ✠ Desidério desi- derávi manducáre hoc the pasch. And when the pascha vobíscum, ánte- hour was come he sat down, quam pátiar. Dico enim and the twelve apostles w^o

vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. Et accépto cálice, grátias egit, et dixit: ✠ Accípite, et dividite inter vos. Dico enim vobis, quod non bibam de generatióne vitis, donec regnum Dei véniat. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: ✠ Hoc est corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam cœnávít, dicens: ✠ Hic est calix novum testaméntum in sánguine meo, qui pro vobis fundétur. Verúm tamen ecce manus tradéntis me, mecum est in mensa. Et quidem Fílius hóminis, secúndum quod defínitum est, vadit: verúm tamen væ hómini illi, per quem tradétur. Et ipsi cœpérunt quærere inter se, quis esset ex eis, qui hoc factúrus esset. Facta est autem et conténtio inter eos, quis eórum viderétur esse major. Dixit autem eis: ✠ Reges géntium dominántur eórum: et qui potestátem habent super eos, benéfíci vocántur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui præcésor sicut ministrátor. Nam major est, qui recúm- qui ministrat? non-

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: 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 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 greater. And he said to them: The kings of the Gentiles lord it over them: and they that have power over

ne qui recúmbit? Ego them, are called beneficent. autem in médio vestrum But you not so: but he that sum, sicut qui minístrat: is the greater among you, vos autem estis, qui per- let him be as the least: and mansístis mecum in tenta- he that is the leader as he tiónibus meis. Et ego dis- that serveth. For which is pono vobis, sicut dis- greater, he that sitteth at pósuit mihi Pater meus table, or he that serveth? regnum, ut edátis, et bi- Is not he that sitteth at bátis super mensam meam table? But I am in the midst in regno meo: et sedeátis of you, as he that serveth: super thronos, judicántes and you are they who have duódecim tribus Israel. Ait continued with me in my autem Dóminus: ✠ Simon, temptations: and I appoint Simon, ecce Sátanas ex- to you, as my Father hath petívit vos, ut cribráret appointed to me, a kingdom: sicut tríticum: ego autem that you may eat and drink rogávi pro te, ut non defi- at my table in my kingdom: ciat fides tua: et tu ali- and may sit upon thrones quándo convérsus, confir- judging the twelve tribes of ma fratres tuos. Qui dixit Israel. And the Lord said: ei: Dómine, tecum parátus Simon, Simon, behold Satan sum et in cárcerem, et in hath desired to have you, mortem ire. At ille dixit: that he may sift you as Dico tibi Petre, non can- wheat. But I have prayed tábit hódie gallus, donec for thee that thy faith fail ter ábneges nosse me. Et not; and thou being once dixit eis: ✠ Quando misi converted, confirm thy vos sine sácculo, et pera, brethren. And he said to et calceaméntis, numquid him: Lord I am ready to go áliquid défuit vobis? At with thee both into prison illi dixerunt: Nihil. Dixit and into death. And he said: ergo eis: ✠ Sed nunc qui I say to thee, Peter, the cock habet sácculum tollat simi- shall not crow this day, till liter et peram: et qui non thou thrice deniest that habet, vendat túnica su- thou knowest me. And he am et emat gládium. Dico said to them: When I sent enim vobis, quóniam adhuc you without purse and scrip hoc, quod scriptum est, and shoes, did you want opórtet impléri in me: Et anything? But they saí cum iníquis deputátus est. Nothing. Then he sá Etenim ea, quæ sunt de them: But now he thi

me, finem habent. At ille a purse, let him take it and
dixerunt: Dómine, ecce likewise a scrip: and he that
duo gládii hic. At ille dixit hath no sword, let him sell
eis: ✠ Satis est. Et egrés- his coat, and buy one. For I
sus ibat secúndum con- say to you, that this that is
suetúdinem in montem written, must yet be ful-
Olivárum. Secúti sunt filled in me. And he was
autem illum et discípuli. reckoned among the wicked.
Et cum pervénisset ad lo- For the things concerning me
cum, dixit illis: ✠ Oráte, have an end. But they said:
ne intrétis in tentatiónem. Lord, behold here are two
Et ipse avúlsus est ab eis swords. And he said to them:
quantum jactus est lápidis, It is enough. And going out
et pósito génibus orábat, he went according to his cus-
dicens: ✠ Pater, si vis, tom to the mount of Olives.
transfer cálicem istum a And his disciples also fol-
me: verúmtamen non mea lowed him. And when he
volúntas, sed tua fiat. was come to the place, he
Appáruit autem illi án- said to them: Pray, lest ye
gelus de cælo, confórtans enter into temptation. And
eum. Et factus in agonía, he was withdrawn away
prolíxius orábat. Et factus from them a stone's cast:
est sudor ejus, sicut guttæ and kneeling down, he
sánguinis decurréntis in prayed, saying: Father, if
terram. Et cum surrexisset thou wilt, remove this chalice
ab oratióne, et venisset ad from me; but yet not my
discípulos suos, invénit eos will, but thine be done. And
dormiéntes præ tristítia. there appeared to him an
Et ait illis: ✠ Quid dor- angel from heaven, strength-
mítis? súrgite, oráte, ne ening him. And being in an
intrétis in tentatiónem. Ad- agony, he prayed the longer.
huc eo loquente, ecce tur- And his sweat became as
ba: et qui vocabátur Judas, drops of blood trickling
unus de duódecim, antece- down upon the ground. And
débat eos: et appropin- when he rose up from
quávit Jesu, ut oscularétur prayer, and was come to his
eum. Jesus autem dixit illi: disciples, he found them
✠ Juda, ósculo Fílium ho- sleeping for sorrow. And he
minis tradis? Vidéntes au- said to them: Why sleep
tem hi, qui circa ipsum you? arise, pray, lest you
quod futúrum erat, enter into temptation. As he
erat ei: Dómine, si was yet speaking, behold a

percútimus in gládio? Et multitude; and he that was percússit unus ex illis ser- called Judas, one of the-
 vum príncipis sacerdotum, twelve, went before them,
 et amputávit aurículam and drew near to Jesus to
 ejus.déxteram. Respóndens kiss him. And Jesus said to
 autem Jesus, ait: ✠ Sínite him: Judas, dost thou betray
 usque huc. Et cum tetigís- the Son of Man with a kiss?
 set aurículam ejus, sanávit And they that were about
 eum. Dixit autem Jesus ad him, seeing what would fol-
 eos, qui vénerant ad se, low, said to him: Lord,
 príncipes sacerdotum, et shall we strike with the
 magistrátus templi, et sword? And one of them
 senióres: ✠ Quasi ad la- struck the servant of the
 trónem existis cum gládiis, high priest, and cut off
 et fústibus? Cum quotidie his right ear. But Jesus
 vobíscum fúerim in templo, answering, said: Suffer ye
 non extendístis manus in thus far. And when he had
 me: sed hæc est hora vestra, touched his ear, he healed
 et potéstas tenebrárum. him. And Jesus said to the
 Comprehéndentes autem chief priests and magistrates
 eum, duxérunt ad domum of the temple, and the an-
 príncipis sacerdotum: Pe- cients that were come to
 trus vero sequebátur a him: Are you come out
 longe. Accénso autem igne as it were against a thief,
 in médio átrii, et circumse- with swords and clubs?
 déntibus illis, erat Petrus When I was daily with you
 in médio eórum. Quem cum in the temple, you did not
 vidísset ancílla quædam, stretch forth your hands
 sedéntem ad lumen, et eum against me; but this is your
 fuísset intúita, dixit: Et hour, and the power of dark-
 hic cum illo erat. At ille ness. Then they laid hold on
 negávit eum, dicens: Mú- him, and led him to the high
 lier, non novi illum. Et post priest's house: but Peter
 pusillum álius videns eum, followed afar off. And when
 dixit: Et tu de illis es. they had kindled a fire in the
 Petrus vero ait: O homo, midst of the hall, and were
 non sum. Et intervállo sitting about it, Peter was in
 facto quasi horæ unius, the midst of them. And
 álius quidam affirmábat, when a certain servant-maid
 dicens: Vere et hic cum had seen him sitting at the
 illo erat: nam et Galilæus light and had earnestly
 est. Et ait Petrus: Homo, looked upon him, she said.

sáre, dicentes: Hunc invénimus subvertentem gentem nostram, et prohibentem tributa dare Cæsari, et dicentem se Christum regem esse. Pilátus autem interrogavit eum, dicens: Tu es Rex Judæorum? At ille respondens, ait: ✠ Tu dicis. Ait autem Pilátus ad principes sacerdotum, et turbas: Nihil invénio causæ in hoc hómine. At illi invalescebant, dicentes: Cómmovevet pópulum, docens per univérsam Judæam, incipiens a Galilæa usque huc. Pilátus autem áudiens Galilæam, interrogavit si homo Galilæus esset. Et ut cognóvit quod de Heródis potestáte esset, remisit eum ad Heródem, qui et ipse Jerosólymis erat illis diébus. Heródes autem viso Jesu gávisus est valde. Erat enim cúpiens ex multo témpore vidére eum, eo quod audierat multa de eo, et sperábat signum áliquod vidére ab eo fieri. Interrogábat autem eum multis sermónibus. At ipse nihil illi respondébat. Stabant autem príncipes sacerdotum, et scribæ constánter accusántes eum. Sprevit autem illum Heródes cum exércitu suo: et illúsit indútum veste alba, et remisit ad Pilátum. Et facti sunt amíci Heródes, et

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? And he said: You say that I am. Then they said: What need we any farther testimony? for we ourselves have heard it from his own mouth. And the whole multitude of them rose up and led him away to Pilate. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the King. And Pilate asked him saying: Art thou the King of the Jews? And he answered and said: Thou sayest it. Then Pilate said to the chief priests and to the multitude: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. And Pilate hearing of Galilee, asked if the man were a Galilean? And when he understood that he belonged to Herod's jurisdiction, he sent him away to Herod who himself was also

Jerusalem in those

Pilátus in ipsa die : nam And Herod seeing Jesus, was
 ántea inimíci erant ad very glad, for he was de-
 invicem. Pilátus autem con- sirsous of a long time to
 vocátis princípibus sacer- see him, because he had
 dótum, et magistrátibus, heard many things of him :
 et plebe, dixit ad illos: Ob- and he hoped to see some
 tulístis mihi hunc hómi- miracle wrought by him :
 nem, quasi averténtem pó- And he questioned him with
 pulum, et ecce ego coram many words. But he an-
 vobis intérogans, nullam swered nothing. And the
 causam invéni in hómine chief priests and the scribes
 isto ex his, in quibus eum stood by, earnestly accusing
 accusátis. Sed neque Heró- him. And Herod with his
 des : nam remísi vos ad soldiers, set him at naught ;
 illum, et ecce nihil dignum and mocked him, putting
 morte actum est ei. Emen- on him a white garment,
 dátum ergo illum dimíttam. and sent him back to Pilate.
 Necesse autem habébat And Herod and Pilate were
 dimíttre eis per diem fes- made friends together that
 tum, unum. Exclamávit same day ; for before they
 autem simul univérsta tur- were enemies to one another.
 ba, dicens : Tolle hunc, et Then Pilate calling together
 dimítte nobis Barábbam. the chief priests, and the
 Qui erat propter sediti- magistrates, and the people,
 onem quamdam factam in said to them : You have
 civitáte, et homicídium, brought this man to me, as
 missus in cárcerem. Iterum one that perverteth the peo-
 autem Pilátus locútus est ple, and behold I having
 ad eos, volens dimíttre examined him before you,
 Jesum. At illi succlamá- find no cause in this man
 bant, dicéntes : Crucifíge, touching those things where-
 crucifíge eum. Ille autem in you accuse him. No, nor
 tertio dixit ad illos : Quid Herod neither ; for I sent
 enim maléfecit iste ? Nul- you to him, and behold,
 lam causam mortis invénio nothing worthy of death is
 in eo: corrípiam ergo illum, done to him. I will chastise
 et dimíttam. At illi instá- him, therefore, and release
 bant vóciibus magnis, postu- him. Now of necessity, he
 lántes ut crucifigerétur. Et was to release them one
 iuvalescébant voces eórum. on the feast day. But the
 Pilátus adjudicávit fieri whole multitude cried out at
 em eórum. Dimísit once, saying : Away with

autem illis eum, qui propter this man, and release unto homicidium, et sediti6nem us Barabbas, who for a certain sedition made in the em, quem petebant: Jesum city, and for murder, was vero tradidit voluntati cast into prison. And Pilate eorum. Et cum ducerent spoke to them, again desir- eum, apprehenderunt Si- ing to release Jesus. But they monem quemdam Cyren- cried out, saying: Crucify ensem, venientem de villa: him, crucify him. And he et imposuerunt illi crucem said to them the third portare post Jesum. Se- time: Why, what evil hath quebatur autem illum mul- this man done? I find no ta turba populi, et mulie- cause of death in him: I will rum, quae plangebant et chastise him, therefore, and lamentabantur eum. Con- let him go. But they were in- versus autem ad illas Jesus- stant with loud voices requir- dixit: ✠ Filiae Jerusalem, ing that he might be crucified: nolite flere super me, sed and their voices prevailed. super vos ipsa flete, et And Pilate gave sentence that super filios vestros. Quo- it should be as they required. niam ecce venient dies, in And he released unto them quibus dicent: Beatae ster- him who for murder and riles, et ventres, qui non sedition had been cast into genuerunt, et ubera, quae prison, whom they had non lactaverunt. Tunc in- desired; but Jesus he de- cipient dicere montibus: livered up to their will. And Cadite super nos; et colli- as they led him away, they bus: Operite nos. Quia si laid hold on one Simon in viridi ligno haec faciunt, of Cyrene, that was coming in arido quid fiet? Duce- out of the country: and they bantur autem et alii duo laid the cross on him to nequam cum eo, ut inter- carry after Jesus. And there ficerentur. Et postquam followed him a great multi- venerunt in locum, qui tude of people, and of vocatur Calvariae, ibi women: who bewailed and crucifixerunt eum: et la- lamented him. But Jesus trones, unum a dextris, et turning to them, said: Daugh- alterum a sinistris. Jesus- ters of Jerusalem, weep not autem dicebat: ✠ Pater, over me, but weep for your- dimitte illis: non enim selves and for your children. sciunt quid faciunt. Divi- For, behold, the days shall dentes vero vestimenta come wherein they shall say:

meum. Et hæc dicens, ex- other answering, rebuked spirávit. him, saying: Neither dost

thou fear God, seeing thou art

under the same condemnation. And we indeed justly, for we receive the due rewards of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen, I say to thee, this day thou shalt be with me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. And the sun was darkened; and the veil of the temple was rent in the midst. And Jesus, crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.

Here all kneel for a short time.

Videns autem centúrio Now, the centurion seeing quod factum fúerat, glori- what was done, glorified ficávit Deum, dicens: Vere God, saying: Indeed this hic homo justus erat. Et was a just man. And all the omnis turba eórum, qui multitude of them that were simul áderant ad spectá- come together to that sight, culum istud, et vidébant and saw the things that were quæ fiébant, percutiéntes done, returned, striking their pectora sua revertébántur. breasts. And all his acquaint- Stabant autem omnes noti ance, and the women that ejus a longe, et muliéres, had followed him from Gali- quæ secútæ eum erant a lee, stood afar off, beholding Galilæa hæc vidéntes. these things.

Here is said Munda cor meum as on p. 31.

Et ecce vir nómine Joseph, And behold there was a man qui erat decúrio, vir bonus, named Joseph, who was a et justus, hic non consén- counsellor, a good and just serat consílio, et áctibus man (the same had not con- eórum, ab Arimathæa civi- sented to their counsel and táte Judææ, qui exspec- doings) of Arimathea, a city tábat et ipse regnum Dei. of Judea, who also himself Hic accéssit ad Pilátum, et looked for the kingdom of pétiit corpus Jesu: et depó- God. This man went to situm invólvit síndone, et Pilate, and begged the body pósuit eum in monuménto of Jesus. And taking him exciso, in quo nondum quis- down, he wrapped him in quam pósitus fúerat. fine linen, and laid him in a

104 WEDNESDAY IN HOLY WEEK AT MASS
sepulchre that was hewed in stone, wherein never yet any man had been laid.

THE OFFERTORY. PS. CI

Dómine exáudi oratió- O Lord, hear my prayer; and
em meam, et clamor meus let my cry come to thee :
ad te pervéniat: ne avértas turn not away thy face from
fáciem tuam a me. me.

Suscipe, *as page 34, and the rest till*

THE SECRET

Suscipe, quæsumus Dó- Receive, O Lord, we be-
mine, munus oblátum, et seech thee, the gift which we
dignánte operáre: ut quod offer, and mercifully grant,
passiónis Fílii tui Dómini that we may obtain with
nostri mysterio gérimus, pious sentiments what we
piis afféctibus consequá- celebrate in this mystery of
mur. Per eúndem Dómi- the passion of thy Son our
num nostrum, etc. Lord. Through the same
Lord, etc.

*The Secret against the persecutors of the church or for
the pope, see page 73*

The Preface and Canon as from pages 37 to 47, till

THE COMMUNION. PS. CI

Potum meum cum fletu I mingled my drink with
temperábam quia élevans weeping, for having lifted
allisísti me: et ego sicut fœ- me up thou hast thrown me
num áruí : tu autem, Dó- down, and I am withered
mine, in ætérnum pér- like grass; but thou, O Lord,
manes : tu exsúrgens mi- remainest for ever : thou
seréberis Sion, quia venit shalt arise up and have
tempus miseréndi ejus. mercy on Sion, for the time
is come to have mercy on it.

THE POST COMMUNION

Largíre sénsibus nostris, Grant to us, O Almighty
omnípotens Deus : ut, per God, that by the temporal
temporálem Filii tui mor- death of thy Son, represen-
tem, quam mystéria vene- ted in these adorable mys-
ránda testántur, vitam te teries, we may trust that thou
nobis dedísse perpétuam hast given to us eternal life.
confidámus. Per eúndem Through the same Lord, etc.
Dóminum, etc.

*Against the persecutors of the church, or for the pope, see
page 73.*

THE PRAYER OVER THE PEOPLE

Orémus. Humiliáte cápita vestra Deo. Let us pray. Bow down your heads to God.

Réspice, quæsumus Dómine, super hanc familiam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium, et crucis subíre torméntum. Qui tecum vivit et regnat, etc. Look down, we beseech thee, O Lord, on this thy family, for which our Lord Jesus Christ hesitated not to be delivered up into the hands of wicked men, and to undertorméntum. Who liveth, etc.

All the rest as from page 48.



MAUNDY THURSDAY AT MATINS

The Tenebræ offices for Maundy Thursday, Good Friday, and Holy Saturday, which in the early ages were said at a very early hour on the mornings of those days, are now said or sung (by way of anticipation) on Wednesday, Thursday, and Friday evenings. At the close of each psalm, both in Matins and Lauds, Glória Patri is omitted, and one of the fifteen candles in the triangular candlestick is extinguished.

AT THE FIRST NOCTURN

Ant. Zelus domus tuæ comédit me, et oppróbria reprobrántium tibi ceciderunt super me. *Ant.* The zeal of thy house hath eaten me up: & the reproaches of them that reproached thee are fallen upon me.

Psalm lxxviii. Tone 8c

SALVUM me fac, Deus: **S**AVE me, O God: for the **S*** quóniam intravérunt aquæ usque ad ánimam meam. **S** waters are come in even unto my soul.

Infíxus sum in limo profúndi: * et non est substántia. I stick fast in the mire of the deep: and there is no sure standing.

Veni in altitúdinem maris: * et tempéstās demérsit me. I am come into the depth of the sea: and a tempest hath overwhelmed me.

Laborávi clamans, raucæ iactæ sunt fauces meæ: * defecérunt óculi mei, dum spero in Dēum meum. I have laboured with crying: my jaws are become hoarse: my eyes have failed, whilst I hope in my God.

Multiplicáti sunt super capillos cápitis *mei*: * qui odérunt me *gratis*. They are multiplied above the hairs of my head, who hate me without cause.

Confortati sunt qui persecúti sunt mé inimíci mei *injúste*: * quæ non rápui, tunc *ëxsolvébam*. My enemies are grown strong, who have wrongfully persecuted me: then did I pay that which I took not away.

Deus, tu scis insipiéntiam *meam*: * delicta mea a te non *sünt* abscóndita. O God, thou knowest my foolishness, and my offences are not hidden from thee :

Non erubéscant in me, qui expéctant te, *Dómine*, * *Dóminē* virtútum. Let not them be ashamed for me, who look for thee, O Lord, the Lord of hosts.

Non confundátur super me, * qui quærunt te, *Dëus* Israel. Let them not be confounded on my account, who seek thee, O God of Israel.

Quóniam propter te sustinui oppróbrium: * opéruit confusio fáciem *meam*. Because for thy sake I have borne reproach: shame hath covered my face.

Extráneus factus sum frátribus *meis*, * et peregrínus filiis *mátris meæ*. I am become a stranger to my brethren and an alien to the sons of my mother.

Quóniam zelus domus tuæ comédit me: * et oppróbria exprobrántium tibi cecidërunť super me. For the zeal of thy house hath eaten me up : and the reproaches of them that reproached thee, are fallen upon me.

Et opéruí in jejúnio ánimam *meam*: * et factum est in oppróbrium *mihi*. And I covered my soul in fasting : and it was made a reproach to me.

Et pósui vestiméntum meum cilícium: * et factus sum illis in *parábolam*. And I made hair cloth my garment : and I became a bye-word to them .

Advérsum me loquebántur qui sedébant in *porta*: * et in me psallébant qui bibébant *vinum*. They that sat in the gate spoke against me, and they that drank wine made me their song.

Ego vero oratióne[m] meam ad te, *Dómine*: * tēpore benepláciti *Dëus*. But as for me, my prayer is to thee, O Lord : for the time of thy good pleasure, O God.

multitúdine miseri- In the multitude of thy mer-

*córdia tuæ exaúdi me, * in cy hear me in the truth of veritate salútis tuæ.* thy salvation.

*Eripe me de luto, ut non Draw me out of the mire, infigar: * libera me ab iis, that I may not stick fast: deliver me from them that hate qui odérunt me, et de profúndis aquárum.* me, and out of the deep waters.

*Non me demérgat tempestas aquæ, † neque ab-sórbeat me profúndum: * neque úrgeat super me the pit shut her mouth upon púteüs os suum.* me.

*Exaúdi me, Dómine, quóniam Hear me, O Lord, for thy benigna est misericordia tua: * secúndum mercy is kind: look upon me multitúdinem miseratiónum tuárum respice in me.* according to the multitude of thy tender mercies.

*Et ne avértas fáciem tuam a púero tuo: * quóniam And turn not away thy face from thy servant: for I am tribulor, velócitèr exaúdi me.* in trouble, hear me speedily.

*Inténde ánimæ meæ et Attend to my soul, and libera eam: * propter inimicos meos éripe me.* deliver it; save me because of my enemies.

*Tu scis impropérium meum, et confusiónem meam, * et reveréntiam meam.* Thou knowest my reproach, and my confusion, and my shame.

*In conspéctu tuo sunt In thy sight are all they that omnes qui tribulant me, * afflict me; my heart hath expected impropérium exspectávit reproach and misery. cor meum, ét misériam.*

*Et sustínui qui simul con-tristarétur, et non fuit: * et And I looked for one that would grieve together with me, but there was none: and qui consolarétur, et nõn in-veni.* for one that would comfort me, and I found none.

*Et dedérunt in escam And they gave me gall for my meam fel: * et in siti mea food, and in my thirst they potavérunt mē acéto.* gave me vinegar to drink.

*Fiat mensa eórum coram Let their table become as ipsis in láqueum, * et in re-tributiónes, ét in scándalum.* a snare before them, and a recompense, and a stumbling block.

Obscuréntur óculi eórum, Let their eyes be darkened
ne vídeant: * et dorsum eó- that they see not: and their
rum semp̄er incúrva. back, bend thou down al-
ways.

Effúnde super eos iram Pour out thy indignation up-
tuam: * et furor iræ tuæ on them: and let thy wrath-
comprehēdat eos. ful anger take hold of them.

Fiat habitátio eórum de- Let their habitation be made
sérta: * et in tabernáculis desolate; & let there be none
eórum non sit qui inhábitet. to dwell in their tabernacles.

Quóniam quem tu per- Because they have perse-
cussisti, persecúti sunt; * cuted him whom thou hast
et super dolórem vúlnerum smitten: & they have added
meórum áddidérunt. to the grief of my wounds.

Appóne iniquitátem su- Add thou iniquity upon their
per iniquitátem eórum; * iniquity: and let them not
et non intrent in justítiam come into thy justice.
túam.

Deleántur de libro vi- Let them be blotted out of
véntium: * et cum justis the book of the living: and
non scribántur. with the just let them not be
written.

Ego sum pauper et do- But I am poor and sorrow-
lens: * salus tua Deŭs sus- ful: thy salvation, O God,
cépit me. hath set me up.

Laudábo nomen Dei cum I will praise the name of God
cántico: * et magnificábo with a canticle: and I will
eŭm in laude. magnify him with praise.

Et placébit Deo super And it shall please God bet-
vítulum novéllum: * cór- ter than a young calf: that
nua producéntem et úngu- bringeth forth horns and
las. hoofs.

Vídeant paúperes et læ- Let the poor see and rejoice:
téntur: * quærite Deum, et seek ye God, and your soul
vivet ánima vestra. shall live.

Quóniam exaudivit paú- For the Lord hath heard the
peres Dóminus: * et vinctos poor, and hath not despised
suos nõn despéxit. his prisoners.

Laudent illum cæli et ter- Let the heavens and the
ra: * mare et ómnia reptíli- earth praise him; the sea,
sis. and every thing that creep-
eth therein.

Quóniam Deus salvum For God will save Sion ; and
 fáciat Sion ; * et ædifica- the cities of Juda shall be
 búntur civitātes Juda. built up.

Et inhabitábunt ibi, * et And they shall dwell there,
 hereditāte acquĩrent eam. and acquire it by inheritance.

Et semen servórum ejus And the seed of his servants
 possidébit eam : * et qui shall possess it : and they
 díligunt nomen ejus habi- that love his name shall
 tábũnt in ea. dwell therein.

Ant. Zelus domus tuæ co- *Ant.* The zeal of thy house
 médit me, et oppróbria ex- hath eaten me up ; and the
 probrántium tibi cecidé- reproaches of those that re-
 runt super me. proached thee are fallen up-
 on me.

Ant. Avertántur retrórsum *Ant.* Let them be turned
 et erubéscant, qui cógitant backward, and blush for
 mihi mala. shame, that desire evils to
 me.

Psalm lxxix. Tone 8c

Deus in adjutórium meum O God, come to my assist-
 inténde: * Dómine ad adju- ance; O Lord make haste to
 vándum mẽ festína. help me.

Confundántur et reve- Let them be confounded and
 ántur, * qui quærunt áni- ashamed that seek my soul.
 mam meam.

Avertántur retrórsum, et Let them be turned back-
 erubéscant, * qui volunt mi- ward, and blush for shame,
 hi mala. that desire evils to me.

Avertántur statim eru- Let them be presently turn-
 bescéntes, * qui dicunt mi- ed away blushing for shame
 hi : Eúge, euge. that say to me: 'Tis well, 'tis
 well.

Exsúltent et læténtur in Let all that seek thee rejoice
 te omnes qui quærunt te, * and be glad in thee : and let
 et dicant semper: Magnifi- such as love thy salvation
 cétur Dóminus, qui díligunt say always : The Lord be
 salutäre tuum. magnified.

Ego vero egénus et pau- But I am needy and poor ;
 per sum: * Deus ádjuva me. O God, help me.

Adjútor meus et liberá- Thou art my helper and my
 tor meus es tu: * Dómine nẽ deliverer: O Lord, make
 moréris. delay.

Ant. Avertántur retrórsum et erubéscant, qui cógitant mihi mala.

Ant. Let them be turned backward, and blush for shame, that desire evils to me.

Ant. Deus meus, éripe me de manu peccatóris.

Ant. O my God, deliver me out of the hand of the sinner.

Psalm lxx. Tone 2D

In te Dómine sperávi; non confúndar in ætérnum: * in justítia tua libera me, et éripe me.

In thee, O Lord, I have hoped, let me never be put to confusion: deliver me in thy justice, and rescue me.

Inclína ad me aurem tuam, * et salva me.

Incline thine ear unto me, and save me.

Esto mihi in Deum protectórem et in locum munitum: * ut salvum mē fácias.

Be thou unto me a God, a protector, and a place of strength, that thou mayest make me safe.

Quóniam firmaméntum meum, * et refúgium meum es tu.

For thou art my firmament, and my refuge.

Deus meus, éripe me de manu peccatóris, * et de manu contra legem agéntis et iníqui.

Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law, and of the unjust.

Quóniam tu es paciéntia mea, Dómine: * Dómine, spes mea a juventútē mea.

For thou art my patience, O Lord: my hope, O Lord, from my youth.

In te confirmátus sum ex útero: * de ventre matris meæ tu es protectór meus.

By thee have I been confirmed from the womb: from my mother's womb thou art my protector.

In te cantátio mea semper: * tamquam prodígium factus sum multis; et tu adjútör fortis.

Of thee shall I continually sing: I am become unto many as a wonder: but thou art a strong helper.

Repleátur os meum laude, ut cantem glóriam tuam: * tota die magnítudinem tuam.

Let my mouth be filled with praise, that I may sing thy glory: thy greatness all the day long.

Ne projicias me in tēpore senectútis: * cum de-

Cast me not off in the time of old age, when my strength

fecerit virtus mea, ne derelinquas me.

shall fail, do not thou forsake me.

Quia dixerunt inimici mei *mihi*: * et qui custodiabant animam meam, consilium fecerunt *in unum*.

For my enemies have spoken against me; and they that watched my soul have consulted together.

Dicentes: Deus dereliquit eum, † persequimini et comprehendite eum: * quia non est qui eripiat.

Saying: God hath forsaken him; pursue and take him, for there is none to deliver him.

Deus ne elongeris a me: * Deus meus in auxilium meum respice.

O God, be not thou far from me: O my God, make haste to my help.

Confundantur et deficient detrahentes animæ meæ: * operiantur confusione et pudore, qui quærunt malā mihi.

Let them be confounded and come to nothing that detract my soul: let them be covered with confusion and shame that seek my hurt.

Ego autem semper sperabo: * et adjiciam super omnem laudē tuam.

But I will always hope: and will add to all thy praise.

Os meum annuntiabit justitiam tuam: * tota die salutāre tuum.

My mouth shall show forth thy justice: thy salvation all the day long.

Quoniam non cognovi litteraturam, introibo in potentias Dómini: * Dómine, memorabor justitæ tuæ solum.

Because I have not known learning, I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.

Deus, docuisti me a juventute mea: * et usque nunc pronuntiabo mirabilia tua.

Thou hast taught me, O God, from my youth, and till now I will declare thy wonderful works.

Et usque in senectam et senium: * Deus ne derelinquas me.

And unto old age and grey hairs: O God, forsake me not,

Donec annuntiem brachium tuum: * generatióni omni, quæ ventera est,

Until I shew forth thy arm to all the generation that is to come,

Potentiam tuam, et justitiam tuam Deus usque in altissima, quæ fecisti ma-

Thy power and thy justice, O God, even to the highest great things thou hast done;

gnália : * Deus quis *símilis* O God, who is like to thee ?
tibi ?

Quantas ostendísti mihi How great troubles hast
tribulatiónes multas et ma- thou shewn me, many and
las: † et convérsus vivificá- grievous : and turning thou
sti me: * et de abyssis ter- hast brought me to life, and
ræ íterum redūxísti me. hast brought me back again
from the depths of the earth.

Multiplicásti magnificén- Thou hast multiplied thy
tiam tuam ; * et convérsus magnificence; and turning to
consolátüs es me. me thou hast comforted me.

Nam et ego confitébor ti- For I will also confess to
bi in vasis psalmi veritá- thee; thy truth with the in-
tem tuam: * Deus, psallam struments of psaltery : O
tibi in cíthara, sanctüs Is- God, I will sing to thee with
rael. the harp, thou holy one of Is-
rael.

Exsultábunt labia mea My lips shall greatly rejoice
cum cantávero tibi : * et when I shall sing to thee: and
ánima mea, quam redēmi- my soul which thou hast re-
sti. deemed.

Sed et lingua mea tota Yea and my tongue shall
die meditábitur justítiam meditate on thy justice all
tuam : * cum confúsi et re- the day; when they shall be
vériti fúerint qui quærunt confounded and put to
malã mihi. shame that seek evils to me.

Ant. Deus meus, éripe me *Ant.* O my God, deliver me
de manu peccatóris. out of the hand of the sinner.

Ÿ. Avertántur retrórsum et Let them be driven back-
erubéscant. ward and ashamed.

R̄. Qui cógitant *míhi mala.* That intend me harm.

Pater noster, *secreto.* Our Father, *in secret.*

Incipit Lamentátio Jere- Here begins the Lamenta-
miæ prophétæ. *Cap. i.* tion of Jeremias the Pro-
phet. *Chap. i.*

LESSON I

Aleph. Quómodo sedet sola Aleph. How doth the city sit
cívitas plena pópulo: facta solitary, that was full of peo-
est quasi vídua dómina ple ! how is the mistress of
tium : princeps provin- the Gentiles become as a
m facta est sub tri- widow: the princess of pro-
vinces made tributary !

Beth. Plorans plorávit in Beth. Weeping she hath nocte, et lácrymæ ejus in wept in the night, and her maxillis ejus : non est qui tears are on her cheeks : consolétur eam ex ómnibus there is none to comfort her cárís ejus : omnes amíci e- among all them that were jus sprevérunt eam, et facti dear to her : all her friends sunt ei inimíci. have despised her, and are become her enemies.

Ghimel. Migrávit Judas Ghimel. Juda hath removed propter afflictiónem, et mul- her dwelling-place because titúdinem servitútis: habi- of her affliction, and the távit inter gentes, nec in- greatness of her bondage : vénit réquiem: omnes per- she hath dwelt among the secutóres ejus apprehendé- nations, and she hath found runt eam inter angústias. no rest: all her persecutors have taken her in the midst of straits.

Daleth. Viæ Sion lugent, Daleth. The ways of Sion eo quod non sint qui vé- mourn, because there are niant ad solemnitátem: om- none that come to the so- nes portæ ejus destrúctæ : lemn feast: all her gates are sacerdotés ejus geméntes : broken down : her priests vírgines ejus squálide, et sigh, her virgins are in af- ipsa opprésa amaritúdine. fliction, and she is oppressed with bitterness.

He. Facti sunt hostes ejus He. Her adversaries are be- in cápite, inimíci ejus locu- come her lords, her enemies pletáti sunt: quia Dóminus are enriched : because the locútus est super eam pro- Lord hath spoken against pter multitudínem iniqui- her for the multitude of her tátum ejus : párvuli ejus iniquities : her children are ducti sunt in captivitátem, led into captivity, before the ante fáciem tribulántis. face of the oppressor.

Jerúsalem, Jérúsalem, con- Jerusalem, Jerusalem, be- vértete ad Dóminum Deum verted to the Lord thy tuum. God.

R̄. In monte Olivéti orávit He prayed to his Father on ad Patrem : Pater, si fieri mount Olivet : Father, if it potest, tránseat a me calix be possible, let this cup pass iste : * Spiritus quidem away from me : * The spirit promptus est, caro autem indeed is ready but the flesh infírma. **Ÿ.** Vigiláte et o- is weak. Watch and pray,

ráte, ut non intrétis in tentatiónem. * Spíritus qui-
tationem. * Spíritus qui-
dem. dem.

that ye may not enter into
temptation. * The spirit in-
deed.

LESSON II

Vau. Et. egréssus est a filia Sion omnis decor ejus: facti sunt príncipes ejus velut arietes non inveniéntes pás-
cua, et abiérunt absque fortitúdine ante faciem subsequéntis.

Vau. And from the daughter of Sion all her beauty is departed: her princes are become like rams that find no pastures, and they are gone away without strength before the face of the pursuer.

Zaïn. Recordáta est Jerúsalem díerum afflictiónis suæ, et prævaricatiónis ómnium desiderábiliu suórum, quæ habúerat a diébus antíquis, cum cáderet pópulus ejus in manu hostíli, et non esset auxiliátor: vidérunt eam hostes, et derisérunt sábbata ejus.

Zain. Jerusalem hath remembered the days of her affliction and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy's hand, and there was no helper: the enemies have seen her, and have mocked at her Sabbaths.

Heth. Peccátum peccávit Jerúsalem, proptérea instábilis facta est: omnes qui glorificábant eam, spreverunt illam, quia vidérunt ignomíniam ejus: ipsa autem gemens convérta est retrórsum.

Heth. Jerusalem hath grievously sinned, therefore is she become unstable: all that honoured her, have despised her, because they have seen her shame; but she sighed and turned backward.

Teth. Sordes ejus in pédibus ejus, nec recordáta est finis sui: depósita est vehementer, non habens consolatórem: vide, Dómine, afflictiónem meam, quoniam eréctus est inimícus.

Teth. Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

Jerúsalem, Jerúsalem, convértere ad Dóminu Deu tuu.

Jerusalem, Jerusalem, be converted to the Lord thy God.

Tristis est ánima mea et mor-
tem: sustinéte et vigiláte mecum: with me: now ye shall see a

My soul is sorrowful to death: stay here and watch with me: now ye shall see a

nunc vidébitis turbam, quæ multitude, that will sur-
circúmdabit me: * Vos fu- round me: * Ye shall run a-
gam capiétis, et ego vadam way, and I will go to be sac-
immolári pro vobis. *Ps.* Ecce rificed for you. *Ps.* Behold the
appropínquat hora, et Fili- the time draws near, and the
us hóminis tradétur in ma- Son of Man shall be delivered
nus peccatórum. * Vos fu- into the hands of sinners. *
gam capiétis. Ye shall.

LESSON III

Jod. Manum suam misit **Jod.** The enemy hath put
hostis ad ómnia desiderabí- out his hand to all her desi-
lia ejus : quia vidit Gentes rable things : for she hath
ingréssas sanctuárium su- seen the Géntiles enter into
um, de quibus præcéperas her sanctuary, of whom thou
ne intrárent in ecclésiam gavest commandment that
tuam. they should not enter into
thy church.

Caph. Omnis pópulus ejus **Caph.** All her people sigh,
gemens et quærens panem : they seek bread : they have
dedérunt pretiósas quæque given all their precious things
pro cibo ad refocillándam for food to relieve the soul,
ánimam. Vide Dómine, et See, O Lord, and consider,
consídera quóniam facta for I am become vile.
sum vilis.

Lamed. O vos omnes, qui **Lamed.** O all ye that pass
transítis per viam, attén- by the way, attend, and see
dite, et vidéte si est dolor if there be any sorrow like
sicut dolor meus : quóniam to my sorrow : for he hath
vindemiávit me, ut locútus made a vintage of me, as the
est Dóminus in die iræ fu- Lord spoke in the day of his
rórís sui. fierce anger.

Mem. De excélsis misit ig- **Mem.** From above he hath
nem in óssibus meis, et eru- sent fire into my bones, and
dívit me: expandit rete pé- hath chastised me : he hath
dibus meis, convértit me re- spread a net for my feet, he
trórsum : pósuit me deso- hath turned me back : he
látam, tota die mœróre con- hath made me desolate,
féctam. wasted with sorrow all the
day long.

Nun. Vigilávit jugum ini- **Nun.** The yoke of my iniqui-
quitátum meárum: in manu ties hath watched: they are
ejus convolútæ sunt, et folded together in his hand,

impósitæ collo meo : infirmata est virtus mea : dedit me Dóminus in manu de qua non pótero súrgere.

and put upon my neck : my strength is weakened : the Lord hath delivered me into a hand, out of which I am not able to rise.

Jerúsalem, Jerúsalem, convertere ad Dóminum Deum tuum.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R̄. Ecce vídimus eum non habentem spéciem, neque decórum : aspéctus ejus in eo non est : híc peccáta nostra portávit et pro nobis dolet : ipse autem vulnerátus est propter iniquitátes nostras, * cujus livóre sanáti sumus. √. Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit. * Cujus livóre. Ecce vídimus.

Behold we have seen him disfigured and without beauty : his aspect is gone from him : he has borne our sins and suffered for us : and he was wounded for our iniquities, * and by his stripes we are healed. √. He has truly borne our infirmities, and carried our sorrows. * And by his stripes. Behold we have seen him, etc., to the √.

THE SECOND NOCTURN

Ant. Liberávit Dóminus paúperem a potén-te, et inopem, cui non erat adjútor.

Ant. The Lord hath delivered from the mighty, the poor and needy man, that had no helper.

Psalm lxxi. Tone 7c

Deus júdicium tuum regi da : * et justítiam tuam filio regis.

Give to the king thy judgment, O God : and to the king's son thy justice.

Judicáre pópulum tuum in justítia : * et paúperes tuos in júdicio.

To judge thy people with justice, and thy poor with judgment.

Suscípiant montes pacem pópulo, * et colles justítiam.

Let the mountains receive peace for the people, and the hills justice.

Judicábit paúperes pópuli, et salvos fáciét filios paúperum : * et humiliábit alumníatórem.

He shall judge the poor of the people, and he shall save the children of the poor, and he shall humble the oppressor.

Et permanébit cum sole, And he shall continue with
et *ante lunum*, * in genera- the sun, and before the
tiónem et generatiónem. moon, throughout all gen-
erations.

Descéndet sicut plúvia He shall come down like
in *vellus*: * et sicut stilli- rain upon the fleece: and as
cídia stillántia *super ter-* showers falling gently upon
ram. the earth.

Oriétur in diébus ejus In his days shall justice
justítia, et abundántia *pa-* spring up, and abundance of
cis: * donec auferátur *luna*. peace: till the moon be
taken away.

Et dominábitur a mari And he shall rule from sea
usque ad mare: * et a flú- to sea: and from the river
mine usque ad términos *or-* unto the ends of the earth.
bis terrárum.

Coram illo prócident Before him the Ethiopians
Æthiopes: * et inimíci ejus shall fall down: and his ene-
terram lingent. mies shall lick the ground.

Reges Tharsis et Insulæ The kings of Tharsis and the
múnera ófferent: * reges islands shall offer presents:
Arabum et Saba *dona ad-* the kings of the Arabians
dúcent. and of Saba shall bring
gifts.

Et adorábunt eum omnes And all kings of the earth
reges terræ: * omnes gen- shall adore him; all nations
tes sérvient éi. shall serve him.

Quia liberábit paúperem For he shall deliver the poor
a poténte: * et paúperem from the mighty: and the
cui non *erat adjútor*. needy that had no helper.

Parcet paúperi et *inopi*: He shall spare the poor and
* et ánimas paúperum *sal-* needy: and he shall save the
vas fáciét. souls of the poor.

Ex usúris et iniquitáte He shall redeem their souls
rédiémet ánimas eórum: * et from usuries and iniquity:
honorábile nomen eórum and their name shall be
coram illo. honourable in his sight.

Et vivet et dábitur ei de And he shall live and to him
auro *Arábiæ*, et adorábunt shall be given of the gol
de *ipso semper*: * *tota die* Arabia: for him th
benedicent éi. always adore; the
bless him all the da

Et erit firmaméntum in terra in summis móntium, †superextollétur super Líbanum *fructus ejus*: * et florébunt de civitáte sicut *fænum terræ*.

Sit nomen ejus benedictum in sæcula: * ante solem pérmanet *nomen ejus*.

Et benedicéntur in ipso omnes *tribus terræ*: * omnes gentes magnificábunt eum.

Benedíctus Dóminus *Deus Israel*, * qui facit mirabilia *solus*.

Et benedíctum nomen májestátis ejus *in ætérnum*: * et replébitur *majestáte* ejus omnis terra: *Fiat, Fiat*.

Ant. Liberávit Dóminus paúperem a poténte, et inopem, cui non erat adjútor.

Ant. Cogitavérunt ímpii, et locúti sunt nequítiam: iniquitátem in excélso locúti sunt.

Psalm lxxii. Tone 8c

Quam bonus Israel *Deus* * his, qui *rectõ* sunt corde.

Mei autem pene moti sunt *pedes*: * pene effúsi sunt *grëssus mei*:

Quia zelávi super iniquos, * pacem peccatõrum *videns*.

Non est respéctus For there is no regard to

morti eorum: * et fir- their death; nor is there
mentum in plagā eorum. strength in their stripes.

In labóre hóminum non They are not in the labour of
sunt, * et cum homínibus men; neither shall they be
non flagēllabúntur. scourged like other men.

Ideo ténuit eos supérbia, Therefore pride hath held
* opérti sunt iniquitáte et them fast: they are covered
impietáte sua. with their iniquity and their
wickedness.

Pródiit quasi ex ádipe Their iniquity hath come
iníquitas eorum: * transi- forth, as it were, from fat-
érunt in affēctum cordis. ness: they have passed into
the affection of the heart.

Cogitavérunt, et locúti They have thought and
sunt nequítiam: * iniquitá- spoken wickedness, they have
tem in excélso locúti sunt. spoken iniquity on high.

Posuérunt in cælum os They have set their mouth
suum: * et lingua eorum against heaven: and their
transivít in terra. tongue hath passed through
the earth.

Ideo convertétur pópu- Therefore will my people
lus meus hic: * et dies pleni return here: and full days
inveniéntúr in eis. shall be found in them.

Et dixerunt: Quómodo And they said: How doth
scit Deus, * et si est scién- God know, and is there
tia in excélso? knowledge in the Most High?

Ecce ipsi peccatóres, et Behold these are sinners;
abundántes in sæculo, * ob- and yet abounding in the
tinuérunt divítias. world, they have obtained
riches.

Et dixi: Ergo sine causa And I said: Then have I in
justificávi cor meum, * et vain justified my heart, and
lavi inter innocéntes mánus washed my hands among
meas: the innocent:

Et fui flagellátus tota And I have been scourged
die, * et castigátio mea in all the day, and my chas-
mātutínis. tisement hath been in the
mornings.

Si dicébam: Narrábo sic: If I said: I will speak thus,
* ecce natiónem filiórum behold I should condemn the
tuórum rēprobávi. generation of thy children.

Existimábam ut cognós- I studied that I might know

*cerem hoc, * labōr est ante* this thing : it is a labour in
me :

Donec intrem in sanc- Until I go into the sanc-
*tuarium Dei : * et intelli-* tuary of God, and under-
gam in novissimis eorum. stand concerning their last
ends.

Verumtamen propter do- But indeed for deceits thou
*los posuisti eis: * deiecisti* hast put it to them : when
eos dum allēvarēntur. they were lifted up thou
hast cast them down.

Quómodo facti sunt in How are they brought to
desolatiónem, súbito defe- desolation ! they have sud-
*cērunt: * perierunt propter* denly ceased to be : they
iniquitātem suam. have perished by reason of
their iniquity.

Velut sómnum surgén- As the dream of them that
*tium, Dómine, * in civi-* awake, O Lord, so in thy
táte tua imáginem ipsórum city thou shalt bring their
ad nihílum rédiges. image to nothing.

Quia inflammátum est For my heart hath been
cor meum, et renes mei inflamed, and my reins have
*commutáti sunt: * et ego* been changed : and I am
ad nihílum redáctus sum, brought to nothing, and I
ēt nescívi. knew not.

Ut juméntum factus sum I am become as a beast be-
*apud te, * et ego sēmp* fore thee : and I am always
tecum. with thee.

Tenuísti manum déxte- Thou hast held me by my
ram meam: et in voluntáte right hand and by thy will
*tua deduxísti me, * et cum* thou hast conducted me :
gloria sūscēpísti me. and with thy glory thou
hast received me.

Quid enim mihi est in For what have I in heaven ?
*cælo ? * et a te quid vólui* and besides thee what do I
sūper terram ? desire upon earth ?

Defécit caro mea, et cor For thee my flesh and my
*meum : * Deus cordis mei,* heart hath fainted away :
et pars mea Deus in ætér- thou art the God of my
num. heart and the God that is
my portion for ever.

Ecce, qui eóngant For behold they that go far
*se, períbunt: * perdi-* from thee shall perish : thou

dísti omnes, qui fornicãntur *abs te*. hast destroyed all them that are disloyal to thee.

Mihi autem adhærere Deo *bonum est* : * pónere in Dómino Deo spem *meam*. But it is good for me to adhere to my God, to put my hope in the Lord God.

Ut annúntiem omnes prædicatiónes *tuas*, * in portis *filix Sion*. That I may declare all thy praises in the gates of the daughter of Sion.

Ant. Cogitavérunt impii, et locúti sunt nequítiam : iniquitátem in excélsu locúti sunt. The impious have thought and spoken wickedness: they have spoken iniquity on high.

Ant. Exsúrge, Dómine, et júdica causam *meam*. Arise, O Lord, and judge my cause.

Psalm lxxiii. Tone 1g

Ut quid Deus repulísti in finem ? * irátus est furor tuus super oves *pascuæ tuæ* ? O God, why hast thou cast us off unto the end? why is thy wrath enkindled against the sheep of thy pasture ?

Memor esto congregatiónis *tuæ*, * quam possedísti *ab initio*. Remember thy congregation, which thou hast possessed from the beginning.

Redemísti virgam hereditátis *tuæ* : * mons Sion in quo habitásti in *eo*. The sceptre of thy inheritance which thou hast redeemed ; Mount Sion, in which thou hast dwelt.

Leva manus tuas in superbiis eórum in *finem* : * quanta malignátus est inimícus in *sancto*. Lift up thy hands against their pride unto the end: see what things the enemy hath done wickedly in the sanctuary.

Et glóriati sunt *qui odérunt te*, * in médio solemnítatis *tuæ*. And they that hate thee have made their boasts, in the midst of thy solemnity.

Posuérunt signa *sua*, signa : * et non cognovérunt sicut in éxitu *súper summum*. They have set up their ensigns for signs ; and they knew not both in the going out and on the highest top.

Quasi in silva lignórum secúribus excidérunt *januas ejus in idípsum* : * in As with axes in a wood of trees, they have cut down once the gates there

secúri et áscia dejecērunt axe and hatchet they have
eam. brought it down.

Incendērunt igni sanc- They have set fire to thy
tuárium tuum : * in terra sanctuary: they have defiled
polluērunt tabernáculum the dwelling-place of thy
nóminis tui. name on the earth.

Dixerunt in corde suo They said in their heart
cognátio eórum simul : * the whole kindred of them
Quiéscere faciámus omnes together: Let us abolish all
dies festos Deī a terra. the festival days of God from
the land.

Signa nostra non vídi- Our signs we have not seen,
mus, jam non est prophéta: there is now no prophet: and
* et nos non cognōscet am- he will know us no more.
plius.

Usquequo Deus impro- How long, O God, shall the
perábit inimicus: * irritat enemy reproach? is the ad-
adversárius nomen tuum in versary to provoke thy
finem ? name for ever ?

Ut quid avértis manum Why dost thou turn away
tuam, et dēxteram tuam, * thy hand : and thy right
de médio sinu tuō in finem? hand out of the midst of thy
bosom for ever ?

Deus autem Rex noster But God is our king before
ante sæcula: * operátus est ages : he hath wrought sal-
salútem in médio terræ. vation in the midst of the
earth.

Tu confirmásti in vir- Thou by thy strength didst
túte tua mare: * contribu- make the sea firm : thou
lásti cápita draconūm in didst crush the heads of the
aquis. dragons in the waters.

Tu confregísti cápita Thou hast broken the heads
draconis : * dedisti eum of the dragon : thou hast
escam pópulis Æthiopum. given him to be meat for the
people of the Ethiopians.

Tu dirupísti fontes, et Thou hast broken up the
torréntes: * tu siccásti flú- fountains, and the torrents:
vios Ethan. thou hast dried up the Ethan
rivers.

Tuus est dies, et tua est Thine is the day, and thine
noctis: * tu fabricátus es is the night: thou hast made
et solem. the morning light & the sun.

Tu fecisti omnes términos terræ : * æstátem et ver-
tu plasmāsti ea.

Thou hast made all the bor-
ders of the earth : the sum-
mer and the spring were
formed by thee.

Memor esto hujus, inimicus improperavit Dó-
mino : * et pópulus insi-
piens incitavit nomen tuum.

Remember this, the enemy
hath reproached the Lord :
and a foolish people hath
provoked thy name.

Ne tradas bestiis ánimas
confitentes tibi : * et ánimas
pauperum tuorum ne obli-
viscāris in finem.

Deliver not up to beasts the
souls that confess to thee,
and forget not to the end the
souls of thy poor.

Réspice in testaméntum
tuum : * quia repléti sunt,
qui obscurati sunt terræ
dómibus iniquitatum.

Have regard to thy cove-
nant: for they that are the
obscure of the earth have
been filled with dwellings of
iniquity.

Ne avertatur hūmilis
factus confusus : * pauper
et inops laudabunt nomen
tuum.

Let not the humble be tur-
ned away with confusion :
the poor and needy shall
praise thy name.

Exsúrge Deus, júdica
causam tuam : * memor
esto improperiórum tuó-
rum, eórum quæ ab insi-
piente sunt tóta die.

Arise, O God, judge thy own
cause : remember thy re-
proaches with which the
foolish man hath reproached
thee all the day.

Ne obliviscāris voces ini-
micórum tuórum : * supér-
bia eórum qui te odérunt
ascēdit semper.

Forget not the voices of thy
enemies : the pride of them
that hate thee ascendeth
continually.

Ant. Exsúrge Dómine, et
júdica causam meam.

Ant. Arise, O Lord, and judge
my cause.

Ÿ. Deus meus éripe me de
manu peccatóris.

My God, deliver me out of
the hand of the sinner.

R̄. Et de manu contra le-
gem ágéntis, et iníqui.

And out of the hand of the
law-breaker and the unjust
man.

Pater noster, *secreto.*

Our Father, *in secret.*

Ex tractátu sancti Augus-
tini epíscopi super Psalmos.
Ps. liv.

From the treatise of St.
Augustine, the bishop, upon
the Psalms. Ps. liv.

LESSON IV

Exáudi Deus oratióem Hear my prayer, O God, and
 meam, et ne despéxeris de- despise not my petition :
 precatióem meam : intén- attend to me and hear me.
 de mihi, et exáudi me. Sata- These are the words of a man
 géntis solliciti, in tribula- in trouble, solicitude, and
 tióne pósiti, verba sunt ista. affliction. He prays in his
 Orat multa pátiens de malo great sufferings, desiring to
 liberári desíderans. Súper- be freed from some evil. Let
 est ut videámus in quo malo us now see what evil he lies
 ait : et cum dícere cœperit, under : and having told us,
 agnoscámus ibi nos esse: ut let us acknowledge ourselves
 comunicáta tribulatióne, in it : that by partaking of
 conjungámus oratióem. the affliction we may join
 Constrictátus sum, inquit, in his prayers. I am become
 in exercitatióne mea, et con- sorrowful in my exercise,
 turbátus sum. Ubi contri- says he, and I am troubled.
 státus ? Ubi conturbátus ? Where is he become sorrow-
 In exercitatióne mea, in- ful ? where is he troubled ?
 quit. Hómines malos, quos He says, In my exercise. He
 pátitur, commemorátus est: speaks of the wicked men
 eamdémque passióem ma- whom he suffers, and calls
 lórum hóminum, exercita- such suffering of wicked men
 tióem suam dixit. Ne pu- his exercise. Think not that
 tétis gratis esse malos in the wicked are in the world
 hoc mundo, et nihil boni for nothing, and that God
 de illis ágere Deum. Omnis does no good with them.
 malus aut ídeo vivit, ut Every wicked man lives,
 corrigátur: aut ídeo vivit, ut either to amend his life, or
 per illum bonus exerceátur. to exercise the good.
 R̄. Amicus meus ósculi me The sign by which my friend
 trádidit signo : quem oscu- betrayed me was a kiss :
 látus fúero, ipse est, tenéte whom I shall kiss, that is he:
 eum: hoc malum fecit sig- hold him fast: he that com-
 num, qui per ósculum adim- mitted murder by a kiss gave
 plévit homicídium. * Infé- this wicked sign. * The un-
 lix prætermisit prétium happy wretch returned the
 sánguinis, et in fine láqueo price of blood, and in the
 se suspéndit. √. Bonum end hanged himself. √. It
 ei, si natus non fuisset had been good for that man,
 ille. * Infélix præter- if he had never been born. *
 The unhappy wretch.

LESSON V

Utinam ergo qui nos modo Would to God, then, they exércent; convertántur, et that now exercise us were nobíscum exerceántur : ta- converted and exercised men quámdui ita sunt ut with us: but let us not hate exérceant, non eos odéri- them, tho' they continue to mus: quia in eo quod malus exercise us; for we know not est quis eórum, utrum us- whether they will persevere que in finem perseveráturus to the end in their wicked- sit, ignorámus. Et plerúm- ness. And many times when que cum tibi vidéris odísse you imagine that you hate inimícum, fratrem odísti, your enemy, it is your bro- et nescis. Diábolus, et án- ther you hate, though you geli ejus in scriptúris san- are ignorant of it. The holy ctis manifestáti sunt nobis, scriptures plainly show us quod ad ignem ætérnum that the devil and his angels sint destináti. Ipsórum tan- are doomed to eternal fire. It tum desperánda est corréc- is only their amendment we tio, contra quos habémus may despair of, with whom occúltam luctam, ad quam we wage an invisible war; luctam nos armat apósto- for which the apostle arms lus, dicens, Non est nobis us, saying: Our conflict is colluctátio advérsus carn- not with flesh and blood, em et sánguinem : id est, that is, not with the men non advérsus hómines, quos you see before your eyes, vidétis, sed advérsus prin- but with the princes, and cipes, et potestátes, et re- powers, and rulers of the ctóres mundi tenebrárum world of this darkness. And harum. Ne forte cum dixís- lest by his saying, of the set, mundi intellígeres dæ- world, you might think per- mones esse rectóres cæli et haps, that the devils are ru- terræ, mundi dixit, tene- lers of heaven and earth, he brárum harum. Mundi dix- added, of this darkness. By it, amatórum mundi: mun- the world then, he meant the di dixit, impiórum et ini- lovers of the world: by the quórum : mundi dixit, de world, he meant the im- quo dicit evangélium : Et pious and the wicked: by the mundus eum non cognó- world, he meant that which vit.

R̄. Judas mercátor péssi- The wicked merchant
mus ósculo pétiit Dómi- sought our Lord with

num : ille ut agnus innocens non negavit Judæ osculum ; * Denariórum número Christum Judæis tradidit. V̄. Mélius illi erat, si natus non fuisset: * Denariórum.

He like an innocent lamb refused not the kiss of Judas. * For a few pence he delivered Christ to the Jews. V̄. It had been better for him if he had never been born : * For a few pence.

LESSON VI

Quoniam vidi iniquitatem, et contradictionem in civitate. Attende gloriam crucis ipsius. Jam in fronte regum crux illa fixa est, cui inimici insultaverunt. Effectus probavit virtutem : dormuit orbem non ferro, sed ligno. Lignum crucis contumeliis dignum visum est inimicis, et ante ipsum lignum stantes caput agitabant, et dicebant: Si Filius Dei est, descendat de cruce. Extendebat ille manus suas ad populum non credentem, et contradicentem. Si enim justus est qui ex fide vivit, iniquus est qui non habet fidem. Quod ergo hic ait iniquitatem, perfidiam intellige. Videbat ergo Dominus in civitate iniquitatem, et contradictionem, et extendebat manus suas ad populum non credentem, et contradicentem: et tamen et ipsos expectans, dicebat: Pater ignosce illis, quia nesciunt quid faciunt.

For I have seen injustice and strife in the city. See the glory of the cross. That cross which was the object of the insults of God's enemies, is now placed on the foreheads of kings. The effect is a proof of his power : he conquered the world not by the sword, but by the wood. The wood of the cross was thought a subject of scorn by his enemies, who as they stood before it, shook their heads and said, If he is the Son of God, let him come down from the cross. He stretched forth his hand to an unbelieving and seditious people. For if he is just that lives by faith, he is unjust that has not faith. By injustice then here you must understand infidelity. Our Lord therefore saw injustice and strife in the city, and stretched forth his hands to an unbelieving and seditious people; and yet he waited for them, saying : Father, forgive them, for they know not what they do.

ex discipulis meis hodie: vae illi per

One of my disciples will this day betray me : woe to him

quem tradar ego : * Mélius by whom I am betrayed : *
 illi erat, si natus non fuisset. *Ps.* Qui intíngit mecum he had been better for him if
 manum in parópside, hic he had never been born. *Ps.*
 me traditúrus est in manus He that dips his hand with
 peccatórum. * Mélius illi, that will deliver me into the
etc. *R.* Unus ex discípulis, hands of sinners. * It had
etc. been, *etc.* *R.* One of my dis-
 ciples, *etc.*, to the *Ps.*

THE THIRD NOCTURN

Ant. Dixi iníquis : Nolite *Ant.* I said to the wicked :
 loqui advérsus Deum ini- Speak not iniquity against
 quitátem. God.

Psalm lxxiv. Tone 7c

Confitébimur tibi Deus : We will praise thee, O God :
 * confitébimur, et invocábi- we will praise, and we will
 mus nomen tuum. call upon thy name.

Narrábimus mirabilia We will relate thy wondrous
 tua : * cum accépero tem- works : when I shall take a
 pus, ego justítias judicábo. time, I will judge justices.

Liquefacta est terra, et The earth is melted and all
 omnes qui hábitant in ea : that dwell therein : I have
 * ego confirmávi colúmnas established the pillars there-
 ejus. of.

Dixi iníquis : Nolite iní- I said to the wicked : Do not
 que ágere : * et delinquén- act wickedly : and to the
 tibus : Nolite exaltáre cor- sinners: Lift not up the horn.
 nu.

Nolite extóllere in altum Lift not up your horn on
 cornu vestrum : * Nolite high : speak not iniquity
 loqui advérsus Deum ini- against God.
 quitátem.

Quia neque ab Oriénte, For neither from the east
 neque ab Occidénte, neque nor from the west, nor from
 a desértis móntibus : * quo- the desert hills : for God is
 niam Deus judex est. the judge.

Hunc humiliat, et hunc One he putteth down, and
 exáltat : * quia calix in another he lifteth up. For in
 manu Dómini vini meri the hand of the Lord there is
 plenus misto. a cup of strong wine full of
 mixture.

Et inclinávit ex hoc in And he hath poured it

hoc, † verúmtamen fæx from this to that : but the
ejus non est exinaníta : * dregs thereof are not emp-
bibent omnes peccatóres tied : all the sinners of the
terræ. earth shall drink.

Ego autem annuntiábo But I will declare for ever :
in sæculum : * cantábo *Deo* I will sing to the God of
Jacob. Jacob.

Et ómnia córnu pecca- And I will break all the
tórum *confringam* : * et horns of sinners : but the
exaltabúntur *córnua justí.* horns of the just shall be
exalted.

Ant. Dixi iníquis: Nolíte lo- I said to the wicked : Speak
qui advérsus Deum iniquitá- not iniquity against God.
tem.

Ant. Terra trémuit et The earth trembled and was
quiévit, dum exsúrgeret in silent, while God arose to
judício Deus. judgment.

Psalm lxxv. Tone 8c

Notus in Judæ *Deus* : * In Judea God is known, his
in Israel magnum *nómen* name is great in Israel.
ejus.

Et factus est in pace And his place is in peace,
locus *ejus* : * et habitáti- and his abode in Sion.
ejus in Sion.

Ibi confrégit poténtias There hath he broken the
árcuum, * *scutum*, *gládiúm*, power of bows, the shield,
et *bellum.* the sword, and the battle.

Illúminans tu mirábiliter Thou enlightenest wonder-
a móntibus *ætérnis* : * tur- fully from the everlasting
báti sunt omnes insipiën- hills: all the foolish of heart
tes corde. were troubled.

Dormiérunt somnum *su-* They have slept their sleep :
um : * et nihil invenérunt and all the men of riches
omnes viri divitiárum in have found nothing in their
mánibus suis. hands.

Ab increpatióne tua, At thy rebuke, O God of
Deus Jacob, * dormitavé- Jacob, they have all slum-
runt qui ascendérunt *equos.* bered that mounted on
horseback.

Tu terríbilis es, et quis Thou art terrible, and who
résistet *tibi* ? * ex tunc shall resist thee ? from that
íra tua. time thy wrath.

De cælo auditum fecisti Thou hast caused judgment
judícium: * terra trémuit to be heard from heaven: the
et quiévit. earth trembled and was still.

Cum exsúrgeret in ju- When God arose in judg-
dícium Deus, * ut salvos ment, to save all the meek
fáceret omnes mansuētos of the earth.
terræ.

Quoniam cogitatio ho- For the thought of man shall
minis confitébitur tibi: * et give praise to thee: and the
reliquiæ cogitatiónis diem remainders of the thought
festum ágent tibi. shall keep holiday to thee.

Vovéte et réddite Dó- Vow ye, and pay to the
mino Deo vestro: * omnes Lord your God: all you that
qui in circúitu ejus affērtis round about him bring pre-
múnera. sents.

Terríbili et ei qui aufert To him that is terrible, even
spíritum príncipum, * ter- to him who taketh away the
ríbili apud rēges terræ. spirit of princes: to the
terrible with the kings of
the earth.

Ant. Terra trémuit et The earth trembled and was
quiévit, dum exsúrgeret in silent, while God arose to
judício Deus. judgment.

Ant. In die tribulatiónis In the day of my tribulation
meæ Deum exquisívi máni- I sought God with my hands
bus meis. lifted up to him

Psalm lxxvi. Tone 7a

Voce mea ad Dóminum I cried to the Lord with my
clamávi: * voce mea ad voice; to God with my voice,
Deum, et inténdit mihi. and he gave ear to me.

In die tribulatiónis meæ In the day of my trouble I
Deum exquisívi, mánibus sought God: with my hands
meis nocte contra eum: * lifted up to him in the night,
et non sum decéptus. and I was not deceived.

Rénuit consolári ánima My soul refused to be com-
mea; * memor fui Dei, et- forted; I remembered God,
delectátus sum, et exerci- and was delighted, and was
tátus sum, et defécit spíri- exercised, and my spirit
tus meus. swooned away.

Anticipavérunt vigílias My eyes prevented the wat-
óculi mei: * turbátus sum, ches: I was troubled, and I
et non sum locútus. spoke not.

Cogitávi *dies antiquos*: * I thought upon the days of
et annos ætérnos in *mente* old: and I had in my mind
hábui. the eternal years.

Et meditátus sum nocte And I meditated in the
cum *corde meo*, * et exer- night with my own heart;
citábar, et scopébam *spíri-* and I was exercised, and I
tum *meum*. swept my spirit.

Numquid in ætérnum Will God then cast off for
projiciet *Deus*? * Aut non ever? or will he never be
appónet ut *complacitior* more favourable again?
sit *adhuc*?

Aut in finem misericór- Or will he cut off his mercy
diam *suam* *abscíndet*, * a for ever, from generation to
generatióne in *generatió-* generation?
nem?

Aut obliviscétur mise- Or will God forget to show
réri *Deus*? * aut conti- mercy? or will he in his
nébit in ira sua misericór- anger shut up his mercies?
as *suas*?

Et dixi: nunc *cæpi*: * And I said: Now have I
hæc mutátio *déxteræ* Ex- begun: this is the change
cælsi. of the right hand of the
Most High.

Memor fui óperum *Dó-* I remembered the works of
mini: * quia memor ero ab the Lord: for I will be mind-
inítio *mirabílium* tuórum, ful of thy wonders from the
beginning,

Et meditábor in ómni- And I will meditate on all
bus *opéribus tuis*: * et in thy works; and will be em-
adinventiόνibus tuis *exer-* ployed in thy inventions.
cébor.

Deus in sancto via tua: † Thy way, O God, is in the
quis Deus magnus sicut holy place: who is the great
Deus noster? * Tu es Deus, God like our God? Thou art
qui facis *mirabília*. the God that dost wonders.

Notam fecisti in pópulis Thou hast made thy power
virtútem tuam: * rede- known among the nations;
místi in bráchio tuo póp- with thy arm thou hast re-
uum, *filios Jacob* et deemed thy people, the
children of Jacob and of
Joseph.

nt te aquæ Deus, The waters saw thee, O God,

*vidérunt te aquæ: * et timuérunt, et turbátæ sunt abyssi.* the waters saw thee: and they were afraid, and the depths were troubled.

*Multitúdo sónitus aquárum: * vocem dedérunt nubes.* Great was the noise of the waters: the clouds sent out a sound.

*Etenim sagittæ tuæ tránseunt: * vox tonítrui tui in rota.* For thy arrows pass: the voice of thy thunder in a wheel.

*Illuxérunt coruscatiónes tuæ orbi terræ * commóta est et contrémuit terra.* Thy lightnings enlightened the world: the earth shook and trembled.

*In mari via tua, et sémitæ tuæ in aquis multis: * et vestígia tua non cognoscéntur.* Thy way is in the sea, and thy paths in many waters; and thy footsteps shall not be known.

*Deduxísti sicut oves pápulum tuum, * in manu Móysi et Aaron.* Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

Ant. In die tribulatiónis meæ, Deum exquisívi máni-bus meis. In the day of my tribulation, I sought after God with my hands lifted up to him.

Ps. Exsúrge Dómine. Arise, O Lord.

Ry. Et júdica cáusam meam. And judge my cause.

Pater noster, secreto.

Our Father, *in secret.*

De epístola prima beáti Pauli apóstoli ad Corinthios. cap. 11. 17. From the first epistle of St. Paul the apostle to the Corinthians. ch. 11.

LESSON VII

Hoc autem præcípio: non laudans quod non in mélius, sed in detérius convenítis. Primum quidem conveniéntibus vobis in ecclésiám, aúdio scissúras esse inter vos, et ex parte credo. Nam opórtet et hæreses esse, ut et qui probáti sunt, manifésti fiant in vobis. Conveniéntibus ergo vobis in unum, jam non est Do- Now this I ordain: not praising you, that you come together, not for the better, but for the worse. For first of all I hear that when you come together in the church, there are schisms among you and in part I believe it. For there must be also heresies; that they also, who are approved, may be made manifest among you. When you

mínicam cœnam manducâre. Unusquisque enim suam cœnam præsumit ad manducandum. Et álius quidem ésurit, álius autem ébrius est. Numquid domos non habétis ad manducandum et bibendum ? Aut ecclésiám Dei contémnitis, et confúnditis eos qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo.

Ry. Eram quasi agnus innocens: ductus sum ad immolandum, et nesciébam: consílium fecérunt inimíci mei advérsus me dicéntes: Veníte, mittámus lignum in panem ejus, et eradámus eum de terra vivéntium. V. Omnes inimíci mei advérsus me cogitábant mala mihi: verbum iníquum mandavérunt advérsus me, dicéntes; * Veníte.

come therefore together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God: and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

I was like an innocent lamb; I was led to be sacrificed and I knew it not: my enemies conspired against me, saying: * Come, let us put wood into his bread, and root him out of the land of the living. V. All my enemies contrived mischief against me, they uttered a wicked speech against me, saying: * Come.

LESSON VIII

Ego enim accépi a Dómino, quod et trádidi vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem et grátias agens fregit, et dixit: Accípите, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in memóram commemoratiónem. Simíliter et cálicem, postquam cœnavit, dicens: Hic calix novum testaméntum est in meo ságuine. Hoc

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new tes-

fácite quotiescúmque bibé-
tis, in meam commemora-
tiónem. Quotiescúmque e-
nim manducábitis panem
hunc, et cálicem bibétis :
mortem Dómini annuntiá-
bitis donec véniat.

R̄. Una hora non potuís-
tis vigiláre mecum, qui ex-
hortabámini mori pro me ?
* Vel Judam non vidétis,
quómo non dormit, sed
festínat trádere me Judæis?
Ÿ. Quid dormítis ? Súrgite,
et oráte, ne intrétis in ten-
tatióne. * Vel Judam.

tament in my blood : this do
ye, as often as you shall
drink, for the commemora-
tion of me. For as often as
you shall eat this bread, and
drink the chalice, you shall
show the death of the Lord
until he come.

Could ye not watch one hour
with me, ye that were eager
to die for me ? * Or do you
not see Judas, how he sleeps
not, but makes haste to
betray me to the Jews ? Ÿ.
Why do ye sleep ? Arise and
pray, lest ye fall into temp-
tation. * Or do ye not see.

LESSON IX

Itaque quicúmque mandu-
cáverit panem hunc, vel bí-
berit cálicem Dómini indí-
gne, reus erit córporis et
sánguinis Dómini. Probet
autem seípsum homo ; et
sic de pane illo edat, et de
cálice bibat. Qui enim man-
dúcat et bibit indígne, judí-
cium sibi mandúcat et bi-
bit, non dijúdicans corpus
Dómini. Ideo inter vos mul-
ti infirmi et imbecíles, et
dórmiunt multi. Quod si
nosmetípsos dijúdicarémur,
non útique judicarémur.
Dum judicámur autem, a
Dómino corrípimur, ut non
cum hoc mundo damnémur.
Itaque, fratres mei, cum
convenítis ad manducán-
dum ínvicem exspectáte.
Si quis ésurit, domi man-
dúcet : ut non in judícium

Therefore, whosoever shall
eat this bread, or drink the
chalice of the Lord unwor-
thily, shall be guilty of the
body and of the blood of the
Lord. But let a man prove
himself : and so let him eat
of that bread, and drink of
the chalice. For he that
eateth and drinketh un-
worthily, eateth and drink-
eth judgment to himself, not
discerning the body of the
Lord. Therefore are there
many infirm and weak
among you, and many sleep.
But if we would judge our-
selves, we should not be
judged. But whilst we are
judged, we are chastised by
the Lord, that we be not
condemned with this world.
Wherefore, my brethren,
when you come togeth-

conveniátis. Cétera autem, eat, wait for one another. cum vénero, dispónam. If any man be hungry, let him eat at home ; that you come not together unto judgment. And the rest I will set in order when I come.

R̄. Senióres pópuli consílium fecérunt : * Ut Jesu dolo tenérent, et occiderent: cum gládiis et fústibus exiérunt tamquam ad latrónem. V̄. Collegérunt pontífices et pharisæi concílium : * Ut Jesu dolo tenérent, et occiderent. R̄. Senióres, etc.

The elders of the people consulted together: * how they might by some craft apprehend Jesus and kill him: they went out with swords and clubs as to a thief. V̄. The priests and pharisees held a council. * How they might. R̄. The elders, etc. to the V̄.

AT LAUDS

Ant. Justificéris Dómine in sermónibus tuis, et vincas cum judicáris. Mayest thou be justified, O Lord, in thy words, and overcome when thou art judged.

Psalm 1. Tone 8G

Miserére mei, Deus, * secúndum magnam misericórdiam tuam. Have mercy on me, O God, according to thy great mercy.

Et secúndum multitudínem miseratiónum tuárum * dele iniquitátem meam. And according to the multitude of thy tender mercies, blot out my iniquity.

Amplius lava me ab iniquitáte mea: * et a peccato meo munda me. Wash me yet more from my iniquity: and cleanse me from my sin.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper. For I know my iniquity: and my sin is always before me.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum júdicáris. To thee only have I sinned, and have done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

Ecce enim in iniquitáte conceptus sum: * et in iniquitatibus; et in

peccátis concépit me *māter mea* did my mother conceive me.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiae tuae manifestasti mihi. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Asperges me hyssopo, et mundabor: * lavabis me, et super nivem dealbabor. Thou shall sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

Auditui meo dabis gaudium et laetitiam: * et exsultabunt ossa humiliata. To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Averte faciem tuam a peccatis meis * et omnes iniquitates meas dele. Turn away thy face from my sins: and blot out all my iniquities.

Cor mundum crea in me, Deus: * et spiritum rectum innova in visceribus meis. Create a clean heart in me, O God: and renew a right spirit within my bowels.

Ne projicias me a facie tua: * et spiritum sanctum tuum ne auferas a me. Cast me not away from thy face: and take not thy holy spirit from me.

Redde mihi laetitiam salutaris tui: * et spiritu principalis confirma me. Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

Docébo iniquos vias tuas: * et impii ad te convertentur. I will teach the unjust thy ways: and the wicked shall be converted to thee.

Libera me de sanguinibus Deus, Deus salutis meae * exsultabit lingua mea justitiam tuam. Deliver me from blood, O God, thou God of my salvation, and my tongue shall extol thy justice.

Dómine, lábia mea aperies: * et os meum annuntiabit laudem tuam. O Lord, thou wilt open my lips: and my mouth shall declare thy praise

Quóniam si voluisses sacrificium dedissem utique: * holocaustis non delectaberis. For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

Sacrificium Deo spíritus A sacrifice to God is an
contribulátus: * cor contri- afflicted spirit: a contrite and
tum et humiliátum, Deus, humbled heart, O God, thou
nōn despícies. wilt not despise.

Benigne fac Dómine in Deal favourably, O Lord, in
bona voluntáte tua Sion: * thy good will with Sion: that
ut ædificéntur muri Jerú- the walls of Jerusalem may
salem. be built up.

Tunc acceptábis sacrifi- Then shalt thou accept the
cium justítiæ, oblatiões, sacrifice of justice, oblations
et holocaústa: * tunc impo- and whole burnt offerings:
nent super altáre túum vi- then shall they lay calves
tulos. upon thy altar.

Ant. **Justificéris Dómine in** *Ant.* Mayst thou be justified,
sermónibus tuis, et vincas O Lord, in thy words, and
cum judicáris. overcome when thou art
 judged.

Ant. **Dóminus tamquam o-** *Ant.* The Lord was led like a
vis ad víctimam ductus est, sheep to the slaughter, and
et non apéruit os suum. he opened not his mouth.

Psalm lxxxix. Tone 2D

Dómine refúgium factus es Lord, thou hast been our re-
nobis: * a generatióne in ge- fuge: from generation to ge-
neratióne. neration.

Priúsquam montes fle- Before the mountains were
rent, aut formarétur terra made, or the earth and the
et orbis: * a sæculo et usque world was formed: from e-
in sæculum tu *es* Deus. ternity and to eternity thou
 art God.

Ne avértas hóminem in Turn not man away to be
humilitátem: * et dixísti: brought low: and thou hast
Convertímini, filiĩ hómi- said: be converted, O ye
num. sons of men.

Quóniam mille anni ante For a thousand years in thy
óculos tuos, * tamquam di- sight are as yesterday which
es hestérna quæ *præteriit.* is past.

Et custódia in nocte, * And as a watch in the night,
quæ pro níhilo habéntur, things that are counted
eorum anni erunt. nothing, so shall their years
 be.

ne sicut herba tráns- In the morning man shall
mane flóreat, et tráns- grow up like grass, in the

eat : * *vésperē décidat, in- morning he shall flourish*
dúret et árēscat. and pass away: in the even-
 ing he shall fall. grow dry
 and wither.

Quia defécimus in ira tu- For in thy wrath we have
 a, * et in furóre tuo turbáti fainted away ; and are trou-
 sumus. bled in thy indignation.

Posuisti iniquitátes no- Thou hast set our iniquities
 tras in conspéctu tuo: * sæ- before thy eyes : our life in
 culum nostrum in illumina- the light of thy countenance.
 tíone vultūs tui.

Quóniam omnes dies no- For all our days are spent :
 stri defecérunt : *et in ira and in thy wrath we have
 tua dēfécimus. fainted away.

Anni nostri sicut aránea Our years shall be consider-
 meditabúntur : * dies annó- ed as a spider : the days of
 rum nostrórum in ipsis, our years in them are three
 septuagintā anni. score and ten years.

Si autem in potentáti- But if in the strong they be
 bus, octoginta anni: *et ám- fourscore years: and what is
 plius eórum labor *et dolor.* more of them is labour and
 sorrow.

Quóniam supervénit man- For mildness is come upon
 suetúdo: * et corripíemur. us : and we shall be correct-
 ed.

Quis novit potestátem i- Who knoweth the power of
 ræ tuæ: * et præ timóre tu- thy anger : and for thy fear
 o iram tuam dinumérare ? can number thy wrath ?

Déxteram tuam sic no- So make thy right hand
 tam fac: * et erudítos corde known : and men learned in
 in sapiéntia. heart in wisdom.

Convértere, Dómine, ús- Return, O Lord, how long ?
 quequo ? * et deprecábilis and be entreated in favour of
 esto super servós tuos. thy servants.

Repléti sumus mane mi- We are filled in the morning
 sericórdia tua : * et exsultá- with thy mercy : and we
 vimus, et delectáti sumus have rejoiced, and are de-
 ómnibus diébūs nostris. lighted all our days.

Lætáti sumus pro dié- We have rejoiced for the
 bus, quibus nos humiliá- days in which thou hast
 sti: *annis, quibus vídimūs humbled us : for the y^e
 mala. which we have seen

Réspice in servos tuos, Look upon thy servants, and
et in ópera tua : * et dirige upon their works: and direct
fílios éórum. their children.

Et sit splendor Dómini And let the brightness of the
Dei nostri super nos,† et Lord our God be upon us,
ópera manuum nostrárum and direct thou the works of
dirige super nos : * et opus our hands over us : yea, the
mánuum nostrárum dirige. work of our hands do thou
direct.

Ant. Dóminus tamquam The Lord was led like a sheep
ovis ad víctimam ductus to the slaughter, and he
est, et non apéruit os suum. opened not his mouth.

Ant. Contrítum est cor My heart is broken within
meum in médio mei, con- me, all my bones have
tremuérunt omnia ossa trembled.
mea.

Psalm xxxv. Tone 8g

Dixit injustus ut delín- The unjust hath said within
quat in semetípso : * non himself that he would sin :
est timor Dei ante ócūlos there is no fear of God be-
ejus. fore his eyes.

Quóniam dolóse egit in * For in his sight he hath
conspéctu ejus : * ut inve- done deceitfully, that his
niátur iníquitas ejus ad iniquity may be found unto
ódium. hatred.

Verba oris ejus iní- The words of his mouth are
quitas, et dolus : * nóluit iniquity and guile : he would
intelligere ut bēne ágeret. not understand that he
might do well.

Iniquitátem meditátus He hath devised iniquity
est in cubíli suo : * ástitit on his bed, he hath set him-
omni viæ non bonæ, malí- self on every way that is not
tiam autem nõn odívit. good, but evil he hath not
hated.

Dómine, in cœlo miseri- O Lord, thy mercy is in
córdia tua : * et véritas tua heaven, and thy truth reach-
usq̄ue ad nubes. eth even to the clouds.

Iustítia tua sicut mon- Thy justice is as the moun-
tains of God, thy judgments
sicut abysus. are a great deep.

Et serva, et juménta Men and beasts thou wilt
Dómine: * quem- preserve, O Lord: O how

admodum multiplicasti hast thou multiplied thy
miseriórdiam tuam, Deus. mercy, O God !

*Filii autem hóminum, ** But the children of men shall
 in *tégmine alárum tuárũm* put their trust under the
sperábunt. covert of thy wings.

Inebriabúntur ab uber- They shall be inebriated
*táte domus tuæ : * et tor-* with the plenty of thy
rén-te voluptátis tuæ potā- house: and thou shalt make
bis eos. them drink of the torrent of
 thy pleasure.

Quóniam apud te est For with thee is the fountain
*fons vitæ : * et in lúmine* of life ; and in thy light we
tuo vidébimus lumen. shall see light.

Præténde miseriórdiam Extend thy mercy to them
*tuam sciéntibus te, ** that know thee, and thy jus-
justítiam tuam his, qui tice to them that are right
rectõ sunt corde. in heart.

Non véniat mihi pes Let not the foot of pride
*supérbiæ : * et manus pec-* come to me, and let not the
catóris non móveat me. hand of the sinner move me.

Ibi cecidérunt qui ope- There the workers of ini-
*rántur iniquitátem : * ex-* quity are fallen, they are
púlsi sunt, nec potuérunt cast out, and could not
stare. stand.

Ant. Contrítum est cor My heart is broken within
meum in médio mei, con- me, all my bones have
tremuérunt ómnia ossa trembled.
mea.

Ant. Exhortátus es in vir- Thou hast encouraged us
túte tua, et in refectione with thy power and thy holy
sancta tua Dómine. refreshment, O Lord.

THE CANTICLE OF MOSES

Exod. xv. Tone 4A.

Cantémus Dómino : glo- Let us sing to the Lord: for
rióse enim magnificátus he is gloriously magnified :
*est, * equum et ascensórem* the horse and the rider he
dejécit in máre. hath thrown into the sea.

Fortitúdo mea, et laus The Lord is my strength and
*mëa Dóminus, * et factus* my praise: and he is become
est mihi in salutem : salvation to me.

Iste Deus meus, et glori- He is my God, and

ficābo eum: * Deus patris glorify him: the God of my
mei, et exāltābo eum. father, and I will exalt him,

Dóminus quasi vir pug- The Lord is as a man of war.
nātor, Omnípotens nōmen Almighty is his name. Pha-
ejus. * Currus Pharaónis et rao's chariots and his army
exércitum ejus projēcit in he hath cast into the sea.
mare.

Elécti príncipes ejus sub- His chosen captains are
mérsi sunt in *māri rubro*: * drowned in the Red Sea. The
abyssi operuérunt eos, de- depths have covered them,
scendérunt in *profúndūm* they are sunk to the bottom
quasi *lapis*. like a stone.

Déxtera tua Dómine Thy right hand, O Lord, is
magnificāta est in fortitú- magnified in strength, thy
dine: † déxtera tua Dómine right hand, O Lord, hath
percússit *inimícum*. * Et in slain the enemy. And in the
multitúdine glóriæ tuæ de- multitude of thy glory thou
posuísti *adversārios tuos*. hast put down thy adver-
saries.

Misísti iram tuam, quæ Thou hast sent thy wrath,
devorávit eos *sicut stípu-* which hath devoured them
lam. * Et in spírítu furóris like stubble. And with the
tui congregātæ sunt *aquæ*: blast of thy anger the waters
were gathered together.

Stetit *únda fluens*, * con- The flowing water stood, the
gregātæ sunt abyssi in depths were gathered to-
mēdio mari. gether in the midst of the
sea.

Dixit inimícus: Pérse- The enemy said: I will pur-
quar et cōprehéndam, * sue and overtake, I will di-
dívidam spólia, implébitur vide the spoils, my soul shall
ánima mea: have its fill.

Evaginābo gládiū *me-* I will draw my sword, my
um, * interfíciēt eōs manus hand shall slay them.
mea:

Flavit spírítus tuus, et Thy wind blew, and the sea
opérúit eōs *mare*: * sub- covered them: they sunk as
mérsi sunt quasi plumbum lead in the mighty waters.
in *aquis veheméntibus*.

Quis símilis tui in *fórti-* Who is like to thee among
bus Dómine? * quis símilis the strong, O Lord? who is
tui, *magníficus* in sanctitáte, like to thee, glorious in holi-

terríbilis atque laudábilis, *ness, terrible and praise-*
fáciens mirabilia ? *worthy, doing wonders ?*

Extendísti manum tuam, *Thou stretchedst forth thy*
 et devorávit eos *terra. * hand, and the earth swal-*
 Dux fuísti in misericórdia *lowed them. In thy mercy*
 tua pópulo *quém redemísti.* *thou hast been a leader to*
the people which thou hast
redeemed.

Et portásti eum in for- *And in thy strength thou*
 titúdine tua, * ad habitácu- *hast carried them to thy*
 lúm sanctum tuum. *holy habitation.*

Ascendérunt pópuli, *et Nations rose up, and were*
 iráti sunt: * dolóres obtinu- *angry: sorrows took hold of*
 érunť habitatóres Philísthi- *the inhabitants of Philis-*
 im. *thiim.*

Tunc conturbáti sunt *Then were the princes of*
 príncipes Edom, † robústos *Edom troubled, trembling*
 Moab obtinüit tremor: * *seized on the stout men of*
 obriguérunt omnes habitá- *Moab: all the inhabitants of*
 tóres Chánaan. *Chanaan became stiff.*

Irruat super eos for- *Let fear and dread fall upon*
 mídö et pavor, * in magni- *them, in the greatness of thy*
 túdine bráchii tui: *arm.*

Fiant immóbiles quasi *Let them become unmove-*
 lapis, † donec pertránseat *able as a stone, until thy*
 pópulus túus Domine, * do- *people, O Lord, pass by;*
 nec pertránseat pópulus *until this thy people pass by,*
 iste, *quém possedisti.* *which thou hast possessed,*

Introdúces eos, et plan- *Thou shalt bring them in,*
 tábis in monte hæreditátis *and plant them in the moun-*
 tuæ, * firmíssimo habitaculo *tain of thy inheritance, in*
 tuo quod operátus es Dó- *thy most firm habitation,*
 mine: *which thou hast made, O*
Lord:

Sanctuárium tuum, Dó- *Thy sanctuary, O Lord,*
 mine, quod firmavérunt *which thy hands have estab-*
 mǎnus tuæ. * Dóminus regná- *lished. The Lord shall reign*
 bit in ætérnum et ultra. *for ever and ever.*

Ingréssus est enim eques *For Pharao went in on horse-*
 Phárao cum cúrribus et *back with his chariots and*
 equítibus ejús in mare: * *horsemen into the sea: and*
 et redúxit super eos Dómi- *the Lord brought back upon*
 nús aquas maris: *them the waters of the sea.*

Fílii autem Israel ambu- But the children of Israel
lavérunt per siccum* in mē- walked on dry ground in the
dio ejus. midst thereof.

Ant. Exhortátus es in Thou hast encouraged us
virtúte tua, et in refectione with thy power and thy holy
sancta tua Dómine. refreshment, O Lord.

Ant. Oblátus est quia ipse He was offered up, because
vóluit, et peccáta nostra he himself desired it, and he
ipse portávit. himself carried our sins.

Psalm cxlvi. Tone 2D

Laudáte Dóminum quó- Praise ye the Lord, because
niam bonus est *psalmus* : * psalm is good : to our God
Deo nostro sit jucúnda, be joyful and comely praise.
decóraque *laúdátio*.

Ædificans Jerúsalem Dó- The Lord buildeth up Jeru-
minus : * dispersiónes Is- salem : he will gather to-
raélis *congrégábit*. gether the dispersed of Is-
rael.

Qui sanat contrítos *corde*: Who healeth the broken of
* et álligat contritiónes hearth, and bindeth up their
ëórum. bruises.

Qui númerat multítudi- Who telleth the number of
nem *stelárum* : * et ómni- the stars : and calleth them
bus eis *nómína vocat*. all by their names.

Magnus Dóminus noster, Great is our Lord, and great
et magna virtus *ejus* : * et is his power : and of his wis-
sapiéntiæ *ejus non ést nú-* dom there is no number.
merus.

Suscípiens mansuétos The Lord lifteth up the
Dóminus : * humílians au- meek : and he bringeth the
tem peccatóres usque *ad* wicked down even to the
terram. ground.

Præcínite Dómino in con- Sing ye to the Lord with
fessióne : * psállite Deo praise: sing to our God upon
nostro *in cíthara*. the harp.

Qui óperit cœlum *nú-* Who covereth the heaven
bibus : * et parat *terræ plú-* with clouds, and prepareth
viám. the rain for the earth.

Qui *prodúcit in món-* Who maketh grass to grow
num : * et *herbam* on the mountains, and herbs
in hóminum. for the service of men.

Qui dat juméntis escam Who giveth the beasts their
 ipsórum: * et pullis corvó- food: and to the young
 rum invocántibūs eum. ravens that call upon him.

Non in fortitúdine equi He shall not delight in the
 voluntátem habébit: * nec strength of the horse: nor
 in tibiis viri beneplácitum take pleasure in the legs of a
 erit ei. man.

Beneplácitum est Dó- The Lord taketh pleasure in
 mino super timéntes éum: them that fear him: and in
 * et in eis, qui sperant su- them that hope in his mercy.
 per misericórdiā éjus.

Ant. Oblátus est quia ipse He was offered up because
 vóluit, et peccáta nostra he himself desired it, and he
 ipse portávit. himself carried our sins.

Ÿ. Homo pacis meæ, in quó The man of my peace in
 sperávi. whom I trusted.

R̄. Qui edébat panes meos, He who ate my bread, hath
 ampliávit advérsum me greatly supplanted me.
 supplantatiónem.

Ant. Tráditor autem dedit *Ant.* The traitor gave them
 eis signum, dicens: Quem a sign, saying: He that I
 osculátus fúero, ipse est, shall kiss, that is he, hold
 tenéte eum. him fast.

THE CANTICLE OF ZACHARY

Luke I, 68. *Tone* 1g

Benedíctus Dóminus De- Blessed be the Lord God of
 us Israel: * quia visitávit, Israel, because he hath visit-
 et fecit redemptiónem plē- ed and wrought the redemp-
 bis suæ: tion of his people.

Et eréxit cornu salutis And hath raised up an horn
 nobis: * in domo David pú- of salvation to us in the
 ěri sui. house of David his servant.

Sicut locútus est per os As he spoke by the mouth of
 sanctórum, * qui a sæculo his holy prophets, who are
 sunt prophetārum ejus: from the beginning.

Salútem ex inimícis no- Salvation from our enemies,
 stris, * et de manu ómnium, and from the hand of all th
 qui odérunt nos: hate us.

Ad faciéndam misericor- To perform mercy to c

diam cum *pá*tribus nostris : thers ; and to remember his
 *et memorári testamenti *súi* holy testament.
sancti.

Jusjurándum, quod ju- The oath which he swore to
 rávit ad Abraham *patrem* Abraham our father, that he
 nostrum, * datúrũm se no- would grant to us :
 bis :

Ut sine timóre, de manu That being delivered from
 inimicórum nostrórum *li-* the hands of our enemies, we
 beráti, * serviãmus *illi.* may serve him without fear :

In sanctitáte, et justítia In holiness and justice be-
coram ipso, * ómnibus di- fore him, all our days.
bus nostris.

Et tu puer, Prophéta Al- And thou, child, shalt be
 tissimi vocáberis: * præibis called the prophet of the
 enim ante fáciem Dómini highest: for thou shalt go be-
 paráre *vías ejus :* fore the face of the Lord to
 prepare his ways.

Ad dandam sciéntiam sa- To give knowledge of salva-
 lútis *plebi ejus:* * in remis- tion to his people, unto the
 siónem peccatórũm eórum: remission of their sins.

Per víscera misericórdiæ Through the bowels of the
Dei nostri: * in quibus visi- mercy of our God : in which
 távit nos oriẽns ex alto. the Orient, from on high,
 hath visited us :

Illumináre his, qui in té- To enlighten them that sit in
 nebris, et in umbra *mortis* darkness, and in the shadow
sedent : * ad dirigéndo- of death : to direct our feet
 des nostros in *viam pacis.* into the way of peace.

Ant. Tráditor autem dedit *Ant.* The traitor gave them a
 eis signum, dicens : Quem sign, saying : He that I shall
 osculátus fúero, ipse est, te- kiss, that is he, hold him fast.
 néte eum.

All the candles in the triangular candlestick, except that at the top, are extinguished one by one during the singing of the Psalms; whilst the Benedictus is being sung, the six candles on the altar are also extinguished one by one at every second verse, so that the last is put out during the last verse. In like manner all the lamps and lights about the church are put out. When the Ant. Tráditor is repeated, the remaining candle is

taken from the top of the triangular candlestick and hidden under the epistle side of the altar. When the Ant. has been repeated, is said :

Ψ. Christus factus est pro nobis obédiens usque ad us unto death. mortem.

All kneel when the Ψ. Christus factus est is begun. When it is finished, the Pater noster is said in silence, and then the following Psalm 1 in a rather louder voice.

Miserére mei Deus, * se- Have mercy on me, O God, cúndum magnam miseri- according to thy great mer- córdiam tuam. cy.

Et secúndum multítudi- And according to the multi- nem miseratiónum tuárum, tude of thy tender mercies, * dele iniquitátem meam. blot out my iniquity.

Amplius lava me ab ini- Wash me yet more from my quitáte mea: * et a peccáto iniquity : and cleanse me meo munda me. from my sin.

Quóniam iniquitátem For I know my iniquity: and meam ego cognóscó : * et my sin is always before me. peccátum meum contra me est semper.

Tibi soli peccávi, et ma- To thee only have I sinned, lum coram te feci : * ut ju- and have done evil before stificéris in sermónibus tu- thee : that thou mayest be is, et vincas cum judicáris. justified in thy words, and mayest overcome when thou art judged.

Ecce enim in iniquitáti- For behold I was conceived bus concéptus sum: * et in in iniquities; and in sins did peccátis concépit me mater my mother conceive me. mea.

Ecce enim veritátem di- For behold thou hast loved lexísti : * incérta et occúlta truth : the uncertain and hid- sapiéntiæ tuæ manifestásti den things of thy wisdom mihi. thou hast made manifest to me.

Aspérges me hyssópo, et Thou shalt sprinkle me with

T

mundábor: * lavábis me, et
super nivem dealbábor.

hyssop, and I shall be cleansed : thou shall wash me, and I shall be made whiter than snow.

Auditui meo dabis gáudium et lætítiam : * et exsultábunt ossa humiliáta.

To my hearing thou shalt give joy and gladness : and the bones that have been humbled shall rejoice.

Avérte fáciem tuam a peccátis meis : * et omnes iniquitátes meas dele.

Turn away thy face from my sins: and blot out all my iniquities.

Cor mundum crea in me Deus : et spíritum rectum ínnova in viscéribus meis.

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

Ne prócias me a fácie tua: * et Spíritum sanctum tuum ne aúferas a me.

Cast me not away from thy face : and take not thy holy spirit from me.

Redde mihi lætítiam salutáris tuæ: * et spiritu principali confírma me.

Restore unto me the joy of thy salvation : and strengthen me with a perfect spirit.

Docébo iníquos vias tuas : * et ímpii ad te converténtur.

I will teach the unjust thy ways : and the wicked shall be converted to thee.

Líbera me de sanguínibus Deus, Deus salutis meæ: * et exaltábit lingua mea justítiam tuam.

Deliver me from blood, O God, thou God of my salvation : and my tongue shall extol thy justice.

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

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

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

For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

Sacrificium Deo spíritus contribulátus : * cor contrítum, et humiliátum Deus non despicias.

A sacrifice to God is an afflicted spirit : a contrite and humbled heart, O God, thou wilt not despise.

Benigne fac Dómine in bona voluntáte tua Sion : * edificéntur muri Jerúsalem.

Deal favourably, O Lord, in thy good will with Sion : that the walls of Jerusalem may be built up.

Tunc acceptábis sacrificium justítiæ, oblatiónes, et holocaústa : * tunc impónent super altáre tuum vítulos.

Réspice, quæsumus Dómine, super hanc famíliam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium et crucis subíre torméntum. [Qui tecum, etc., *dicitur sub silentio.*]

Then shalt thou accept the sacrifice of justice, oblations and whole-burnt offerings : then shall they lay calves upon thy altar.

Look down, O Lord, we beseech thee, on this thy family, for which our Lord Jesus Christ did not shrink from being delivered into the hands of the wicked, and from suffering the torments of the cross. [*The rest is said in silence.*]

When the foregoing prayer has been said, a noise is made for a little while. Presently the lighted candle is brought from beneath the altar. All rise up and depart in silence.

MASS FOR MAUNDY THURSDAY*

The priest begins Mass as at page 13 till he comes to

THE INTROIT

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

BUT it behoves us to glory in the cross of our Lord Jesus Christ : in whom is our salvation, life, and resurrection : by whom we are saved and delivered. *Ps. lxvi. May God have mercy on us, and bless us, may he cause the light of his countenance to shine upon us, and may he have mercy on us. But it behoves us, etc., to the Ps.*

Kyrie eléison, as before, p. 15.

Glória in excélsis Deo. Et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus sanctus. Tu solus Dóminus. Tu solus altíssimus, Jesu Christe. Cum sancto Spíritu in glória Dei Patris. Amen.

as before, p. 15.

Glory be to God on high, and peace on earth to men of good-will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory. O Lord God, heavenly King. O God the Father Almighty. O Lord, only begotten Son Jesus Christ. O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy upon us. Who takest away the sins of the world, receive our petition. Who sittest at the right hand of the Father, have mercy upon us. For thou only art holy : thou only art the Lord: thou only art the most High, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

Blessing of the Holy Oils see p. 323.

The bells are rung during the Glória in excélsis, but no more till it is again sung on Holy Saturday.

THE PRAYER

Deus, a quo et Judas reátus sui pœnam, et confessiónis suæ latró præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum ; ut sicut in passióne sua Jesus Christus Dóminus noster diversa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erroré, resurrectiúnis suæ grátiam largiátur : Qui tecum vivit, etc.

Léctio epístolæ beáti Pauli apóstoli ad Corínthios. 1 *Cor.* xi.

Fratres: Conveniéntibus vobis in unum, jam non est domínica cœnam manducáre. Unusquisque enim suam cœnam præsumit ad manducándum. Et álius quidem ésurit: álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? aut ecclésiám Dei contémnitís, et confúnditis eos, qui non habent? Quid dicam vobis? Laude vos? In hoc non laudo. Ego enim accépi a Dómino, quod et trádidi vobis, quóniam Dóminus Jesus, in qua nocte tradébátur, accépit panem, et grátias agens fregit, et dixit: Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite

O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession: grant us the effect of thy clemency: that as our Lord Jesus Christ in his passion gave to each a different retribution according to his merits: so he may destroy the old man in us, and give us the grace of his resurrection. Who liveth and reigneth, etc.

The lesson out of the first Epistle of St Paul the Apostle to the Corinthians. 1 *Cor.* xi.

Brethren: When you come together therefore into one place, it is not now to eat the Lord's supper. For everyone taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and drink in? Or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat; this is my body which shall be delivered for you: 1

in meam commemoratió- do for the commemoration
nem. Simíliter et cálicem, of me. In like manner also
postquam cœnávít, dicens: the chalice, after he had sup-
Hic calix novum testamen- ped, saying : This chalice is
tum est in meo sánguine : the new testament in my
hoc fácite, quotiescúmque blood : this do ye as often as
bibétis in meam commemo- ye shall drink it for the com-
ratióne. Quotiescúmque memoration of me. For as
enim manducábítis panem often as you shall eat this
hunc, et cálicem bibétis, bread, and drink this chal-
mortem Dómini annuntiá- ice, you shall show the death
bítis, donec véniat. Itaque of the Lord until he come.
quicúmque manducáverit Wherefore, whosoever shall
panem hunc, vel bíberit cá- eat this bread, or drink the
licem Dómini indígne, reus chalice of the Lord unworthi-
erit córporis et sánguinis ly, shall be guilty of the body
Dómini. Probet autem se- and of the blood of the Lord:
ípsum homo, et sic de pane but let a man prove himself ;
illo edat, et de cálice bibat. and so let him eat of that
Qui enim mandúcat et bi- bread, and drink of the cha-
bit indígne, júdicium sibi lice. For he that eateth and
mandúcat et bibit: non di- drinketh unworthly, eateth
júdicans corpus Dómini. I- and drinketh judgment to
deo inter vos multi infirmi himself, not discerning the
et imbecílles, et dórmiunt body of the Lord. Therefore
multi. Quod si nosmetípsos are there many infirm and
dijudicáremus, non útique weak among you, and many
judicáremur : dum judica- sleep. But if we would judge
mur autem, a Dómino cor- ourselves, we should not be
rípimur, ut non cum hoc judged. But while we are
mundo damnémur. judged, we are chastised by
 the Lord : that we be not
 condemned with this world.

THE GRADUAL

Christus factus est pro no- Christ became obedient for
bis obédiens usque ad mor- us unto death, even the death
tem, mortem autem crucis. of the cross. *Ÿ*. Wherefore
Ÿ. Propter quod et Deus ex- God also hath exalted him,
altávít illum et dedit illi no- and hath given him a name,
men quod est super omne which is above every name

Lauda cor meum is said, as at p. 31.

Sequéntia sancti evangéllii The continuation of the holy
secúndum Joánnem. *Cap.* Gospel according to John.
13. *Chap.* 13.

Ante diem festum Pas- Before the festival day of the
chæ, sciens Jesus, quia ve- Pasch, Jesus knowing that
nit hora ejus, ut tránseat his hour was come, that he
ex hoc mundo ad Patrem : should pass out of this world
cum dilexisset suos qui e- to the Father : having loved
rant in mundo, in finem di- his own who were in the
léxit eos. Et cœna facta, world, he loved them to the
cum diábolus jam misisset end. And when supper was
in cor, ut tráderet eum Ju- done (the devil having now
das Simónis Iscariótæ: sci- put into the heart of Judas
ens quia ómnia dedit ei Pa- the son of Simon the Isca-
ter in manus, et quia a Deo- riot, to betray him), know-
exívit, et ad Deum vadit : ing that the Father had giv-
surgit a cœna, et ponit ves- en him all things into his
timénta sua : et cum acce- hands, and that he came
pisset línteum, præcínxit from God, and goeth to God:
se. Deínde mittit aquam in he riseth from supper, and
pelvim, et cœpit laváre pe- layeth aside his garments :
des discipulórum, et extér- and having taken a towel, he
gere línteo, quo erat præ- girded himself. After that,
cínctus. Venit ergo ad Si- he poureth water into a ba-
mónem Petrum. Et dicit ei- sin, and began to wash the
Petrus : Dómine, tu mihi feet of his disciples, and to
lavas pedes? Respóndit Je- wipe them with a towel,
sus, et dixit ei: Quod ego wherewith he was girded.
fácio, tu nescis modo, scies He cometh therefore to
autem póstea. Dicit ei Pe- Simon Peter. And Peter
trus : Non lavábis mihi pe- saith to him: Lord, dost thou
des in ætérnum. Respón- wash my feet? Jesus an-
dit ei Jesus : Si non lávero- swered, and said to him :
te, non habébis partem me- What I do, thou knowest not
cum. Dicit ei Simon Petrus: now, but thou shalt know
Dómine, non tantum pedes hereafter. Peter saith to
meos, sed et manus, et ca- him: Thou shalt never wash
put. Dicit ei Jesus : Qui my feet. Jesus answered
lotus est, non índiget nisi him: If I wash thee not, thou
ut pedes lavet, sed est mun- shalt have no part with me.
dus totus. Et vos mundi Simon Peter saith to him :
estis, sed non omnes. Scié- Lord, not only my feet, but

bat enim quisnam esset qui also my hands, and my head.
 tráderet eum : propterea Jesus saith to him: He that
 dixit: Non estis mundi om- is washed, needeth not but
 nes. Postquam ergo lavit pe- to wash his feet, but is clean
 des eórum, et accépit vesti- wholly. And you are clean,
 ménta sua : cum recubuí- but not all: for he knew who
 set iterum, dixit eis : Scitis he was that would betray
 quid fécerim vobis? Vos vo- him : therefore he said : You
 cátis me Magíster et Dó- are not all clean. Then after
 mine: et bene dícitis: sum he had washed their feet,
 étenim. Si ergo ego lavi and taken his garments,
 pedes vestros, Dóminus et being set down again, he
 Magíster: et vos debétis al- said to them : Know you
 ter altérius laváre pedes. what I have done to you ?
 Exémplum enim dedi vobis, You call me Master and
 ut quemádmodum ego feci Lord : and you say well, for
 vobis, ita et vos faciátis. so I am. If then I being your
 Lord and Master, have wash-
 ed your feet, you also ought

to wash one another's feet. For I have given you an
 example, that as I have done to you, so you do also.

Credo, as before, page 32.

THE OFFERTORY

Déxtera Dómini fecit vir- The right hand of the Lord
 tútem, dextera Dómini ex- hath wrought strength, the
 altávit me: non móriar sed right hand of the Lord hath
 vivam, et narrábo ópera exalted me : I shall not die,
 Dómini. but live, and declare the
 works of the Lord.

Súscipe, as at page 34, till

THE SECRET

Ipsé tibi, quæsumus, Dó- We beseech thee, O holy
 mine sancte, Pater omní- Lord, almighty Father, eter-
 potens, ætérne Deus, sac- nal God, that our Lord Jesus
 rificium nostrum reddat Christ thy Son may make
 accéptum, qui discíplis our sacrifice acceptable to
 suis in sui commemora- thee, who on this day com-
 tiónem hoc fieri hodiérna manded his disciples to cele-
 traditióne monstrávit, Je- brate it in memory of him,
 sus Christus Fílius tuus Dó- Who liveth and reigneth,
 minus: Qui tecum etc.
 regnat, etc.

The Preface and Canon as before, pages 37 to 40.

Communicantes, et diem Communicating and celebra-
sacratissimum celebrantes, ting the most sacred day on
quo Dominus noster Jesus which our Lord Jesus
Christus pro nobis est trá- Christ was delivered up for
ditus: sed et memoriam ve- us: and also honouring in
nerantes, in primis glo- the first place the memory
riósæ semper Virginiſ Ma- of the ever glorious Virgin
riæ, genitricis ejúſdem Dei Mary, Mother of the same
et Dómini noſtri Jesu Chris- God, and our Lord Jesus
ti: sed et beatórum aposto- Christ: as also of thy blessed
lórum, ac Martyrum tuórum, apostles and martyrs, Peter
Petri et Pauli, An- and Paul, Andrew, James
drææ, Jacóbi, Joánnis, Tho- John, Thomas, James,
mæ, Jacóbi, Philíppi, Bar- Philip, Bartholomew, Mat-
tholomæi, Matthæi, Simónis thew, Simon, and Thaddeus:
et Thaddæi: Lini, Cleti, Linus, Cletus, Clement, Xys-
Cleméntis, Xysti, Cornélii, tus, Cornelius, Cyprian, Lau-
Cypriáni, Lauréntii, Chry- rence, Chrysogonus, John
sógoni, Joánnis et Pauli, and Paul, Cosmas and Da-
Cosmæ et Damiáni, et óm- mian, and of all thy saints:
nium sanctórum tuórum; by whose merits and prayers
quorum méritis precibús- grant that we may in all
que concédas, ut in ómni- things be defended by the
bus protectiónis tuæ mu- help of thy protection.
niámur auxílio. Per eúm- Through the same Christ our
dem Christum Dóminum Lord. Amen.
nostrum. Amen.

Hanc igitur oblatiónem We therefore beseech thee,
servitútis noſtræ, sed et O Lord, graciously to accept
cunctæ famíliæ tuæ, quam this offering of our service,
tibi offérimus ob diem, in and that of thy whole family,
qua Dóminus noster Jesus which we make to thee in
Christus trádidit discipulis memory of the day on which
suis córporis et sánguiniſ our Lord Jesus Christ gave
sui mystéria celebránda: to his disciples the mysteries
quæsumus Dómine, ut pla- of his body and blood to be
cátus accípias; diésque nos- celebrated: dispose also our
tros in tua pace dispónas, days in thy peace, and com-
atque ab ætérna damna- mand us to be preserved
tióne nos éripi, et in elec- from eternal damnation,
tórum tuórum júbeas grege to be numbered in the

numerári. Per eúmdem of thy elect. Through the
Christum Dóminum nos- same Christ our Lord. Amen.
trum. Amen.

Quam oblatiónem tu Deus Which offering be pleased
in ómnibus, quæsumus, O God, we beseech thee, to
beneꝫdíctam, adscriꝫp- render in all things blessed,
tam, raꝫtam, rationábi- approved, ratified, reason-
lem, acceptábilémque fá- able, and acceptable: that
cere dignéris: ut nobis cor- it may be made to us the
ꝫpus, et sanꝫguis fiat body and blood of thy most
dilectíssimi Fílii tui Dó- beloved Son our Lord Jesus
mini nostri Jesu Christi. Christ.

Qui pridie, quam pro Who, the day before he suf-
nostra omniúmque salúte fered for the salvation of us
paterétur, hoc est, hódie, and of all men, that is, on
accépit panem, etc., as at this day, took bread, etc., as
page 41. at page 41.

The rest of the Canon, as from page 41 to the Communion, page 48, except that on this day the priest consecrates two hosts, reserving one for the next day, on which there is no consecration. The kiss of peace is not given.

Before he washes his fingers, he puts the reserved host into another chalice, which he places covered with the pall, paten and veil, in the middle of the altar.

THE COMMUNION

Dóminus Jesus, post- The Lord Jesus, after he had
quam cœnávít cum disci- supped with his disciples,
pulis suis, lavit pedes eó- washed their feet, and said
rum, et ait illis: Scitis quid to them: Do you know what
fécerim vobis ego Dóminus, I your Lord and Master have
et Magister? Exémplum done to you? I have given
dedi vobis, ut et vos ita you an example that you
faciátis. also may do the same.

THE POSTCOMMUNION

Refécti vitálibus alimén- We beseech thee, O Lord our
tis, quæsumus Dómine Deus God; that, being nourished
noster: ut, quod témpore with this life-giving food,
nostræ mortalitátis exsé- we may receive by the gift of
quimur, immortalitátis thy immortality what we
æ múnere consequámur. celebrate in this mortal life.

Dóminum nostrúm, etc.

℣. Dóminus vobíscum.	The Lord be with you.
℞. Et cum spírítu tuo.	And with thy spirit.
Ite, missa est.	Depart, Mass is done.
Deo grátias.	Thanks be to God.

All the rest as from page 48.

After mass the Blessed Sacrament is carried in procession to the altar prepared for its reception. During the procession the following hymn is sung:

Pange lingua gloriósi	Sing, my tongue, the Sa-
Córpóris mystérium,	viour's glory,
Sanguínisque pretiósi,	Of his Flesh the mystery
Quem in mundi pretium	sing ;
Fructus ventris generósi	Of the blood, all price ex-
Rex effúdit géntium.	ceeding,
	Shed by our immortal kir g,
	Destined, for the world's re-
	demption,
	From a noble womb to
	spring.
Nobis datus, nobis natus	Of a pure and spotless Virgin
Ex intácta vírgine,	Born for us on earth below
Et in mundo conversátus	He, as man with man cen-
Sparso verbi sémíne,	versing,
Sui moras incolátus	Stayed, the seeds of truth
Miro clausit órđine.	to sow ;
	Then he closed in solemn
	order
	Wondrously his life of woe.
In suprémæ nocte cœnæ,	On the night of that last
Recúbens cum frátribus,	supper,
Observáta lege plene	Seated with his chosen band
Cibis in legálibus,	He, the paschal victim
Cibum turbæ duodénæ	eating,
Se dat suis mánibus.	First fulfils the law's com-
	mand ;
	Then, as food to all his bre-
	thren,
	Gives himself with his own
	hand.

Verbum caro, panem ve- Word made flesh, the bread
rum of nature
Verbo carnem éfficit : By his word to flesh he
Fitque sanguis Christi me- turns ;
rum : Wine into his blood he
Et si sensus déficit, changes :
Ad firmándum cor sincérum What though sense no
Sola fides súfficit. change discerns ?
Only be the heart in earnest,
Faith her lesson quickly
learns.

Tantum ergo sacraméntum Down in adoration falling,
Venerémur cernui : Lo, the sacred host we hail ;
Et antiquum documéntum Lo, o'er ancient forms de-
Novo cedat rítui ; parting,
Præstet fides supplemén- Newer rites of grace pre-
tum vail ;
Sénsuum deféctui. Faith for all defects supply-
ing
Where the feeble senses fail.

Genitóri, Genitóque To the everlasting Father,
Laus et jubilátio, And the Son who reigns on
Salus, honor, virtus quoque high,
Sit et benedíctio : With the Holy Ghost pro-
Procedénti ab utróque ceeding
Compar sit laudátio. Amen. Forth from each eternally,
Be salvation, honour, bless-
ing,
Might, and endless majesty.



VESPERS FOR MAUNDY THURSDAY

After the procession Vespers are said in the choir as follows:

Ant. Cálicem salutáris accí- *Ant.* I will take the chalice of
píam, et nomen Dómini in- salvation, and I will call up-
vocábo. on the name of the Lord.

Psalm cxv

CREDIDI, propter quod **I** HAVE believed, there-
locutus sum: * ego au- fore have I spoken : but
tem humiliátus sum nimis. I have been humbled exceed-
ingly.

Ego dixi in excéssu meo: I said in my excess: Every
 * Omnis homo mendax. man is a liar.

Quid retríbuiam Dómino, What shall I render to the
 * pro ómnibus quæ retríbui Lord for all the things that
 it mihi ? he hath rendered to me ?

Cálicem salutáris accípi- I will take the chalice of sal-
 am: * et nomen Dómini in- vation: and I will call upon
 vocábo. the name of the Lord.

Vota mea Dómino red- I will pay my vows to the
 dam coram omni pópulo e- Lord before all his people :
 jus: * pretiósá in conspéctu precious in the sight of the
 Dómini mors sanctórum e- Lord is the death of his
 jus. saints.

O Dómine, quia ego ser- O Lord, for I am thy servant,
 vus tuus: * ego servus tuus I am thy servant, and the
 et filius ancillæ tuæ. son of thy handmaid.

Dirupísti vincula mea: * Thou hast broken my bonds:
 tibi sacrificábo hóstiam I will sacrifice to thee the
 laudis,et nomen Dómini in- sacrifice of praise,& I will call
 vocábo. upon the name of the Lord.

Vota mea Dómino red- I will pay my vows to the
 dam in conspéctu omnis Lord in the sight of all his
 pópuli ejus: * in átriis do- people: in the courts of the
 mus Dómini, in médio tui, house of the Lord, in the
 Jerúsalem. midst of thee, O Jerusalem.

Ant. Cálicem salutáris ac- *Ant.* I will take the chalice of
 cípiam, et nomen Dómini salvation,and I will call upon
 invocábo. the name of the Lord.

Ant. Cum his qui odérunt *Ant.* With them that hated
 pacem, eram pacíficus:dum peace I was peaceable: when
 loquébar illis, impugnábant I spoke to them they fought
 me gratis. against me without cause.

Psalm cxix

Ad Dóminum, cum tribu- In my trouble, I cried to the
 lárer, clamávi: * et exaudí- Lord, and he heard me.
 vit me.

Dómine, líbera ánimam O Lord, deliver my soul from
 meam a lábiis iníquis, * et wicked lips and a deceitful
 a lingua dolósa. tongue.

Quid detur tibi, aut quid What shall be given to thee,
 apponátur tibi, * ad lin- or what shall be added to
 guam dolósam ? thee, to a deceitful tongue ?

Sagittæ poténtis acútæ, The sharp arrows of the
* cum carbónibus desolatóriis. mighty, with coals that lay waste.

Heu mihi, quia incolátus meus prolongátus est. Habítávi cum habitántibus Cedar: * multum incola fuit ánima mea. Woe is me that my sojourn-
ing is prolonged: I have dwelt
with the inhabitants of Ce-
dar: my soul has been long a
sojourner.

Cum his qui odérunt pacem, eram pacíficus: * cum loquébar illis, impugnábant me gratis. With them that hated peace,
I was peaceable: when I
spoke to them, they fought
against me without cause.

Ant. Cum his qui odérunt pacem, eram pacíficus: dum loquebar illis, impugnábant me gratis. *Ant.* With them that hated
peace I was peaceable: when
I spoke to them, they fought
against me without cause.

Ant. Ab homínibus iníquis libera me, Dómine. *Ant.* From unjust men de-
liver me, O Lord.

Psalm cxxxix

Eripe me, Dómine, ab hómine malo: * a viro iníquo éripe me. Deliver me, O Lord, from
the evil man: rescue me from
the unjust man.

Qui cogitavérunt iniquitátes in corde: * tota die constituébant prælia. Who have devised iniquities
in their hearts: all the day
long they designed battles.

Acuérunt linguas suas sicut serpéntis: * venenum áspidum sub lábiis eórum. They have sharpened their
tongues like a serpent: the
venom of asps is under their
lips.

Custodi me, Dómine, de manu peccatóris: * et ab homínibus iníquis éripe me. Keep me, O Lord, from the
hands of the wicked: and
from unjust men deliver
me.

Qui cogitavérunt supplantáre gressus meos: * abscondérunt súperbi láqueum mihi: Who have proposed to sup-
plant my steps: the proud
have hid a net for me.

Et funes extendérunt in láqueum: * juxta iter scán- And they have stretched out
cords for a snare: they have
laid for me a stumbling-block
by the way-side.

Dixi Dómino: Deus meus I said to the Lord: Thou art

es tu : * exáudi, Dómine, my God : hear, O Lord, the vocem deprecationis meæ. voice of my supplication.

Dómine, Dómine, virtus O Lord, O Lord, the strength salutis meæ: * obumbrásti of my salvation : thou hast super caput meum in die overshadowed my head in belli. the day of battle.

Ne tradas me, Dómine, a Give me not up, O Lord, from desidério meo peccatóri: * my desire to the wicked : cogitavérunt contra me, ne they have plotted against me, derelinquas me, ne forte do not thou forsake me, lest exalténtur. they should triumph.

Caput circúitus eórum: * The head of their compassing labor labiórum ipsórum o- ing me about: the labour of périet eos. their lips shall overwhelm them.

Cadent super eos car- Burning coals shall fall upon bónes, in ignem dejícies eos: them ; thou wilt cast them * in misériis non subsístent. down into the fire; in miseries they shall not be able to stand.

Vir linguósus non dirigé- A man full of tongue shall tur in terra : * virum in- not be established in the justúm mala cápient in in- earth : evils shall catch the térítu. unjust man unto destruction.

Cognóvi quia fáciet Dó- I know that the Lord will do minus júdicium ínopis, * et justice to the needy, and will vindíctam páuperum. revenge the poor.

Verúmtamen justí confi- But as for the just, they shall tebúntur nómini tuo : * et give glory to thy name: and habitábunt recti cum vultu the upright shall dwell with tuo. thy countenance.

Ant. Ab homínibus ini- *Ant.* From unjust men de- quis líbera me, Dómine. liver me, O Lord.

Ant. Custódi me a láqueo *Ant.* Keep me from the snare quem statuérunt mihi, et a which they have laid for me, scándalis operántium ini- and from the stumbling quitátem. blocks of them that work iniquity.

Psalm cxi

Dómine, clamávi ad te : I have cried out to thee, O exáudi me: * inténde voci Lord, hear me : hearken meæ cum clamávero ad te. my voice when I cry to

Dirigátur orátio mea sicut incensum in conspéctu tuo: *elevátio mánuum meárum sacrificium vespertinum.

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

Non declínes cor meum in verba malítiæ,*ad excusándas excusatiónes in peccatis.

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

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

Quóniam adhuc et orátio mea in beneplácitis eórum: *absórpti sunt juncti petræ júdices eórum.

Audient verba mea, quóniam potuérunt: * sicut crassitúdo terræ erúpta est super terram.

Dissipáta sunt ossa nostra secus inférnum: * quia ad te, Dómine, Dómine, óculi mei: in te sperávi, non áuferas ánimam meam.

Custódi me a láqueo quem statuérunt mihi,* et a scándalis operántium iniquitatem.

cadent in retiáculo ejus: singuláríter sum nec transéam.

Ant. Custódi me a láqueo quem státuerunt mihi, et a scándalis operántium iniquitátem.

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

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

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

Psalm cxli

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

I cried to the Lord with my voice: with my voice I made supplication to the Lord.

Effúndo in conspéctu ejus oratiónem meam, * et tribulatiónem meam ante ipsum pronúntio.

In his sight I poured out my prayer: and before him I declare my trouble.

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

When my spirit failed me: then thou knowest my paths.

In via hac qua ambulábam, * abscondérunt láqueum mihi.

In this way wherein I walked: they have had a snare for me.

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

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

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

Flight hath perished from me: and there is no one that hath regard to my soul.

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

I cried to thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

Inténde ad deprecatió-nem meam: * quia humiliátus sum nimis.

Attend to my supplication: for I am brought very low.

Líbera me a persecúntibus me: * quia confortáti sunt super me.

Deliver me from my persecutors: for they are stronger than I.

Educ de custódia á-nam meam ad confiténdum

Bring my soul out of prison that I may praise thy

nomini tuo : * me exspéc- the just wait for me until
tant justí, donec retríbuas thou reward me.
mihi.

Ant. Considerábam ad dèx- I looked on the right hand,
teram, et vidébam : et non and beheld ; and there was
erat qui cognósceret me. no one that would know me.

Ant. Cœnántibus autem As they were at supper,
illis, accépit Jesus panem, Jesus took bread, and blessed
et benedíxit, ac fregit, de- it, and broke it, and gave it
dítque discíplis suis. to his disciples.

THE CANTICLE OF THE BLESSED VIRGIN MARY

LUKE I

Magníficat * ánima mea My soul doth magnify the
Dóminum ; Lord :

Et exsultávit spíritus And my spirit hath rejoiced
meus * in Deo salutári in God my Saviour.
meo.

Quia respéxit humilitá- Because he hath regarded
tem ancíllæ suæ : * ecce the humility of his hand-
enim ex hoc beátam me maid: for behold from hence-
dicent omnes generatiónes. forth all generations shall
call me blessed.

Quia fecit mihi magna For he that is mighty hath
qui potens est : * et san- done great things to me, and
ctum nomen ejus. holy is his name.

Et misericórdia ejus a And his mercy is from gen-
progénie in progénies * eration to generation, to
timéntibus eum. them that fear him.

Fecit poténtiam in brá- He hath showed might in
chio suo : * dispérsit su- his arm : he hath scattered
pérbos mente cordis sui. the proud in the conceit of
their heart.

Depósuit poténtes de He hath put down the
sede, * et exaltávit hú- mighty from their seat: and
miles. hath exalted the humble.

Esuriéntes implévit bo- He hath filled the hungry
nis : * et dívites dimísit with good things : and the
inánés. rich he hath sent empty
away.

Accépit Israel púerum He hath received Israel his
* recordátus mise- servant, being mindful of his
æ suæ. mercy.

MAUNDY THURSDAY : WASHING OF THE FEET 163

Sicut locutus est ad patres nostros, * Abraham, et semini ejus in sæcula. As he spoke to our fathers, to Abraham, and his seed for ever.

Ant. Coenantibus autem illis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis. As they were at supper, Jesus took bread, and blessed it, and broke it, and gave it to his disciples.

¶ Christus factus est pro nobis obediens usque ad mortem. Christ became obedient for us unto death.

Pater noster, totum sub silentio. Our Father, *all in silence.*

Miserere, page 145, and the prayer Respice, page 147. Then the priest with his ministers unclothes the altar, saying the antiphon, Diviserunt, with the whole psalm Deus, Deus meus, respice in me, for which see the second psalm at Matins on Good Friday, page 168.



THE WASHING OF THE FEET

After the unclothing of the altars, the clergy, at a convenient hour, meet to perform the Maundy, or Washing of the Feet. The prelate or superior comes to the place vested in his alb, stole, and cope of violet, accompanied by the deacon and subdeacon in white vestments. Then the Gospel Ante diem festum paschæ, page 151, is sung by the deacon, with the usual ceremony of incense and lights.

After the Gospel the prelate puts off his cope, and takes a towel, and then on his knees and bareheaded, washes, wipes, and kisses the right foot of those that are chosen for the ceremony, during which are sung the following :

ANT. Mandatum novum do vobis: ut diligatis invicem, sicut dilexi vos, dicit Dominus. *Ps.* Beati immaculati in via: qui ambulat in lege Domini. Mandatum novum, etc. **I** GIVE you a new commandment: that ye love one another, as I have loved you, says our Lord. *Ps.* Blessed are the immaculate in the way; who walk in the law of the Lord. I give you, etc.

Ant. Postquam surrexit Dominus a cœna, misit aquam in pelvim, et cepit lavare pedes discipulorum. After our Lord was risen from supper, he put water into a basin, and began wash the feet of his di

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suórum: hoc exéplum relíquit eis. *Ps.* Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus. Postquam, etc.

Ant. Dóminus Jesus postquam cœnâvit cum discipulis suis lavit pedes eórum, et ait illis: Scitis quid fécerim vobis, ego Dóminus et Magister? Exéplum dedi vobis, ut et vos ita faciátis. *Ps.* Benedixísti, Dómine, terram tuam, avertísti captivitátem Jacob. Dóminus, etc.

Ant. Dómine, tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Si non lávero tibi pedes, non habébis partem mecum. *Ÿ.* Venit ergo ad Simónem Petrum, et dixit ei Petrus, Dómine, tu mihi, etc.

Ÿ. Quod ego fácio, tu nés-cis modo: scies autem pós-tea.

The Ant. Dómine, tu mihi, *is repeated a third time.*

Ÿ. Si ego Dóminus et Magister vester lavi vobis pedes: quanto magis debétis alter altérius laváre pedes? *Ps.* Audíte hæc omnes gentes: áuribus percípite qui habitátis orbem.

Ant. In hoc cognóscet quia discípli mei dilectiónem habué-
Ÿ. Dixit
discípulis suis.

to whom he gave that exam-
ple. *Ps.* Great is the Lord
and exceedingly to be prais-
ed: in the city of our God, in
his holy mountain. After,
etc.

Our Lord Jesus, after he had
supped with his disciples,
washed their feet, and said
to them: Know you what I
your Lord and Master have
done to you? I have given
you an example, that ye also
may do the same. *Ps.* Thou
hast blessed, O Lord, thy
land: thou hast delivered
Jacob from captivity. Our
Lord, etc.

Lord, dost thou wash my
feet? Jesus answered, and
said to him: If I shall not
wash thy feet, thou shalt
have no part with me. *Ÿ.*
He came to Simon Peter,
and Peter said to him, Lord,
dost thou, etc.

What I do, thou knowest not
now: but thou shalt know it
afterwards.

If I your Lord and Master
have washed your feet: how
much more ought you to
wash the feet of one another!
Hear these things, all ye
nations: hearken to them,
all ye that inhabit the world.
In this all shall know that ye
are my disciples, if ye have
love for one another. *Ÿ.* Said
Jesus to his disciples.

Ant. Máneant in vobis fides, spes, caritas, tria hæc : major autem horum est caritas. *Ps.* Nunc autem manent fides, spes, caritas, tria hæc : major horum est caritas.

Ant. Benedicta sit sancta trinitas atque indivisa unitas : confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps.* Benedicamus Patrem, et Filium, cum sancto Spiritu. *Ps.* Quam dilecta tabernacula tua, Domine virtutum : concupiscit et deficit anima mea in atria Domini.

Ant. Ubi caritas et amor, Deus ibi est. *Ps.* Congregavit nos in unum Christi amor. *Ps.* Exsultemus et in ipso jucundemur. *Ps.* Timeamus et amemus Deum vivum. *Ps.* Et ex corde diligamus nos sincero. Ubi caritas, etc.

Ps. Simul ergo cum in unum congregamur. *Ps.* Ne nos mente dividamur cavemus. *Ps.* Cessent jurgia maligna, cessent lites. *Ps.* Et in medio nostri sit Christus Deus. *The Ant.* Ubi caritas, *as above, is again repeated.*

Ps. Simul quoque cum beatis videamus. *Ps.* Gloriantur vultum tuum, Christe Deus. Gaudium quod est immensum atque probum. *Ps.* Sæcula per infinita sæculorum.

Let these three, faith, hope, and charity remain in you ; but the greatest of them is charity. *Ps.* But now remain faith, hope, and charity, these three : but the greatest of them is charity.

Blessed be the holy Trinity and undivided Unity ; we will praise him because he has shewn us his mercy. *Ps.* Let us bless the Father, and the Son, with the Holy Ghost. How lovely are thy tabernacles, O Lord of hosts : my soul desireth and longeth after the house of the Lord.

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

When, therefore, we are assembled. *Ps.* Let us take heed, that we be not divided in mind. *Ps.* Let malicious quarrels and contentions cease. *Ps.* And let Christ our God dwell among us. Where charity and love, etc. (*as above*).

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

166 MAUNDY THURSDAY : WASHING OF THE FEET

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

Pater noster (<i>secreto</i>).	Our Father (<i>in secret</i>).
℣. Et ne nos indúcas in tentatiónem.	And lead us not into temptation.
℞. Sed libera nos a malo.	But deliver us from evil.
℣. Tu mandásti mandáta tua, Dómine.	Thou has commanded thy precepts, O Lord.
℞. Custodíri nimis.	To be exactly observed.
℣. Tu lavásti pedes discipulórum tuórum.	Thou hast washed the feet of thy disciples.
℞. Opera mánuum tuárum ne despicias.	Despise not the work of thy hands.
℣. Dómine, exáudi oratió-nem meam.	O Lord, hear my prayer.
℞. Et clamor meus ad te véniat.	And let my cry come to thee.
℣. Dóminus vobíscum.	The Lord be with you.
℞. Et cum spírítu tuo. Orémus.	And with thy spirit, Let us pray.
Adésto, Dómine quæsumus, officio servitútis nostræ, et quia tu discipulis tuis pedes laváre dignátus es, ne despicias opera mánuum tuárum, quæ nobis retinénda mandásti: ut sicut hic nobis, et a nobis exterióra abluúntur iniquaménta, sic a te ómnium nostrum interióra lavéntur peccáta. Quod ipse præstáre dignéris, qui vivis et regnas Deus per ómnia sæculá sæculórum. ℞. Amen.	Assist, O Lord, we beseech thee, this duty of our service: and since thou didst vouchsafe to wash the feet of thy disciples, despise not the work of thy hands, which thou hast commanded us to imitate: that as here the outward stains are washed away by us and from us, so the inward sins of us all may be blotted out by thee. Which do thou vouchsafe to grant, who livest and reignest one God for ever and ever. ℞. Amen.

ON THURSDAY EVENING
GOOD FRIDAY AT MATINS

THE FIRST NOCTURN

ANT. Astitérunt reges **T**HE kings of the earth terræ, et principes con- stood up, and the princes venérunt in unum advérsus met together, against the Dóminum et advérsus Lord, and against his Christ. Christum ejus.

Psalm ii. Tone 8G.

Quare fremuérunt *gen-* Why have the Gentiles raged
tes, * et pópuli meditáti and the people devised vain
súnt inánia ? things ?

Astitérunt reges terræ The kings of the earth stood
et principes convenérunt up, and the princes met to-
in unum, * advérsus Dó- gether, against the Lord, and
minum, et advérsus *Chri-* against his Christ.
stum ejus.

Dirumpámus víncula eó- Let us break their bonds
rum: * et projiciámus a no- asunder: and let us cast
bis jugüm ipsórum. away their yoke from us.

Qui hábitat in cælis ir- He that dwelleth in heaven
ridebit eos: * et Dóminus shall laugh at them: and the
subsannābit eos. Lord shall deride them.

Tunc loquétur ad eos in Then shall he speak to them
ira sua: * et in furóre suo in his anger: and trouble them
conturbābit eos. in his rage.

Ego autem constitútus But I am appointed king by
sum rex ab eo super Sion him over Sion his holy moun-
montem sanctum ejus, * tain, preaching his com-
prædicans præcēptum ejus. mandment.

Dóminus dixit *ad* me: The Lord hath said to me:
* Fílius meus es tu, ego Thou art my son, this day
hódie gēnuí te. have I begotten thee.

Póstula a me, et dabo Ask of me, & I will give thee
tibi gentes hæreditátem the Gentiles for thy inheri-
tuam: * et possessiónem tance, & the utmost parts of
tuam términoſ terræ. the earth for thy possession.

Reges eos in virga *fér-* Thou shalt rule them with
rea: * et tamquam vas fi- a rod of iron: and
guli confringes eos. break them in piece
potter's vessel.

Et nunc reges intelligite: And now, O ye kings, un-
 * erudimini qui iudicatis derstand: receive instruc-
 terram. tion, you that judge the
 earth.

Servite Dómino in ti- Serve ye the Lord with fear:
 móre: * et exsultáte ei and rejoice unto him with
 cūm tremóre. trembling.

Apprehéndite disciplí- Embrace discipline, lest at
 nam nequándo irascátur any time the Lord be angry:
 Dóminus: * et pereátis de and you perish from the just
 vía justa. way.

Cum exárserit in brevi When his wrath shall be
 ira ejus, * beáti omnes qui kindled in a short time,
 confidūnt in eo. blessed are they that trust
 in him.

Ant. Astitérunt reges terræ, The kings of the earth stood
 et príncipes convenérunt up, and the princes met to-
 in unum advérsus Dómi- gether, against the Lord, and
 num, et advérsus Christum against his Christ.
 ejus.

Ant. Divisérunt sibi ves- They parted my garments
 timénta mea: et super ves- amongst them: and upon
 tem meam misérunt sortem. my vesture they cast lots.

Psalm xxi. Tone 8G

Deus Deus meus ré- O God, my God, look upon
 spice in me: † quare me de- me: why hast thou forsaken
 reliquisti? * longe a salúte me? Far from my salvation
 mea verba delictórum meó- are the words of my sins.
 rum.

Deus meus clamábo per O my God, I shall cry day by
 diem, et non exaúdiés: * day, and thou wilt not hear:
 et nocte, et non ad insipi- and by night, and it shall
 éntiam mihi. not be reputed as folly in me.

Tu autem in sancto há But thou dwellest in the holy
 bitas, * laūs Israel. place, the praise of Israel.

In te speravérunt patres In thee have our fathers
 nostri: * speravérunt, et hoped: they have hoped and
 liberásti eos. thou hast delivered them.

Ad te clamavérunt, et They cried to thee, and they
 facti sunt: * in te were saved; they trusted in
 speravérunt, et non sūnt thee, and were not con-
 founded.

Ego autem sum vermis, et non homo : * opprobrium hóminum et abjéctio plebis. But I am a worm, and no man : the reproach of men, and the outcast of the people.

Omnes vidéntes me derisérunt me : * locúti sunt lábiis, et movērunt caput. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.

Sperávit in Dómino, erípiat eum : * salvum fáciat eum, quóniām vult eum. He hoped in the Lord, let him deliver him : let him save him, seeing he delighteth in him.

Quóniam tu es, qui extraxísti me de ventre : * spes mea ab ubéribus matris meæ. In te projectus sūm ex útero. For thou art he that has drawn me out of the womb : my hope from the breasts of my mother. I was cast upon thee from the womb.

De ventre matris meæ Deus meus es tu : * ne discesséris a me. From my mother's womb thou art my God ; depart not from me.

Quóniam tribulátio próxima est : * quóniam non ést qui ádjuvet. For tribulation is very near : for there is none to help me.

Circumdedérunt me vítuli multi : * tauri pingues óbsedérunt me. Many calves have surrounded me : fat bulls have besieged me.

Aperuérunt super me os suum, * sicut leo rápiéns et rúgiens. They have opened their mouths against me, as a lion ravening and roaring.

Sicut aqua effúsus sum : * et dispérsa sunt ómnia óssa mea. I am poured out like water : and all my bones are scattered.

Factum est cor meum tamquam cera liquéscens * in médio vēntris mei. My heart is become like wax melting in the midst of my bowels.

Aruit tamquam testa virtus mea, † et lingua mea adhæsit fáucibus meis : * et in púlverem mortis deduxísti me. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws : and thou hast brought me down into the dust of death.

Quóniam circumdedérunt me canes multi : * compassed me : the coun-

cilium malignántiũm obsédit me. the malignant hath besieged me.

*Foderunt manus meas et pedes meos : * dinumeraverunt ómnia óssa mea.* They have dug my hands and feet : they have numbered all my bones.

*Ipsi vero consideraverunt et inspexerunt me : * divisérunt sibi vestimenta mea, et super vestem meam miserunt sortem.* And they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

*Tu autem Dómine ne elongáveris auxiliũm tuum a me : * ad defensiónem meam cónspice.* But thou, O Lord, remove not thy help to a distance from me : look towards my defence.

*Erue a frámea Deus ánimam meam : * et de manu canis únícam meam.* Deliver, O God, my soul from the sword : my only one from the hand of the dog.

*Salva me ex ore leónis : * et a cónibus unicórnium humilitátem meam.* Save me from the lion's mouth : and my lowness from the horns of the unicorns.

*Narrábo nomen tuum frátribus meis : * in médio ecclésiæ laudábo te.* I will declare thy name to my brethren : in the midst of the church will I praise thee.

*Qui timétis Dóminum laudáte eum : * univérsum semen Jacob glorificáte eum.* Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him.

*Timeat eum omne semen Israel : * quóniam non spreuit, neque despéxit deprecationem páuperis :* Let all the seed of Israel fear him : because he hath not slighted nor despised the supplication of the poor man.

*Nec avértit fáciem suam a me : * et cum clamárem ad eum, exaudívit me.* Neither hath he turned away his face from me : and when I cried to him he heard me.

*Apud te laus mea in ecclésia magna : * vota mea reddam in conspectu tímentium eum.* With thee is my praise in a great church : I will pay my vows in the sight of them that fear him.

Edent páuperes, et saturántur : † et laudábunt Dóminum qui requírent e- The poor shall eat and shall be filled : and they shall praise the Lord that seek

um : * vivent corda eorum him : their hearts shall live
in sæcūlum sæculi. for ever and ever.

Reminiscéntur et conver- All the ends of the earth
téntur ad Dóminum * uni- shall remember, and shall be
vérsi fines terræ. converted to the Lord.

Et adorábunt in con- And all the kindreds of the
spéctu ejus * univérse fa- Gentiles shall adore in his
miliæ géntium. sight.

Quóniam Dómini est reg- For the kingdom is the
num : * et ipse dominábi- Lord's : and he shall have
tur géntium. dominion over the nations.

Manducavérunt et ado- All the fat ones of the earth
ravérunt omnes pingues have eaten and have adored :
terræ : * in conspéctu ejus all they that go down to the
cadent omnes qui descén- earth shall fall before him.
dunt in terram,

Et ánima mea illi vívet : And to him my soul shall
* et semen meum serviet live: and my seed shall serve
ipsi. him.

Annuntiábitur Domino There shall be declared to
generátio ventúra : * et an- the Lord a generation to
nuntiábunt cæli justitiam come: and the heavens shall
ejus pópulo qui nascétur, show forth his justice to a
quem fécit Dóminus. people that shall be born,
which the Lord hath made.

Ant. Divisérunt sibi ve- They parted my garments
stiménta mea, et super ves- among them : and upon my
tem meam misérunt sortem. vesture they cast lots.

Ant. Insurrexérunt in me Unjust witnesses have risen
testes iníqui, et mentíta est up against me, and iniquity
iníquitas sibi. hath lied to itself.

Psalm xxvi. Tone 8G.

Dóminus illuminátio mea, The Lord is my light and
et salus mea, * quém timé- my salvation, whom shall I
bo ? fear ?

Dóminus protéctor vitæ The Lord is the protector of
meæ, * a quo trépídabo ? my life, of whom shall I be
afraid ?

Dum apprópíant super Whilst the wicked draw
me nocéntes, * ut edant near against me, to eat my
cārnes meas. flesh.

Qui tríbulant me inimíci My enemies that trouble me

mei : * *ipsi infirmáti sunt et ceciderunt.* have themselves been weakened, and have fallen.

Si consistant advérsum me castra, * non timébit cor meum. If armies in camp should stand together against me, my heart shall not fear.

Si exsúrgat advérsum me *prælium* : * in hoc ego sperábo. If a battle should rise up against me, in this will I be confident.

Unam pétii a Dómino, hanc requíram, * ut inhábitem in domo Dómini ómnibus diébus *vítæ meæ* : One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life.

Ut vídeam voluptátem Dómini, * et vísitem *tēplum ejus.* That I may see the delight of the Lord, and may visit his temple.

Quóniam abscondit me in tabernáculo suo : * in die malórum protéxit me in abscondito tabernáculi sui. For he hath hidden me in his tabernacle : in the day of evils he hath protected me in the secret place of his tabernacle.

In *petra* exaltávit me : * et nunc exaltávit caput meum super inimicos meos. He hath exalted me upon a rock : and now he hath lifted up my head above my enemies.

Circuívi, et immolávi in tabernáculo ejus hóstiam vociferatiónis : * cantábo, et psalmum *dīcam* Dómino. I have gone round, and have offered up in his tabernacle a sacrifice of jubilation : I will sing, and recite a psalm to the Lord.

Exaúdi Dómine vocem meam, qua clamávi *ad* te : * miserére mei, *et* exaúdi me. Hear, O Lord, my voice, with which I have cried to thee : have mercy on me, and hear me.

Tibi dixit cor meum, *exquisívit* te *fácies mea* : * *fáciem* tuam Dóminē *requíram.* My heart hath said to thee : My face hath sought thee : thy face, O Lord, will I still seek.

Ne avértas *fáciem* tuam *á* me : * ne declínes in ira *in* *ro* tuo. Turn not away thy face from me ; decline not in thy wrath from thy servant.

ator meus *esto* : * ne Be thou my helper, forsake

derelinquas me, neque de- me not; do not thou despise
spicias me Deus salutāris me, O God my Saviour.
meus.

Quóniam pater meus, et For my father and my
mater mea dereliquerunt mother have left me: but
me: * Dóminus autḗm as- the Lord hath taken me up.
sumpsit me.

Legem pone mihi Dó- Set me, O Lord, a law in thy
mine in via tua: * et dirige way: and guide me in the
me in sémitam rectam pro- right path, because of my
pter inimicos meos. enemies.

Ne tradideris me in áni- Deliver me not over to the
mas tribulántium me: * will of them that trouble
quoniam insurrexérunt in me: for unjust witnesses
me testes iníqui, et mentíta have risen up against me
est iníquitas sibi. & iniquity hath lied to itself.

Credo vidére bona Dó- I believe to see the good
mini * in terrā vivéntium. things of the Lord in the
land of the living.

Exspécta Dóminum, vi- Expect the Lord, do man-
ríliter age: * et confortétur fully, and let thy heart take
cor tuum, et sústine Dó- courage, and wait thou for the
minum. Lord.

Ant. Insurrexérunt in me Unjust witnesses have risen
testes iníqui, et mentíta est up against me, and iniquity
iníquitas sibi. hath lied to itself.

¶. Diviserunt sibi vesti- They parted my garments
mḗta mea. amongst them.

R̄. Et super vestem meam And upon my vesture they
misérunt sortem. cast lots.

Pater noster, *secreto.* Our Father, *in secret.*

De Lamentatióne Jeremíæ Out of the Lamentation of
Prophétæ. c. 2, 8. Jeremias the Prophet, c. 2, 8.

LESSON I

Heth. Cogitávit Dóminus Heth. The Lord hath pur-
dissipáre murum filíæ Sion: posed to destroy the wall of
teténdit funículum suum, the daughter of Sion: he
et non avérit manum su- hath stretched out his line
am a perditióne: luxítque and hath not withdrawn his
antemurále, et murus pári- hand from destroying: and
ter dissipátus est. the bulwark hath mourned,
and the wall hath been de-
stroyed together.

Teth. Defixæ sunt in terra portæ ejus: pérdidit, et contrívit vectes ejus: regem ejus et príncipes ejus in Géntibus: non est lex, et prophétæ ejus non invenérunt visiõnem a Dómino.

Jod. Sedérunt in terra, conticuérunt senes filiæ Sion: conspersérunt cinere cápita sua, accíncti sunt cilíciis: abjecérunt in terram cápita sua vírgines Jerúsalem.

Caph. Defecérunt præ lácrimis óculi mei, conturbáta sunt víscera mea: effúsum est in terra jecur meum super contritiõne fíliæ pópuli mei, cum deficeret párvulus, et lactens in platéis óppidi.

Jerúsalem, Jerúsalem, convertere ad Dóminum Deum tuum.

R̄. Omnes amíci mei dereliquérunt me, et prævaluérunt insidiántes m̄ihi: trádidit me quem diligébam: * Et terribílibus óculis plaga crudéli percutiéntes, acéto potábant me. Ÿ. Inter iníquos projecérunt me, et non pepercérunt ánimæ meæ. * Et terribílibus óculis.

Teth. Her gates are sunk in-
to the ground: he hath de-
stroyed, and broken her
bars: her king and her prin-
ces are among the Gentiles:
the law is no more, and her
prophets have found no
vision from the Lord.

Jod. The ancients of the
daughter of Sion sit upon the
ground, they have held their
peace: they have sprinkled
their heads with dust, they
are girded with hair-cloth:
the virgins of Jerusalem
hang down their heads to the
ground.

Caph. My eyes have failed
with weeping, my bowels are
troubled: my liver is poured
out upon the earth, for the
destruction of the daughter
of my people, when the chil-
dren and the sucklings faint-
ed away in the streets of the
city.

Jerusalem, Jerusalem, be
converted to the Lord thy
God.

All my friends have forsaken
me, and they that lay in am-
bush for me prevailed: he
whom I loved has betrayed
me: * And they with terrible
looks striking me with a cru-
el wound, gave me vinegar to
drink. Ÿ. They cast me out
among the wicked, and
spared not my life. * And
they.

LESSON II

med. Mátribus suis dixé- Lamed. They said to their

runt: Ubi est tríticum et vinum? cum defícèrent quasi vulneráti in platéis civitátis: cum exhalárent ánimas suas in sinu matrum suárum.

Mem. Cui comparábo te? vel cui assimilábo te filia Jerúsalem? cui exæquábo te et consolábor te virgo filia Sion? magna est enim velut mare contrítio tua: quis medébitur tui?

Nun. Prophétæ tui vidérunt tibi falsa, et stulta nec aperiébant iniquitátem tuam, ut te ad pœniténtiam provocárent: vidérunt autem tibi assumptiones falsas, et ejectiones.

Samech. Plausérunt súper te mánibus omnes transeúntes per viam: sibilavérunt, et movérunt caput suum super fíliam Jerúsalem: Hæccine est urbs, dicéntes, perfécti decóris, gáudium univérsæ terræ?

Jerúsalem, Jerúsalem, convertere ad Dóminum Deum tuum.

R̄. Velum templi scissum est. * Et omnis terra tremuit: latro de cruce clamábat, dicens: Meménto mei Dómine, dum véneris in regnum tuum. Ÿ. Petræ scissæ sunt, et monuménta apérta sunt, et multa

mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out of their souls in the bosoms of their mothers.

Mem. To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? For great as the sea is thy destruction: who shall heal thee?

Nun. Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

Samech. All they that passed by the way have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

Jerusalem, Jerusalem, be converted to the Lord thy God.

The veil of the temple was rent. * And all the earth quaked: the thief from the cross cried out, saying: Lord, remember me, when thou shalt come into thy kingdom. Ÿ. The rocks were split and the graves opened, and

córpóra sanctórum, qui dor- many bodies of the saints
mierant, surrexérunt. * Et that had slept arose. * And
omnis terra trémuit. all the earth quaked.

LESSON III. *Chap. 3*

Aleph. Ego vir videns pau- Aleph. I am the man that
pertátem meam in virga in- see my poverty by the rod of
dignatiónis ejus. his indignation.

Aleph. Me minávit, et ad- Aleph. He hath led me, and
dúxit in ténebras, et non in brought me into darkness,
lucem. and not into light.

Aleph. Tantum in me ver- Aleph. Only against me he
tit, et convértit manum su- hath turned, and turned
am tota die. again his hand all the day.

Beth. Vetústam fecit pel- Beth. My skin and my flesh
lem meam, et carnem me- he hath made old, he hath
am, contrívit ossa mea. broken my bones.

Beth. Ædificávit in gyro Beth. He hath built round
meo, et circumdédit me about me, and he hath com-
felle, et labóre. passed me with gall and la-
bour.

Beth. In tenebrósis collo- Beth. He hath set me in
cávit me, quasi mórtuos dark places as those that are
sempitérnos. dead for ever.

Ghimel. Circumædificávit Ghimel. He hath built a-
advérsus me, ut non egré- gainst me round about, that
diar: aggravávit cómped- I may not get out: he hath
dem meum. made my fetters heavy.

Ghimel. Sed et cum clamá- Ghimel. Yea, and when I
vero, et rogávero, exclúsit cry, and entreat, he hath
oratiónem meam. shut out my prayer.

Ghimel. Conclúsit vias me- Ghimel. He hath shut up my
as lapídibus quadris, sémi- ways with square stones, he
tas meas subvértit. hath turned my paths up-
side down.

Jerúsalem, Jerúsalem, con- Jerusalem, Jerusalem, be
vértere ad Dóminum Deum converted to the Lord thy
tuum. God.

R̄. Vínea mea électa, ego R̄. O my chosen vineyard, it
te plantávi: * Quómodo is I that have planted thee: *
convérsa es in amaritúdi- How art thou become so bit-
m, ut me crucifigeres, et ter that thou shouldst cruci-
bbam dimíteres? ʒ. fy me, and release Barab-

Sepívi te, et lápides elégi bas ? Ψ . I have hedged thee
 ex te, et ædificávi turrim. in, and picked the stones out
 * Quómo do convérsa es. of thee, and have built a
 R̄. Vinea. tower. * How art thou. R̄.
 O my chosen, etc. to the Ψ .

THE SECOND NOCTURN

Ant. Vim faciébant, qui *Ant.* They that sought my
 quærébant ánimam me- soul used violence.
 am.

Psalm xxxvii. Tone 8G

Dómine ne in furóre tuo Rebuke me not, O Lord, in
 árguas me, * neque in ira thy indignation ; nor chas-
 tua corrípias me. tise me in thy wrath.

Quóniam sagíttæ tuæ For thy arrows are fastened
 infixæ sunt mihi: * et con- in me : and thy hand hath
 firmásti super me mǎnum been strong upon me.
 tuam.

Non est sánitas in carne There is no health in my
 mea a fácie iræ tuæ: * non flesh, because of thy wrath :
 est pax óssibus meis a fácie there is no peace for my
 peccatórũm meórum. bones, because of my sins.

Quóniam iniquitátes meæ For my iniquities are gone
 supergréssæ sunt caput over my head : and as a
 meum: * et sicut onus grave heavy burthen are become
 gravátæe sunt super me. heavy upon me.

Putruérunt et corrúptæ My sores are putrified and
 sunt cicatríces meæ, * a corrupted, because of my
 fácie insipiéntiæ meæ. foolishness.

Miser factus sum, et cur- I am become miserable, and
 vátus sum usque in finem: * am bowed down even to the
 *tota die contristátus in- end : I walked sorrowful all
 grēdiébar. the day long.

Quóniam lumbi mei im- For my loins are filled with
 pléti sunt illusió nibus : * illusions : and there is no
 et non est sánitas in cārne health in my flesh.
 mea.

Afflictus sum, et humiliá- I am afflicted and humbled
 tus sum nimis: * rugiébam exceedingly : I roared with
 a gémitu cōrdis mei. the groaning of my heart.

Dómine, ante te omne Lord, all my desire is before
 desidérium meum: * et gé- thee, and my groaning

mitus meus a te non *est* abs- is not hidden from thee.
conditus.

Cor meum conturbátum My heart is troubled, my
est, derelíquit me virtus me- strength hath left me, and
a: * et lumen oculórum me- the light of my eyes itself is
órum, et ipsum *nōn* est *me-* not with me.
cum.

Amíci mei, et proximi My friends and my neigh-
mei * advérsus me appro- bours have drawn near, and
pinquavérunt, *et* stetérunt. stood against me.

Et qui juxta me férant, And they that were near me
de longe stetérunt: * et vim stood afar off: and they that
faciébant qui quærébant sought my soul used vio-
ánimam meam. lence.

Et qui inquirebánt mala And they that sought evils
mihi, locúti sunt vanitátes: to me spoke vain things,
* et dolos tota die medita- and studied deceits all the
bántur. day long.

Ego autem tamquam But I, as a deaf man, heard
surdus non audiébam: * et not: and as a dumb man not
sicut mutus non apériens opening his mouth.
os suum.

Et factus sum sicut ho- And I became as a man that
mo non *áu*diens: * et non heareth not: and that hath
habens in ore suo redargü- no reproofs in his mouth.
tiónes.

Quóniam in te Dómine For in thee, O Lord, have I
sperávi: * tu exaúdiés me hoped: thou wilt hear me, O
Dómine *Děus meus.* Lord my God.

Quia dixi: Nequándo su- For I said: Lest at any time
pergaúdeant mihi inimíci my enemies rejoice over me:
mei: * et dum commovén- and whilst my feet are mov-
tur pedes mei, super me ed, they speak great things
magnā locúti sunt. against me.

Quóniam ego in flagélla For I am ready for scourges:
parátus sum: * et dolor me- and my sorrow is continually
us in conspéctu *męo semper.* before me.

Quóniam iniquitátem For I will declare my iniqui-
meam annuntiábo: * et co- ty: and I will think for my
gitábo pro peccáto *meo.* sin.

Inimíci autem mei vi- But my enemies live, and are
et confirmáti sunt *su-* stronger than I: and they

per me: * et multiplicáti that hate me wrongfully are
sunt qui odérunt *mě* int- multiplied.
que.

Qui retribuunt mala pro They that render evil for
bonis, detrahébant *mihi*: good, have detracted me, be-
* quóniam sequébar *bõnitá-* cause I followed goodness.
tem.

Ne derelínquas me Dó- Forsake me not, O Lord my
mine Deus *meus*: * ne dis- God: do not thou depart
césšeris *a* me. from me.

Inténde in adjutórium Attend unto my help, O
meum, * Dómine Deus sa- Lord, the God of my salva-
lütis meæ. tion.

Ant. Vim faciébant, qui They that sought my soul
quærébant ánimam meam. used violence.

Ant. Confundántur et re- Let them be confounded and
vereántur, qui quærunt áni- ashamed together, that seek
mam meam, ut aúferant after my soul to take it
eam. away.

Psalm xxxix. Tone 4A

Exspéctans expectávi Dó- With expectation I have
minum, * et inténdit *mihi*. waited for the Lord, and he
was attentive to me.

Et exaudívit *præces me-* And he heard my prayers,
as: * et edúxit me de lacu and brought me out of the
misériae, et dē luto fæcis. pit of misery and the mire of
dregs.

Et státuit super petram And he set my feet upon a
pēdes meos: * et diréxit rock, and directed my steps.
gressus meos.

Et immísit in os meum And he put a new canticle
cánticum novum, * *carmēn* into my mouth, a song to our
Deo nostro. God.

Vidébunt multi, *ēt* timé- Many shall see, and shall
bunt: * et sperábunt in fear: and they shall hope in
Dómino. the Lord.

Beátus vir, *cujus est no-* Blessed is the man whose
men Dómini spes ejus: * et trust is in the name of the
non respéxit in vanitátes Lord; and who hath not had
et insānias falsas. regard to vanities and lying
follies.

Multa fecísti tu Dómine Thou hast multiplied thy

Deus meus mirabilia tua: * wonderful works, O Lord
et cogitationibus tuis non my God: and in thy thoughts
est qui similis sit tibi. there is no one like to thee.

Annuntiavi et locutus I have declared and I have
sum: * multiplicati sunt spoken: they are multiplied
super numerum. above number.

Sacrificium et oblationem noluisti: * aures autem
perfecisti mihi. Sacrifice and oblation thou
didst not desire; but thou
hast pierced ears for me.

Holocaustum et pro peccato non postulasti: * tunc
dixi: Ecce venio. Burnt-offering and sin-offering
thou didst not require:
then said I, Behold I come.

In capite libri scriptum In the head of the book it is
est de me ut facerem voluntatem tuam: * Deus meus
volui, et legem tuam in medio cordis mei. written of me, that I should
do thy will: O my God, I
have desired it, and thy law
in the midst of my heart.

Annuntiavi justitiam tuam in ecclesia magna, * ecce
labia mea non prohibebo: Domine tu scisti. I have declared thy justice
in a great church: lo, I will
not restrain my lips: O Lord,
thou knowest it.

Justitiam tuam non abscondi in corde meo: * veritatem
tuam et salutarem tuum dixi. I have not hid thy justice
within my heart: I have de-
clared thy truth and thy sal-
vation.

Non abscondi misericordiam tuam, et veritatem
tuam * a concilio multo. I have not concealed thy
mercy and thy truth from a
great council.

Tu autem Domine ne Withhold not thou, O Lord,
longe facias miserationes thy tender mercies from me:
tuas a me: * misericordia thy mercy and thy truth
tua et veritas tua semper have always upheld me.
susceperunt me.

Quoniam circumdede- For evils without number
runt me mala, quorum non have surrounded me; my
est numerus: * comprehen- iniquities have overtaken
derunt me iniquitates meae, me, and I was not able to see.
et non potui ut viderem.

Multiplicatae sunt super They are multiplied above
capillos capitis mei: * et the hairs of my head: and
meum dereliquit me. my heart hath forsaken
me.

Compláceat tibi Dómi- Be pleased, O Lord, to de-
ne ut éruas me: * Dómine liver me: look down, O Lord,
ad adjuvándum me réspice. to help me.

Confundántur et reve- Let them be confounded and
ántur simul, qui quærunt ashamed together, that seek
ánimam meam, * ut aúfe- after my soul to take it a-
rant eam. way.

Convertántur retrórsum. Let them be turned back-
et revèréántur * qui volúnt ward and be ashamed that
mihi mala. desire evils to me.

Ferant conféstim confu- Let them immediately bear
siõnem suam, * qui dicunt their confusion that say to
mihi : Euge, euge. me : 'Tis well, 'tis well.

Exsultent et læténtur Let all that seek thee rejoice
super te omnēs quæréntes and be glad in thee : and let
te : * et dicant semper : such as love thy salvation
Magnificétur Dóminus: qui say always : The Lord be
diligunt salútáre tuum. magnified.

Ego autem mendicus sũm But I am a beggar and poor:
et pauper: * Dóminus sollí- the Lord is careful for me.
cítus est mei.

Adjútor meus, et protéc- Thou art my helper and my
tor mèus tu es: * Deus me- protector: O my God, be not
ús ne tardáveris. slack.

Ant. Confundántur et reve- *Ant.* Let them be confound-
réántur, qui quærunt áni- ed & ashamed together that
mam meam, ut aúferant seek alter my soul, to take
eam. it away.

Ant. Aliéni insurrexérunt *Ant.* Strangers have risen up
in me, et fortes quæsiérunt against me, and the mighty
ánimam meam. have sought after my
soul.

Psalm liii. Tone 4A

Deus in nómine tuo sál- Save me, O God, by thy
vúm me fac: * et in virtute name, and judge me in thy
tuã júdica me. strength.

Deus exaúdi oratiõnem O God, hear my prayer: give
meam : * aúribus pércipe ear to the words of my
verbã oris mei. mouth.

Quóniam aliéni insur- For strangers have risen up
rexérunt advérsum me, et against me: and the mighty
fortes quæsiérunt ánimam have sought after my soul :

meam * et nón proposu- and they have not set God
 érunť Deum ante cõnspéc- before their eyes.
 tum suum.

Ecce enim Deus *ãdju-* For behold God is my help-
vat me: * et Dõminus sus- er: and the Lord is the pro-
 cẽptor est *ãnimæ meæ.* tector of my soul.

Avérte mala inimicis *me-* Turn back the evils upon
is: * et in veritáte tua *dĩs-* my enemies: and cut them
pérde illos. off in thy truth.

Voluntárie sacrificãbo I will freely sacrifice to
tibi: * et confitébor nómi- thee, and will give praise, O
 ni tuo Dõmine: *quõniam* God, to thy name: because
bonum est: it is good.

Quõniam ex omni tribu- For thou hast delivered me
 látione *eripuĩsti* me: * et out of all trouble: and my
 super inimicos meos *de-* eye hath looked down upon
spéxit õculus meus. my enemies.

Ant. Aliéni insurrexérunt *Ant.* Strangers have risen up
 in me, et fortes quæsiérunt against me, and the mighty
 ánimam meam. have sought after my soul.

Ÿ. Insurrexérunt in me *te-* Unjust witnesses have risen
stës iniqui. up against me.

R̄. Et mentíta est iniquitas *And iniquity hath lied to it-*
sibi. self.

Pater noster, *secreto.* Our Father, *in silence.*

Ex tractátu sancti Au- Out of the treatise of the
 gustini episcopi super psal- blessed bishop Augustine,
 mos. *In Psal. lxiii, 2.* upon the psalms. *Psal. lxiii, 2.*

LESSON IV

Protexĩsti me Deus a con- Thou hast protected me, O
 vénťu malignántium, a mul- God, from the assembly of
 titúdine operántium iniqui- the malignants, from the
 tátẽm. Jam ipsum caput multitude of the workers of
 nostrum intueámur. Multi iniquity. Now let us behold
 mártýres tália passi sunt, our head himself. Many mar-
 sed nihil sic elúcet, quómo- tyrs have suffered like things,
 do caput mártýrum: ibi but nothing is so conspicu-
 mélius intuémur quod illi ous as the head of martyrs;
 expérti sunt. Protéctus est there we see better what
 a multitudĩne malignán- they endured. He was pro-
 ti- ~~pro~~tegente se Deo, tected from the multitude of

protegente carnem suam malignants, God protecting ipso Filio, et homine, quem himself, the Son himself and gerébat : quia filius hominis the manhood which he was est, et Filius Dei est. Filius carrying protecting his flesh. Dei propter formam Dei : For he is the Son of Man, filius hominis, propter formam servi, habens in potestate ponere animam suam, et recipere eam. Quid ei potuerunt facere inimici ? Occiderunt corpus, animam non occiderunt. Inténdite. Parum ergo erat, Dominum hortari martyres verbo, nisi firmáret exemplo.

R̄. Tamquam ad latronem existis cum gládiis et fústibus comprehendere me : * You are come out as it were to a robber with swords and clubs to apprehend me : * I Quotidie apud vos eram in was daily with you teaching templo docens, et non me in the temple, and you laid tenuístis : et ecce flagellátum dúcitis ad crucifigendum. V̄. Cumque iniecissent manus in Jesum, et tenuissent eum, dixit ad eos : * not hands on me : yet now ye scourge me and lead me to be crucified. V̄. And when they had laid hands on Jesus, and held him fast, he Quotidie apud vos. said to them : * I was daily.

LESSON V

Nostis qui convéntus erat Ye know what a gathering malignátium Judæórum, together there was of malignant Jews, et quæ multitúdo erat operántium iniquitatem ? and what a multitude there was of men Quam iniquitatem ? Quia working iniquity. What iniquity ? In that they willed occídere Dóminum Jesum Christum. Tanta ópera bona, inquit, osténdi vobis : propter quod Such good works, saith he, I have shewn you : for which horum me vultis occídere ? of these will you kill me ? He

Pértulit omnes infirmos e-
 órum, curávit omnes lán-
 guidos eórum, prædicá-
 vit regnum cælórum, non
 tácuit víta eórum, ut ipsa
 pótius eis displicérent, non
 médicus, a quo sanabántur.
 His ómnibus curatióibus e-
 jus ingrátí, tamquam multa
 febre phrenétici, insanién-
 tes in médicum, qui vénerat
 curáre eos, excogitavérunt
 consílium perdéndi eum :
 tanquam ibi voléntes pro-
 báre, utrum vere homo sit,
 qui mori possit, an áliquíd
 super hómines sit, et mori
 se non permíttat. Verbum
 ipsorum agnóscimus in Sa-
 piéntia Salomónis : Morte
 turpíssima, ínquiunt, con-
 demnémus eum. Interrogé-
 mus eum : erit enim respé-
 ctus in sermónibus illíus. Si
 enim vere Filius Deus est,
 líberet eum.

R7. Ténebræ factæ sunt,
 dum crucifixissent Jesum
 Judæi : et circa horam non-
 nam exclamávit Jesus voce
 magna : Deus meus, ut quid
 me dereliquísti ? * Et incli-
 náto cápitemísit spíritum.
 Ψ. Exclámans Jesus voce
 magna, ait: Pater, in manus
 tuas comméndo spíritum
 meum. * Et inclináto, etc.

endured all their infirmities,
 he healed all their sick, he
 preached the kingdom of
 heaven, he held not his
 peace at their vices, so that
 these should have been dis-
 pleasing to them, rather than
 the physician by whom they
 were being made whole. For
 all these his cures being un-
 grateful, like men raging in
 high fever, raging against the
 physician who had come to
 heal them, they devised a
 plan of destroying him : as
 though therein they would
 prove whether he was in-
 deed a man that could die, or
 were somewhat above man,
 and would not suffer himself
 to die. We find their words
 in the Wisdom of Solomon :
 Let us condemn him, they
 say, to a most shameful
 death. Let us examine him,
 for there shall be respect had
 unto his words. For if he is
 truly the Son of God, let him
 deliver him.

There was darkness, whilst
 the Jews crucified Jesus : and
 about the ninth hour Jesus
 cried out with a loud voice :
 My God, why hast thou for-
 saken me ? * And bowing
 down his head, he gave up
 the ghost. Ψ. Jesus crying
 out with a loud voice, said :
 Father, into thy hands I
 commend my spirit. * And
 bowing down, etc.

LESSON VI

Exacuérunt tamquam gládium linguas suas. Non dicant Judæi: Non occídimus Christum. Etenim propterea eum dedérunt júdici Piláto, ut quasi ipsi a morte ejus videréntur immúnes. Nam cum dixísset eis Pilátus: Vos eum occídite: respondérunt, Nobis non licet occídere quemquam. Iniquitátem facínoris sui in júdicem hóminem refúndere volébant: sed numquid Deum júdicem fallébant? Quod fecit Pilátus, in eo ipso quod fecit, aliquántum párticeps fuit: sed in comparatióne illórum multo ipse innocentior. Institit enim quantem pótuit, ut illum ex eórum mánibus liberáret: nam propterea flagellátum produxit ad eos. Non persequéndo Dóminum flagellávit, sed eórum furóri satisfácere volens: ut vel sic jam mítescerent, et desínerent velle occídere, cum flagellátum vidérent. Fecit et hoc. At ubi perseveravérunt, nostis illum lavísse manus, et dixísse, quod ipse non fecísset, mundum se esse a morte illíus. Fecit tamen. Sed si reus, quia fecit vel invítus: illi innocéntes, qui coegerunt, ut fáceret? Nullo modo. Sed ille dixit in eum senténtiam, et jussit eum crucifígi, et

They have whetted their tongues like a sword. Let not the Jews say: We did not kill Christ: for to this end they gave him to Pilate, the judge, that they might seem innocent of his death. For when Pilate had said: Kill ye him yourselves, they answered: It is not lawful for us to kill any man. The wickedness of their crime they wished to throw back upon a human judge: but did they deceive a judge that is God? With regard to what Pilate did, in the very fact that he did it, he was somewise an accomplice, but in comparison with them, he is himself much less guilty. For he strove, as far as he could, to deliver him out of their hands. For to this end he scourged him, and led him forth to them. Not in persecution he scourged the Lord, but wishing to satisfy their fury, that even so they might at length be appeased and might cease to wish to kill, when they saw him scourged. He did this also. But when they persisted, ye know that he washed his hands, and said, that he himself did it not, that he was innocent of the death of that man. He did it nevertheless. But if he is guilty because he did it though against his

quasi ipse occidit: et vos O will, are they innocent who
Judæi occidistis. Unde occi- compelled him to do it? By
distis? Gládio linguæ: acu- no means. But he gave sen-
istis enim linguas vestras. tence against him, and com-
Et quando percussistis, nisi manded him to be crucified:
quando clamastis: Cruci- and in a manner himself
fige, crucifige? killed him; ye also, O ye
Jews, killed him. Whence

did ye kill him? With the sword of the tongue: for ye
did whet your tongues. And when ye did smite, except
when ye cried out: Crucify, crucify?

R̄. Animam meam diléc- I delivered the soul that I
tam trádidi in manus ini- loved into the hands of the
quórum, et facta est mihi wicked, and my inheritance
hæréditas mea sicut leo in is become to me like a lion
silva: dedit contra me voces in the forest: my adversary
adversárius dicens: Con- gave out votes against me,
gregámini, et properáte ad saying: Come together and
devorándum illum: posué- make haste to devour him:
runt me in desérto solitú- they placed me in a solitary
dinis, et luxit super me om- desert, and all the earth
nis terra: * Quia non est mourned for me: * Because
invéntus qui me agnó- there was none that would
sceret, et fáceret bene Ψ. know me, and do me any
Insurrexérunt in me viri good. Ψ. Men without mercy
absque misericórdia, et non rose up against me, and they
perpercérunt ánimæ meæ. spared not my life. * Because,
* Quia non est, R̄. Animam R̄. I delivered, etc. to Ψ.
meam, etc.

THE THIRD NOCTURN

Ant. Ab insurgéntibus in Defend me from those that
me libera me, Dómine, quia rise up against me, O Lord,
occupavérunt ánimam me- for they are in possession of
am. my soul.

Psalm lviii. Tone 1f.

Eripe me de inimícis meis Deliver me from my enemies,
Deus meus: * et ab insur- O my God; and defend me
géntibus in me libera me. from them that rise up
against me.

Eripe me de operántibus Deliver me from them that
iniquitatem: * et de viris work iniquity, and save me
inimicis meum salva me. from bloody men.

Quia ecce cepérunt áni- For behold they have caught
mam meam : * irruérunt my soul ; the mighty have
in me fortes. rushed in upon me.

Neque iníquitas mea, Neither is it my iniquity,
neque peccátum meum Dó- nor my sin, O Lord; without
mine : * sine iniquitate cu- iniquity have I run, and
cúrri, et diréxi. directed my steps.

Exsúrge in occúrsum Rise up thou to meet me,
meum, et vide: * et tu Dó- and behold : even thou, O
mine Deus virtútum, Dē- Lord the God of hosts, the
us Israel, God of Israel,

Inténde ad visitándas Attend to visit all the na-
omnes gentes : * non mise- tions : have no mercy on all
reáris omnibus, qui operán- them that work iniquity.
tur iníquitátem.

Converténtur ad vé- They shall return at evening.
speram : et famem patién- and shall suffer hunger like
tur ut canes, * et circuíbunt dogs : and shall go round
cívitatem. about the city.

Ecce loquéntur in ore Behold, they shall speak
suo, † et gládus in lábiis with their mouth, and a
eórum, * quóniam quíis au- sword is in their lips : for
dívit ? who, say they, hath heard
us ?

Et tu Dómine deridébis But thou, O Lord, shalt
eos : * ad níhilum dedúces laugh at them : thou shalt
ómnes gentes. bring all the nations to
nothing.

Fortitúdinem meam ad I will keep my strength to
te custódiám, quia Deus thee : for thou art my pro-
suscéptor meus es : * Deus tector ; my God, his mercy
meus, misericórdia ejus præ- shall prevent me.
véniet me.

Deus osténdet mihi super God shall let me see over my
inimícos meos, ne occídas enemies : slay them not, lest
eos: * nequándo obliviscán- at any time my people for-
tur pópuli mei. get.

Dispérge illos in virtúte Scatter them by thy power :
tua : * et depóne eos, pro- and bring them down, O
tector mēus Dómine : Lord, my protector :

Delíctum oris eórum, ser- For the sin of their mouth,
mónem labiórum ipsó- and the word of their lips :

rum : * et comprehendán- and let them be taken in
tur in *supérbia sua*. their pride.

Et de exsecratióne et And for their cursing and
mendácio annuntiabúntur lying they shall be talked of,
in consummatione: * in ira when they are consumed :
consummationis, *et non* when they are consumed by
erunt. thy wrath, and they shall be
no more.

Et scient quia Deus do- And they shall know that
minábitur *Jacob* : * et *fi-* God will rule Jacob, and all
nium terræ. the ends of the earth.

Converténtur ad véspe- They shall return at evening
ram, et famem patiéntur ut and shall suffer hunger like
canes, * et circuibunt *cí-* dogs : and shall go round
vitátem. about the city.

Ipsi dispergéntur ad *man-* They shall be scattered
ducándum : * si vero non abroad to eat, and shall mur-
fúerint saturáti, et *mür-* mur if they be not filled.
murábunt.

Ego autem cantábo for- But I will sing thy strength ;
titúdinem *tuam* : * et exsul- and will extol thy mercy in
tábo mane misericórdiam the morning.
tuam.

Quia factus es *suscéptor* For thou art become my sup-
meus, * et *refúgium meum*, port, and my refuge, in the
in die tribulatiónis *meæ*. day of my trouble.

Adjútor meum tibi psal- Unto thee, O my helper, will
lam, quia Deus *suscéptor* I sing, for thou art God my
méus es : * Deus meus mise- defence: my God my mercy.
ricórdia mea.

Ant. Ab insurgéntibus in Defend me from those that,
me libera me, Dómine, quia rise up against me, O Lord
occupavérunt ánimam me- for they are in possession of
am. my soul.

Ant. Longe fecísti *notos* Thou hast put away my ac-
meos a me : *tráditus sum*, quaintance far from me : I
et non egrediébar. was delivered up, and came
not forth.

Psalm lxxxvii. Tone 8G

Dómine Deus *sálutis meæ*, O Lord, the God of my salva-
die clamávi, et *nöcte* tion; I have cried in the day,
e. and in the night before thee.

Intret in conspéctu tuo Let my prayer come in be-
orátio mea : * inclína au- fore thee: incline thy ear to
rem tuam ad *præcem meam*. my petition.

Quia repléta est malis For my soul is filled with
ánima mea : * et vita mea evils: and my life hath
inférno *appröpinquávit*. drawn nigh to hell.

Æstimátus sum cum de- I am counted among them
scendéntibus in *lacum* : * that go down to the pit : I
factús sum sicut homo sine am become as a man without
adjutório, inter mórtúos help, free among the dead.
liber.

Sicut vulneráti dormiën- Like the slain sleeping in the
tes in sepúlcris, † quorum sepulchres, whom thou re-
non es memor *ámplius* : * et memberest no more : and
ipsi de manu tuã *repúlsi* they are cast off from thy
sunt. hand.

Posuérunt me in lacu in- They have laid me in the
ferióri : * in tenebrósis, et lower pit: in the dark places,
in *úmbra mortis*. and in the shadow of death.

Super me confirmátus Thy wrath is strong over me:
est furor tuus: * et omnes and all thy waves thou hast
fluctus tuos induxísti *super* brought in upon me.
me.

Longe fecísti notos meos Thou hast put away my ac-
á me: * posuérunt me abo- quaintance far from me:
minatiónem *sibi*. they have set me an abo-
mination to themselves.

Tráditus sum, et non e- I was delivered up, and came
grediébar: * óculi mei lan- not forth: my eyes langui-
guérunt *præ inópia*. shed through poverty.

Clamávi ad te Dómine All the day I cried to thee,
tota die : * expándi ad te O Lord ; I stretched out my
mānus meas. hands to thee.

Numquid mórtuis fácies Wilt thou shew wonders to
mirabilia: * aut médici sus- the dead? or shall physicians
citábunt, et confitebúntur raise to life, and give praise
tibi ? to thee ?

Numquid narrábit áliquis Shall anyone in the sepul-
in sepúlcro misericórdiam chre declare thy mercy: and
tuam, * et veritátem tuam thy truth in destruction ?
in *perditióne* ?

Numquid cognoscéntur Shall thy wonders be known

in ténébris mirabilia tua : * in the dark: and thy justice
et justítia tua in terra ob- in the land of forgetfulness ?
liviónis ?

Et ego ad te Dómine cla- But I, O Lord, have cried to
mávi: * et mane orátio mea thee: and in the morning my
præveniet te. prayer shall prevent thee.

Ut quid Dómine repéllis Lord, why castest thou off
oratiónem meam : * avértis my prayer: why turnest thou
fáciem túam a me ? away thy face from me ?

Pauper sum ego, et in I am poor, and in labours
labóribus a juventúte mea: from my youth : and being
* exaltátus autem, humiliá- exalted have been humbled
tus sum et cōnturbátus. and troubled.

In me transiérunt iræ Thy wrath hath come upon
tuæ: * et terróres tui con- me: and thy terrors have
tūrbavérunt me. troubled me.

Circumdedérunt me si- They have come round
cut aqua tota die : * cir- about me like water all the
cumdedérunt me simul. day : they have compassed
me about together.

Elongásti a me amicum Friend and neighbour thou
et próximum : * et notos hast put far from me : and
meos à miséria. my acquaintance, because of
misery.

Ant. Longe fecísti notos Thou hast put away my ac-
meos a me : tráditus sum, quaintance far from me :
et non egrediébar. I was delivered up, and came
not forth.

Ant. Captábunt in áni- They will hunt after the soul
mam justí, et sánguinem in- of the just, and will con-
nocéntem condemnábunt. demn innocent blood.

Psalm xciii. Tone 8G.

Deus ultiónum Dóminus : The Lord is the God to whom
* Deus ultiónum libère egit. revenge belongeth : the God
of revenge hath acted freely.

Exaltáre qui júdicas ter- Lift up thyself, thou that
ram : * redde retributí- judgest the earth ; render a
nēm supérbis. reward to the proud.

Usquequo peccatóres Dó- How long shall sinners, O
mine, * úsquequo pecca- Lord: how long shall sinners
tóres gloriabúntur : glory ?

Effabúntur, et loquén- Shall they utter, and speak

tur iniquitatem: * loquén- iniquity: shall all speak who
tur omnes, qui operantur work injustice ?
injustitiam ?

Pópulum tuum Dómine Thy people, O Lord, they
humiliavérunt: * et hære- have brought low: and they
ditatem tuam vēxavérunt. have afflicted thy inheri-
tance.

Víduam, et ádvenam in- They have slain the widow
terfecérunt: * et pupillos & the stranger: & they have
occidérunt. murdered the fatherless.

Et dixerunt: Non vidé- And they have said: The
bit Dóminus, * nec intelli- Lord shall not see: neither
get Dēus Jacob. shall the God of Jacob un-
derstand.

Intelligite insipientes in Understand, ye senseless
pópulo: * et stulti aliquán- among the people: and you,
do sápite. fools, be wise at last.

Qui plantávit aurem, He that planted the ear,
non áudiet? * aut qui finxit shall he not hear? or he that
óculum, nõn considérat? formed the eye, doth he not
consider ?

Qui córripit gentes, non He that chastiseth nations,
árguet: * qui docet hómí- shall he not rebuke: he that
nēm sciéntiam ? teacheth man knowledge ?

Dóminus scit cogitatio- The Lord knoweth the
nes hómínium, * quóniam thoughts of men, that they
vanæ sunt. are vain.

Beátus homo, quem tu Blessed is the man whom
erudieris Dómine: * et de thou shalt instruct, O Lord :
lege tua docúeris eum. and shalt teach him out of
thy law.

Ut mítiges ei a diébus That thou mayest give him
malis: * donec fodiátur rest from the evil days: till a
peccatōri fóvea. pit be dug for the wicked.

Quia non repellet Dó- For the Lord will not cast
minus plebem suam: * et off his people: neither will he
hæreditatem suam non dē- forsake his own inheritance.
relinquet.

Quoadúsque justitia con- Until justice be turned into
vertátur in júdicium: * et judgment: and they that are
qui juxta illam omnes qui near it are all the upright
rectō sunt corde. in heart.

Quis consúrget mihi ad- Who shall rise up for me
 vérsus malignántes? * aut against the evil-doers? or
 quis stabit mecum advér- who shall stand with me
 sus operántes iniquitátem? against the workers of ini-
 quity?

Nisi quia Dóminus ad- Unless the Lord had been my
 júvit me : * paulo minus helper; my soul had almost
 habitásset in inférno ánima dwelt in hell.

mea.

Si dicébam : Motus est If I said: My foot is moved :
 pes *meus* : * misericórdia thy mercy, O Lord, assisted
 tua Dómine *ádjuvábat* me. me.

Secúndum multitudinem According to the multitude
 dolórum meórum in corde of my sorrows in my heart,
meo : * consolatiónes tuæ thy comforts have given joy
 lætificavérunt *ánimam me-* to my soul.
am.

Numquid adhæret tibi Doth the seat of iniquity
 sedes iniquitátis: * qui fin- stick to thee, who framest
 gis labórem *in præcépto* ? labour in commandment ?

Captábunt in *ánimam* They will hunt after the soul
justi : * et sánguinem in- of the just, and will con-
 nocéntem *cõndemnábunt.* demn innocent blood.

Et factus est mihi Dó- But the Lord is my refuge:
 minus *in refúgium* : * et and my God the help of my
 Deus *meus* *in adjutórium* hope.
sp̄i meæ.

Et reddet illis iniquitá- And he will render them
 tem ipsórum: † et in malitia their iniquity: and in their
 eórum dispédet *eos* : * malice he will destroy them:
 dispédet illos Dóminus the Lord our God will des-
 D̄eus *noster.* troy them.

Ant. Captábunt in *áni-* They will hunt after the soul
mam *justi*, et sánguinem of the just, and will con-
innocéntem *cõndemnábunt.* demn innocent blood.

Ÿ. Locúti sunt advérsus They have spoken against
 me *lingüa dolósa.* me with a deceitful tongue.

R̄. Et sermónibus ódii And with words of hatred
 circumdedérunt me, et ex- they have encompassed me,
 ugnavérunt me *gratis.* and assaulted me without
 cause.

pater, secreto.

Our Father, *in secreto.*

De epístola beáti Pauli Out of the epistle of blessed
apóstoli ad Hebræos. *Cap.* Paul the apostle to the
4 et 5. Hebrews. *Ch.* 4, 5.

LESSON VII

Festinémus ingredi in il- Let us hasten, therefore, to
lam réquiem : ut ne in idíp- enter into that rest: lest any
sum quis incidat increduli- man fall into the same exam-
tátis exéplum. Vivus est ple of unbelief. For the word
enim sermo Dei, et éfficax, of God is living and effectual,
et penetrabílior omni gládio and more piercing than any
ancípiti: et pertíngens us- two-edged sword: and reach-
que ad divisióem ánimæ ed unto the division of the
ac spíritus, compágum quo- soul and the spirit, of the
que ac medullárum, et dis- joints also and the marrow,
crétor cogitatiónum et in- and is a discerner of the
tentiónum cordis. Et non thoughts and intents of the
est ulla creatúra invisíbilis heart. Neither is there any
in conspéctu ejus : ómnia creature invisible in his
autem nuda et apérta sunt sight; but all things are nak-
óculis ejus, ad quem nobis ed and open to his eyes, to
sermo. Habéntes ergo pon- whom our speech is. Having
tíficem magnum, qui pene- therefore a great high-priest
trávit cælos, Jesum Fílium that hath passed into the
Dei : teneámus confessi- heavens, Jesus the Son of
nem. Non enim habémus God: let us hold fast our con-
pontíficem qui non possit fession. For we have not a
cómpati infirmitátibus no- high-priest, who cannot have
stris: tentátum autem per compassion on our infirmi-
omnia pro similitúdine abs- ties : but one tempted in all
que peccáto. things like as we are, with-
out sin.

R̄. Tradidérunt me in ma- They delivered me into the
nus impiórum, et inter iní- hands of the impious, and
quos projecérunt me, et cast me out amongst the
non pepercérunt ánimæ wicked, and spared not my
meæ : congregáti sunt ad- soul: the powerful gathered
vérsus me fortes: * Et si- together against me: * And
cut gigántes stetérunt con- like giants they stood against
tra me. √. Aliéni insurrex- me. √. Strangers have risen
érunt advérsus me, et for- up against me, and the
tes quæsiérunt ánimam me- mighty have sought after my
am. * Et sicut gigántes, etc. soul. * And like giants, etc.

LESSON VIII

Adéamus ergo cum fidúcia Let us go thereiore with con-
ad thronum grátia: ut mise- fidence to the throne of
ricórdiam consequámur, et grace : that we may obtain
grátiam inveniámus in au- mercy, and find grace in sea-
xílio oportúno. Omnis sonable aid. For every high-
namque Póntifex ex homí- priest taken from among
nibus assúptus, pro homí- men, is ordained for men in
nibus constitúitur in iis quæ the things that appertain to
sunt ad Deum, ut ófferat God, that he may offer up
dona, et sacrificia pro pec- gifts and sacrifices for sins :
cátis : qui condolére possit who can have compassion
iis, qui ignórant et errant : on them that are ignorant
quóniam et ipse circúm- and that err: because he him-
datus est infirmitáte et pro- self also is compassed with
ptérea debet, quemádmó- infirmity : and therefore he
dum pro pópulo, ita étiam ought, as for the people, so
et pro semetípso offérre pro also for himself, to offer
peccátis. for sins.

R̄. Jesum trádedit ímpius The wicked man betrayed
summí principibus sacer- Jesus to the chief priests and
dótum, et senióribus pópuli: elders of the people : * but
Petrus autem sequebátur Peter followed him afar off,
eum a longe, ut vidéret to see the end. √. And they
finem. √. Adduxérunt au- led him to Caiphás, the chief
tem eum ad Cáiphám prin- priest, where the Scribes and
cipem sacerdotum, ubi scri- Pharisees were met together.
bæ et pharisæi convénerant. * But Peter, etc.
* Petrus autem, etc.

LESSON IX

Nec quisquam sumit sibi Neither doth any man take
honórem, sed qui vocátur a the honour to himself, but he
Deo, tamquam Aaron. Sic that is called by God, as
et Christus non semetípsum Aaron was. So Christ also
clarificávit ut póntifex fie- did not glorify himself that
ret: sed qui locútus est ad he might be made a high
eum: Fílius meus es tu, ego priest: but he that said unto
hódie génui te. Quemádmó- him: Thou art my Son, this
dum et in álio loco dicit: day have I begotten thee. As
Tu es sacérdos in ætérnum he saith also in another
secundum órđinem Mel- place: Thou art a priest for
sedech. Qui in diébus ever, according to the order

*carnis suæ preces, supplicati- of Melchisedech. Who in the
 onesque ad eum, qui days of his flesh, with a
 possit illum salvum fácere strong cry and tears offering
 a morte, cum clamóre váli- up prayers and supplica-
 do, et lácrimis ófferens, tions to him that was able
 exaudítus est pro sua reve- to save him from death, was
 réntia: et quidem cum esset heard for his reverence. And
 Fílius Dei, dídicit ex iis quæ whereas indeed he was the
 passus est, obediéntiam : et Son of God, he learned obe-
 consummátus, factus est dience by the things which
 ómnibus obtemperántibus he suffered : and being con-
 sibi cause salútis ætérnæ, summated, he became to all
 appellátus a Deo Póntifex that obey him the cause of
 juxta órđinem Melchise- eternal salvation, called by
 dech. God a high-priest according
 to the order of Melchisedech.*

*Ry. Caligavérunt óculi mei My eyes became dim with
 a fletu meo: * quia elongá- my weeping : for he is far
 tus est a me, qui consola- from me that comforted me.
 bátur me. Vidéte omnes pó- See all ye people, * If there
 puli, * Si est dolor símilis be sorrow like to my sorrow.
 sicut dolor meus. V̄. O vos V̄. O all ye that pass by the
 omnes qui transítis per way, attend and see. * If
 viam, atténdite et vidéte. there be, etc. My eyes, etc.
 * Si est dolor, etc. Caliga- to the V̄.
 verunt, etc.*

AT LAUDS

*Ant. Próprio Fílio suo God spared not his own Son,
 non pepércit Deus, sed pro but delivered him up for us
 nobis ómnibus trádídít all.
 illum.*

Psalm 1. Tone 7c.

*Miserére mei Deus * se- Have mercy on me, O God,
 cúndum magnam miseri- according to thy great mercy.
 córdiam tuam.*

*Et secúndum multítúdi- And according to the multi-
 nem miseratiónum tuá- tude of thy tender mercies
 rum: * dele iniquitátem me- blot out my iniquities.
 am.*

Amplius lava me ab ini- Wash me yet more from my

quitáte *mea* : * et a peccáto *meo munda me.* iniquity : and cleanse me from my sin.

Quóniam iniquitátem *meam ego cognóscó* : * et peccátum *meum contra me est semper.* For I know my iniquity: and my sin is always before me.

Tibi soli peccávi et malum *coram te feci* * ut justificéris in sermónibus tuis, et vincas cum *judicáris.* To thee only have I sinned, and have done evil before thee ; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

Ecce enim in iniquitátibus concéptus *sum* : * et in peccátis concépit me *mater mea.* For behold I was conceived in iniquities : and in sins did my mother conceive me.

Ecce enim veritátem dilexísti : * incérta et occúlta sapiéntiæ tuæ, manifestásti *mihi.* For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Aspérges me hyssópo et mundábor : * lavábis me et super nivem *dealbábor.* Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

Audítui meo dabis gaúdium et lætítiam : * et exsultábunt ossa *humiliáta.* To my hearing thou shalt give joy and gladness : and the bones that have been humbled shall rejoice.

Avérte fáciem tuam a peccátis *meis* : * et omnes iniquitátes *meas dele.* Turn away thy face from my sins : and blot out all my iniquities.

Cor mundum crea *in me Deus* : * et spíritum rectum *innova in viscéribus meis.* Create a clean heart in me, O God : and renew a right spirit within my bowels.

Ne projicias me a *fácie tua* : * et Spíritum sanctum tuum ne *áuferas a me.* Cast me not away from thy face : and take not thy holy Spirit from me.

Redde mihi lætítiam *salvatiónis tui* : * et spíritu *princeps confirma me.* Restore unto me the joy of thy salvation: & strengthen me with a perfect spirit.

Docébo iníquos *vias tu-*
as : * et impii ad te *conver-*
téntur.

Líbera me de sanguíni-
bus Deus, Deus *salútis me-*
æ : * et exsultábit lingua
mea *justítiam tuam.*

Dómine *lábia mea apé-*
ries : * et os meum *annun-*
tiábit laudem tuam.

Quóniam si voluísse *sa-*
crificíum dedíssem útique :
* *holocaústis non delectá-*
beris.

Sacrificíum Deo *spíritus*
contribulátus : * cor *contri-*
tum et humiliátum Deus
non despícies.

Benigne fac Dómine in
bona *voluntáte tua Sion* :
* *ut ædificéntur muri Jerú-*
salem.

Tunc *acceptábis sacri-*
ficium justítiae, oblatiónes
et *holocáusta* : * tunc *impó-*
nent super altáre tuum
vítulos.

Ant. Próprio *Fílio suo non*
pepércit Deus, sed pro nobis
ómnibus trádedit illum.

Ant. *Anxiátus est super*
me spíritus meus, in me
turbátum est cor meum.

Psalm cxlii. Tone 4E.

Dómine *exaúdi orati-*
ónem meam : † *aúribus pér-*
cipe obsecratióem meam
in veritáte tua : * *exaúdi*
me in tua justítia.

Et non *intres in judícium*
cum sërvo tuo : * *quia non*

I will teach the unjust thy
ways : and the wicked shall
be converted to thee.

Deliver me from blood, O
God, the God of my salva-
tion : and my tongue shall
extol thy justice.

O Lord, thou wilt open my
lips : and my mouth shall
declare thy praise.

For if thou hadst desired sa-
crifice I would indeed have
given it : with burnt-offer-
ings thou wilt not be delight-
ed.

A sacrifice to God is an af-
flicted spirit : a contrite and
humble heart, O God, thou
wilt not despise.

Deal favourably, O Lord, in
thy good-will with Sion : that
the walls of Jerusalem may
be built up.

Then shalt thou accept the
sacrifice of justice, oblations
and whole burnt-offerings :
then shall they lay calves
upon thy altar.

God spared not his own son,
but delivered him up for us
all.

My spirit is in anguish with-
in me, my heart within me is
troubled.

Hear, O Lord, my prayer :
give ear to my supplication
in thy truth : hear me in thy
justice.

And enter not into judg-
ment with thy servant : †

justificábitur in conspéctu in thy sight no man living
tuŏ omnis vivens. shall be justified.

Quia persecútus est ini- For the enemy hath perse-
mícus ánimam meam: cuted my soul: he hath
* humiliávit in terrā vitam brought down my life to the
meam. earth.

Collocávit me in obscú- He hath made me to dwell
ris sicut mórtuos sæculi: * in darkness as those that
et ansiátus est super me have been dead of old: and
spíritus meus, in me turbá- my spirit is in anguish with-
túm est cor meum. in me: my heart within me
is troubled.

Memor fui diérum anti- I remembered the days of
quórum, † meditátus sum old, I meditated on all thy
in ómnibus opéribus tuis: works: I meditated upon the
* in factis mánuum tuá- works of thy hands.
rum meditábar.

Expánda manus mēas ad I stretched forth my hands
te: * ánima mea sicut ter- to thee: my soul is as earth
ra sinē aqua tibi. without water unto thee.

Velóciter exaúdi me Dó- Hear me speedily, O Lord:
mine: * defécit spíritus my spirit hath fainted away.
meus.

Non avértas fáciem tú- Turn not away thy face from
am a me: * et símilis ero me, lest I be like unto them
descendéntibus in lacum. that go down into the
pit.

Audítam fac mihi mane Cause me to hear thy mercy
misericórdiam tuam: * in the morning: for in thee
quia in te sperávi. have I hoped.

Notam fac mihi viam, Make the way known to me,
in qua ámbulem: * quia ad wherein I should walk: for
te levávi ánimam meam. I have lifted up my soul to
thee.

Eripe me de inimícis Deliver me from my enemies,
meis Dómine, ad tē confúgi: O Lord, to thee have I fled:
* doce me fácere voluntá- teach me to do thy will, for
tem tuam, qui Deŭs meus thou art my God.
es tu.

Spíritus tuus bonus de- Thy good spirit shall lead me
ducet me in tērram rectam: into the right land: for thy
* propter nomen tuum Dó- name's sake, O Lord, thou

mine vivificábis me, in wilt quicken me in thy
æquitate tua. justice.

Edúces de tribulatióne Thou wilt bring my soul out
ánimam meam : * et in of trouble: and in thy mercy
 misericórdia tua dispédes thou wilt destroy my ene-
inimicos meos. mies.

Et perdes omnes, qui And thou wilt cut off all
 tribulant *ánimam meam* : them that afflict my soul :
 * quóniam egø servus tuus for I am thy servant.
 sum.

Ant. Anxiátus est super My spirit is in anguish with-
 me spíritus meus, in me tur- in me, my heart within me is
 bátum est cor meum. troubled.

Ant. Ait latro ad latró- One thief said to the other :
 nem : * Nos quidem digna We indeed receive the due
 factis recípiamus, hic autem reward of our deeds : but
 quid fecit ? Meménto mei what has this man done ?
 Dómine, dum véneris in Remember me, O Lord,
 regnum tuum. when thou shalt come into
 thy kingdom.

Psalm lxxxiv. Tone 1f.

Benedixísti, Dómine, *ter-* Lord, thou hast blessed thy
ram tuam : * avertísti cap- land: thou hast turned away
 tivitātem Jacob. the captivity of Jacob.

Remisísti iniquitātem Thou hast forgiven the ini-
plebis tuæ : * operuísti óm- quity of thy people : thou
 nia peccāta eórum. hast covered all their sins.

Mitigásti omnem *iram* Thou hast mitigated all thy
tuam : * avertísti ab ira anger : thou hast turned
 indignatiónis tuæ. away from the wrath of thy
 indignation.

Convérte nos, Deus, sa- Convert us, O God our sa-
 lutáris noster : * et avérte viour: and turn off thy anger
iram tuām a nobis. from us.

Numquid in ætérnum Wilt thou be angry with us
irascéris nobis ? * aut ex- for ever: or wilt thou extend
 téndes iram tuam a ge- thy wrath from generation
 neratióne in generātió- to generation ?
 nem ?

Deus, tu convérsus *vivi-* Thou wilt turn, O God, and
ficábis nos : * et plebs tua bring us to life : and thy
lætábitur in te. people shall rejoice in thee.

Osténde nobis, Dómine, Shew us, O Lord, thy mercy ;
 misericórdiam tuam : * et and grant us thy salvation.
 salutáre tuũm da nobis.

Aúdiam quid loquátur in I will hear what the Lord
 me Dóminus Deus: * quó- God will speak in me: for he
 niam loquétur pacem in will speak peace unto his
 plébem suam. people :

Et super sanctos suos : * And unto his saints : and
 et in eos, qui convertũntur unto them that are con-
 ad cor. verted to the heart.

Verũmtamen prope Surely his salvation is near
 tíméntes eum salutáre i- to them that fear him : that
 psius: * ut inhabitet glória glory may dwell in our land.
 in tērra nostra.

Misericórdia, et véritas Mercy and truth have met
 obviavérunt sibi: * justítia each other: justice and peace
 et pax ósculátæ sunt. have kissed.

Véritas de terra orta est : Truth is sprung out of the
 * et justítia de cælo pro- earth ; and justice hath
 spéxit. looked down from heaven.

Etenim Dóminus dabit For the Lord will give good-
 benignitátem : * et terra ness : and our earth shall
 nostra dabit frũctum suum. yield her fruit.

Justítia ante eum ambu- Justice shall walk before
 lábit : * et ponet in via him : and shall set his steps
 grẽssus suos. in the way.

Ant. Ait latro ad latró- One thief said to the other :
 nem : Nos quidem digna We indeed receive the due
 factis recípiamus, hic autem reward of our deeds : but
 quid fecit ? Meménto mei what has this man done ?
 Dómine, dum véneris in Remember me, O Lord,
 regnum tuum. when thou shalt come into
 thy kingdom.

Ant. Cum conturbáta fúe- When my soul shall be in
 rit ánima mea Dómine, trouble, O Lord, thou wilt be
 misericórdiæ memor eris. mindful of thy mercy.

Canticum Habacuc, cap. iii. Tone 1 f.

Dómine audivi auditió- O Lord, I have heard thy
 nem tuam, * ét tímui. hearing, and was afraid.

Dómine ópus tuum * in O Lord, thy work, in the
 annórum vivífica il- midst of the years bring it to
 life :

In médio annórum *no-* In the midst of the years
tum *fácies* : * cum irátus thou shalt make it known :
fúeris, misericórdiæ *rēcor-* when thou art angry, thou
dāberis. wilt remember mercy.

Deus ab *Austro véniet*, God will come from the
* et sanctus de *mōnte Pha-* south, and the holy one from
ran : mount Pharan.

Opéruit cælos *glória ejus*: His glory covered the hea-
* et laudis ejus *plénā est* vens, and the earth is full
terra. of his praise.

Splendor ejus *ut lux erit*: His brightness shall be as the
* *córnu*a in *máni*b^{us} ejus : light: horns are in his hands:

Ibi *abscóndita est for-* There is his strength hid :
titúdo ejus * *ante fáciem* death shall go before his face.
ejus *íbit mors*.

Et *egrediétur diábolus* And the devil shall go forth
ante pedes ejus. * *Stetit*, before his feet. He stood and
et mensūs est terram. measured the earth.

Aspéxit et dissólvit gen- He beheld, and melted the
tes : * *et contríti sunt mōn-* nations : and the ancient
tes sæculi. mountains were crushed to
pieces.

Incurvátisunt colles mun- The hills of the world were
di, * *ab itinér*ibus *æterni-* bowed down by the journeys
tātis ejus. of his eternity.

Pro iniquitáte vidi ten- I saw the tents of Ethiopia
tória Æthiopiae, * *turba-* for their iniquity, the cur-
*búntur pelles térræ Má*dian. tains of the land of Madian
shall be troubled.

Numquid in flumínibus Wast thou angry, O Lord,
irátus es Dómine? * *aut in* with the rivers? or was thy
flumínibus furor tuus? vel wrath upon the rivers? or
in mari indignátio tua? thy indignation in the sea?

Qui ascédes super equos Who wilt ride upon thy hor-
tuos: * *et quadrigæ tuæ sal-* ses : and thy chariots are
vátio. salvation.

Súscitans suscitábis ar- Thou wilt surely take up thy
cum tuum: * *juraménta trí-* bow: according to the oaths
bubus quæ locútus es. which thou hast spoken to
the tribes.

Flúvios scindes térræ : † Thou wilt divide the rivers
vidérunt te, et doluérunt of the earth : the mountain^e

montes: * gurges aquarum saw thee, and were grieved :
transiit. the great body of waters
 passed away.

Dedit abyssus vocem The deep put forth its voice :
suam : * altitudo manus the deep lifted up its hands.
suas levavit.

Sol, et luna steterunt The sun and the moon stood
in habitaculo suo, * in luce still in their habitation, in
sagittarum tuarum, ibunt the light of thy arrows, they
in splendore fulgurantis ha- shall go in the brightness of
stae tuæ. thy glittering spear.

In fremitu conculcabis In thy anger thou wilt tread
terram: * et in furore obstu- the earth under foot: in thy
pefacies gentes. wrath thou wilt astonish the
 nations.

Egressus es in salutem Thou wentest forth for the
populi tui: * in salutem cum salvation of thy people, for
Christo tuo : salvation with thy Christ.

Percussisti caput de domo Thou struckest the head of
impii : * denudasti funda- the house of the wicked: thou
mentum ejus usque ad col- hast laid bare his foundation
lum. even to the neck.

Maledixisti sceptris ejus, Thou hast cursed his scep-
 † capiti bellatorum ejus, tres, the head of his war-
 * venientibus ut turbo ad riors, them that came out as
dispergendum me. a whirlwind to scatter me.

Exsultatio eorum * si- Their joy was like that of him
 cut ejus, qui devorat pau- that devoureth the poor man
perem in abscondito. in secret.

Viam fecisti in mari equis Thou madest a way in the
tuis, * in luto aquarum sea for thy horses, in the
multarum. mud of many waters.

Audivi, et conturbatus I have heard, and my bowels
est venter meus: * a voce were troubled: my lips trem-
contremuerunt labia mea. bled at the voice.

Ingrediatur putredo in Let rottenness enter into my
ossibus meis, * et subt'er me bones, and swarm under me.
scateat.

Ut requiescam in die tri- That I may rest in the day of
bulationis : * ut ascendam tribulation : that I may go
populum accinctum up to our people that are
in. girded.

Ficus enim *non florébit* : For the fig-tree shall not
 * et non erit germēn in *vl-* blossom : and there shall be
neis. no spring in the vines.

Mentiétur *opus olivæ* : The labour of the olive-tree
 * et arva non áffērent *ci-* shall fail: and the fields shall
bum. yield no food.

Abscindétur de *ovili pe-* The flock shall be cut off
cus : * et non erit arméntum from the fold : and there
in præsepibus. shall be no herd in the stalls.

Ego autem in *Dómino* But I will rejoice in the Lord:
gaudébo : * et exsultábo in and I will joy in God my
Deo Jēsu meo. Jesus.

Deus *Dóminus fortitúdo* The Lord God is my strength,
mea : * et ponet pedes meos and he will make my feet
quasi cervórum. like the feet of harts.

Et super excélsa mea *de-* And he the conqueror will
dúcet me victor * in *psalmis* lead me upon my high places
canéntem. singing psalms.

Ant. Cum conturbáta *fú-* When my soul shall be in
erit ánima mea Dómine, mi- trouble, O Lord, thou wilt be
sericórdiæ memor eris. mindful of thy mercy.

Ant. Meménto mei *Dó-* Remember me, O Lord,
mine, dum véneris in reg- when thou shalt come into
num tuum. thy kingdom.

Psalm cxlvii. Tone 8G.

Lauda, Jerúsalem, *Dómi-* Praise the Lord, O Jerusa-
num : * Lauda Deum *tuum,* lem: praise thy God, O Sion.
Sion.

Quóniam confortávit *se-* Because he hath streng-
ras portárum tuárum : * thened the bolts of thy gates,
benedíxit filiis tuis in te. he hath blessed thy children
 within thee.

Qui pósuit fines tuos *pa-* Who hath placed peace in
cem : * et ádipe fruménti thy borders: and filleth thee
sátiat te. with the fat of corn.

Qui emíttit elóquium Who sendeth forth his speech
suum terræ : * velóciter to the earth: his word run-
currit sermo ejus. neth swiftly.

Qui dat nivem sicut Who giveth snow like wool :
lanam : * nébulam sicut scattereth mists like asher
ciněrem spargit.

Mittit crystallum suam He sendeth his crystal like
sicut buccellas: * ante fá- morsels: who shall stand be-
ciem frígoris ejus quis sŭs- fore the face of his cold ?
tinébit ?

Emittet verbum suum, He shall send out his word,
et liquefaciet ea: * flabit and shall melt them: his
spíritus ejus, et flüent wind shall blow, and the
aquæ. waters shall run.

Qui annúntiat verbum Who declareth his word to
suum *Jacob*: * justítias, et *Jacob*: his justices and his
judícia *sŭa* *Israel*. judgments to *Israel*.

Non fecit táliter omni He hath not done in like
natióni: * et judícia sua manner to every nation: and
non manifestávit eis. judgments he hath not made
manifest to them.

Ant. Meménto mei Dó- Remember me, O Lord, when
mine dum véneris in re- thou shalt come into thy
gnum tuum. kingdom.

Ÿ. Collocávit me *in* ob- He hath made me to dwell
scúris. in darkness.

Ÿ. Sicut mórtŭos sæculi. As those that have been dead
of old.

Before and after the Benedictus, page 143, is sung:

Ant. Posuérunt super ca- *Ant.* They put over his head
put ejus causam ipsius scri- his cause written: Jesus of
ptam: Jesus Nazaréus, Nazareth, the King of the
Rex Judæórum. Jews.

Ÿ. Christus factus est pro Ÿ. Christ became obedient
nobis obédiens, usque ad for us unto death, even to
mortem, mortem autem the death of the cross.
crucis.

*Then are said the Pater noster, Psalm Miserére, Prayer
Réspice, etc., as on pages 145-147.*

THE MASS OF THE PRESANCTIFIED

The priest and his ministers approach the altar in black vestments, without lights or incense, and pray for a short time prostrate before it, while the acolytes cover it with one linen cloth. Then a reader reads aloud the following prophecy in the place where the epistle is usually read, the priest meantime reading it in a low voice at the epistle side.

Osee vi.

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

THUS saith the Lord: In their affliction they will rise early to me. Come, and let us return to the Lord: for he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts

THE TRACT. *Habac. 3*

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

Orémus. Flectámus génuá. *Ÿ.* Let us pray. Let us kneel down.

R. Leváte.

Deus, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit; concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Jesus Christus Dóminus noster diversa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis errore, resurrectiúnis suæ grátiam largiátur. Qui tecum vivit et regnat in unitáte, etc.

The following lesson is sung by the subdeacon:

Exod. xii

In diébus illis: Dixit Dóminus ad Móysen, et Aaron in terra Ægypti: Mensis

Lord, I heard thy hearing, and I was afraid: I considered thy works, and trembled. *Ÿ.* In the midst of two animals thou wilt be made known: when the years shall draw nigh thou shalt be known: when the time shall come, thou wilt be manifested. *Ÿ.* When my soul shall be in trouble, thou wilt remember mercy, even in thy wrath. *Ÿ.* God will come from Libanus, and the holy one from the shady and thickly covered mountain. *Ÿ.* His majesty covered the heavens: and the earth is full of his praise.

Let us pray. Let us kneel down.

Rise up.

O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant us the effect of thy clemency, that, as out Lord Jesus Christ, in his passion, gave to each a different retribution, according to his desert, so having delivered us from the errors of the past, he may give us the grace of his resurrection. Who liveth, etc.

The following lesson is sung by the subdeacon:

Exod. xii

In those days: The Lord said to Moses and Aaron in the land of Egypt: This month

iste, vobis principium mēnsium: primus erit in mēnsibus anni. Loquimini ad univēsum cōetum filiōrum Israel, et dīcite eis: Dēcima die mensis hujus tollat unusquisque agnum per familias, et domos suas. Sin autem minor est nūmerus, ut sufficere possit ad vescēdum agnum, assūmet vicinum suum, qui junctus est dōmūi suæ, juxta nūmerum animārum, quæ sufficere possunt ad esum agni. Erit autem agnus absque mākula, māsculus, annīculus: juxta quem ritum tollētis et hōedum. Et servābitis eum usque ad quartadēcimam diem mensis hujus: immolābitque eum univērsa multitūdo filiōrum Israel ad vēsperam. Et sument de sāguine ejus, acponent super utrūmque postem, et in superlimināribus domōrum, in quibus cōmedent illum. Et edent carnes nocte illa assas igni, et āzymos panes cum lactūcis agrēstibus. Non comedētis ex eo crudum quid, nec coctum aqua sed tantum assum igni: caput cum pedibus ejus, et intestīnis vorābitis. Nec remanēbit quidquam ex eo usque mane. Si quid resīduum fuerit, igne comburētis. Sic autem comedētis illum: **Res vestros accingētis, et** shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month, and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts, and upon the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof of anything raw nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof: neither shall there remain anything of it until morning. If there shall

calceaménta habébitis in be anything left you shall
 pédibus, tenéntes báculos burn it with fire. And thus
 in mánibus, et comedétis you shall eat it: you shall
 festinánter: est enim Phase gird your reins, and you
 (id est tránsitus) Dómini. shall have shoes on your feet,
 holding staves in your hands,
 and you shall eat in haste. For this is the Phase (that is the
 passage) of the Lord.

THE TRACT. *Ps. cxxxix*

Eripe me, Dómine, ad hó- Deliver me, O Lord, from
 mine malo: a viro iníquo the evil man: rescue me
 líbera me. *Ps.* Qui cogitavé- from the unjust man. *Ps.* Who
 runt malítias in corde, tota have devised iniquity in
 die constituébant prælia. their hearts, all the day long
Ps. Acuérunt linguas suas they designed battles. *Ps.*
 sicut serpéntis: venénum They have sharpened their
 áspidum sub lábiis eórum. tongues like a serpent; the
 venom of asps is under their
Ps. Custódi me, Dómine, de lips. *Ps.* Keep me, O Lord,
 manu peccatóris: et ab from the hand of the wick-
 homínibus iníquis líbera ed: and from unjust men de-
 me. *Ps.* Qui cogitavérunt liver me. *Ps.* Who have pro-
 supplantáre gressus meos: posed to supplant my steps:
 abscondérunt superbi lá- the proud have hidden a net
 queum mihi. *Ps.* Et funes for me. *Ps.* And they have
 extendérunt in láqueum stretched out cords for a
 pédibus meis: juxta iter snare for my feet: they have
 scándalum posuérunt mi- laid for me a stumbling-
 hi. *Ps.* Dixi Dómino, Deus block by the wayside. *Ps.* I
 mine, vocem oratiónis meæ. said to the Lord, Thou art
Ps. Dómine, Dómine virtus my God: hear, O Lord, the
 salútis meæ obúmbra ca- voice of my supplication.
 put meum in die belli. *Ps.* *Ps.* O Lord, O Lord, the
 Ne tradas me a desidério strength of my salvation,
 meo peccatóri: cogitavé- overshadow my head in the
 runt adversus me: ne de- day of battle. *Ps.* Give me
 relinquas me, ne umquam not up, from my desire to
 exalténtur. *Ps.* Caput cir- the wicked: they have plót-
 cúitus eórum: labor labiós- ted against me; do not thou
 ipsórum opériet eos. forsake me, lest at any time
 umtamen justi con- they should triumph. *Ps.*
 tur nómini tuo: et The head of them com-

nabitábunt recti cum vul-
tu tuo.

passing me about: the la-
bour of their lips shall over-
whelm them. *Ÿ*. But the just

shall give glory to thy name: and the upright shall dwell
with thy countenance.

Pássio Dómini nostri Jesu
Christi secúndum Joánnem,
cap. 18.

The Passion of our Lord Je-
sus Christ, according to St
John, *chap.* 18.

In illo témpore: Egréssus
est Jesus cum discíplis
suis trans torrénstem Ce-
dron, ubi erat hortus, in
quem introívit ipse, et di-
scípuli ejus. Sciébat au-
tem et Judas, qui tradébat
eum, locum: quia frequén-
ter Jesus convénerat illuc
cum discíplis suis. Judas
ergo cum accepisset cohortem,
et a pontificibus et
pharisæis minístros, venit
illuc cum latérnis, et fáci-
bus, et armis. Jesus itaque
sciens ómnia quæ ventura
erant super eum, procéssit,
et dixit eis: ✠ Quem quæ-
ritis? Respondérunt ei: Je-
sum Nazarénum. Dicit eis
Jesus: ✠ Ego sum. Stabat
autem et Judas, qui tradé-
bat eum, cum ipsis. Ut er-
go dixit eis: Ego sum: abi-
érunt retrórsum, et cecidé-
runt in terram. Iterum ergo
interrogávit eos: ✠ Quem
quæritis? Illi autem dixé-
runt: Jesum Nazarénum.
Respóndit Jesus: ✠ Dixi
vobis, quia ego sum: si er-
go me quæritis, sínite hos
abire. Ut implerétur sermo

At that time: Jesus went
forth with his discíples over
the brook Cedron, where
there was a garden, into
which he entered with his
discíples. Now Judas also
who betrayed him, knew the
place: because Jesus had of-
ten resorted thither, to-
gether with his discíples. Ju-
das, therefore, having re-
ceived a band of men and
servants from the chief
priests and the pharisees,
cometh thither with lan-
terns and torches and wea-
pons. Jesus, therefore, know-
ing all things that should
come upon him, went forth
and said to them: Whom
seek ye? They answered
him: Jesus of Nazareth. Je-
sus said to them: I am he.
And Judas, also, who be-
trayed him, stood with them.
As soon, then, as he had said
to them: I am he: they went
backward, and fell to the
ground. Again, therefore, he
said to them: Whom seek
ye? And they said: Jesus of
Nazareth. Jesus answered
I have told you that I a

quem dixit: Quia quos dedisti mihi, non perdidisti ex eis quemquam. Simon ergo Petrus habens gladium eduxit eum: et percussit pontificis servum: et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: ✠ Mitte gladium tuum in vaginam. Cálicem, quem dedit mihi Pater, non bibam illum? Cohors ergo, et tribúnus, et ministri Judæorum comprehenderunt Jesum, et ligaverunt eum: et adduxerunt eum ad Annam primum, erat enim socer Caiphæ, qui erat pón tifex anni illius. Erat autem Cáiphás, qui concílium déderat Judæis: Quia expedit unum hóminem mori pro populo. Sequebátur autem Jesum Simon Petrus, et álius discípulus. Discípulus autem ille erat notus pontifici, et introívit cum Jesu in átrium pontificis. Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontifici, et dixit ostiáriæ: et introduxit Petrum. Dicit ergo Petro ancílla ostiária: Numquid et tu ex discípulis hóminis istíus? Dicit ille: Non sum. Stabat autem em servi, et ministri ad portas, quia frigus erat et faciébant se: erat au-

If, therefore, ye seek me, let these go their way. That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost anyone. Then Simon Peter having a sword, drew it: and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Then Jesus said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him: and they led him away to Annas first, for he was father-in-law to Caiphás, who was the high priest of that year. Now Caiphás was he who had given counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then the other disciple, who was known to the high priest, went out, and spoke to the porteress, and brought in Peter. And the maid that was porteress said to Peter: Art not thou also

tem cum eis et Petrus stans, et calefáciens se. Pontifex ergo interrogávit Jesum de discíplis suis, et de doctrina ejus. Respóndit ei Jesus: ✠ Ego palam locútus sum mundo: ego semper dócui in synagóga, et in templo, quo omnes Judæi convéniunt: et in occúlto locútus sum nihil. Quid me intérogas? intéroga eos, qui audiérunt quid locútus sim ipsis: ecce hi sciunt, quæ díxerim ego. Hæc autem cum dixisset, unus assistens ministrórum dedit álapam Jesu, dicens: Sic respondes pontífici? Respóndit ei Jesus: ✠ Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me cædis? Et misit eum Annas ligátum ad Cáipham pontíficem. Erat autem Simon Petrus stans, et calefáciens se. Dixérunt ergo ei: Numquid et tu ex discíplis ejus es? Negávit ille, et dixit: Non sum. Dicit ei unus ex servis pontíficis, cognátus ejus, cujus abscídit Petrus aurículam: Nonne ego te vidi in horto cum illo? Iterum ergo negávit Petrus; et statim galus cantávit. Addúcunt ergo Jesum a Cáipha in prætóríum. Erat autem mane: et ipsi non introiérunt in prætóríum, ut non contaminaréntur, sed ut man-

one of this man's disciples? He saith: I am not. Now the servants and officers stood at the fire of coals because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. The high priest then 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 to them: behold they know what things I have said. And when he had said these things, one of the officers 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 strikest thou me? And Annas sent him bound to Caiphas, the high priest. And Simon Peter was standing 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 of him whose ear Peter cut off) saith to him: Did not I see thee in

ducarent pascha. Exiit ergo Pilatus ad eos foras, et dixit: Quam accusationem affertis adversus hominem hunc? Responderunt, et dixerunt ei: Si non esset hic malefactor, non tibi tradidissimus eum. Dixit ergo eis Pilatus: accipite eum vos, et secundum legem vestram iudicate eum. Dixerunt ergo ei Judaei: Nobis non licet interficere quemquam. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in praetorium Pilatus, et vocavit Jesum, et dixit ei: Tu es Rex Judaeorum? Respondit Jesus: ✠ A temetipso hoc dicis, an alii dixerunt tibi de me? Respondit Pilatus: Numquid ego Judaeus sum? Gens tua, et pontifices tradiderunt te mihi: Quid fecisti? Respondit Jesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Judaeis: nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus: Ergo rex es tu? Respondit Jesus: ✠ Tu dicis, quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam: omnis qui est ex

garden with him? Then Peter again 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 then said to them: Take him you, and judge him according to your law. The Jews, therefore, said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which he said signifying what death he should die. Pilate, therefore, went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be

veritate, audit vocem meam. Dicit ei Pilatus: Quid est veritas? Et cum hoc dixisset, iterum exiit ad Judæos, et dicit eis: Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis regem Judæorum? Clamaverunt ergo rursum omnes, dicentes: Non hunc, sed Barabbam. Erat autem Barabbas latro. Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: Ave Rex Judæorum. Et dabant ei alapas. Exiit ergo iterum Pilatus foras, et dicit eis: Ecce adduco vobis eum foras, ut cognoscatis, quia nullam invenio in eo causam. (Exiit ergo Jesus portans coronam spineam, et purpureum vestimentum.) Et dicit eis: Ecce homo. Cum ergo vidissent eum pontifices, et ministri, clamabant, dicentes: Crucifige, crucifige eum. Dicit eis Pilatus: Accipite eum vos, et crucifigite: ego enim non invenio in eo causam. Respondérunt ei Judæi: Nos legem habemus, et secundum legem debet mori, delivered to the Jews: but now my kingdom is not from hence. Pilate, therefore, said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I unto the world, that I should give testimony to the truth. Everyone that is of the truth, heareth my voice. Pilate saith to him: What is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him. But you have a custom that I should release one unto you at the Pasch: will you, therefore, that I release unto you the king of the Jews? then cried they all again, saying: Not this man, but Barabbas. Now, Barabbas was a robber. Then, therefore, Pilate took Jesus and scourged him. And the soldiers plating a crown of thorns, put it upon his head: and they put on him a purple garment. And they came to him and said: Hail, king of the Jews; and they gave him blows. Pilate, therefore, went forth again, and saith to them: Behold, I bring him forth to you, that you may know that I find no cause in him. (So Jesus came forth bearing the crown of thorns, and the purple

quia Filium Dei se fecit. Cum ergo audisset Pilátus hunc sermónem, magis tímuit. Et ingressus est prætorium iterum: et dixit ad Jesum: Unde es tu? Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: Mihi non lóqueris? nescis quia potestátem hábeo crucifigere te, et potestátem hábeo dímittere te? Respondit Jesus: ✠ Non habéres potestátem advérsus me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádedit tibi, majus peccátum habet. Et exínde quærébat Pilátus dímittere eum. Judæi autem clamábant, dicéntes: Si hunc dimíttis, non es amicus Cæsaris. Omnis enim, qui se regem facit, contradícit Cæsari. Pilátus autem cum audisset hos sermónes, addúxit foras Jesum, et sedit pro tribunáli, in loco, qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschæ, hora quasi sexta, et dicit Judæis: Ecce Rex vester. Illi autem clamábant: Tolle, tolle, crucifige eum. Dicit eis Pilátus: Regem vestrum crucifigam? Respondérunt pontífices: Non habémus regem, nisi Cæsarem. Tunc ergo addidit eis illum ut crucifigéretur. Suscepérunt

ment.) And he saith to them, Behold the man. When the chief priests, therefore, and the officers had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law, and, according to the law, he ought to die, because he made himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again: and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate, therefore, said to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth; and sat down in the judgment-seat, in the

autem Jesum, et eduxerunt. Et bájulans sibi crucem, exívit in eum, qui dicitur Calváriae locum, hebraíce autem Gólgotha : ubi crucifixerunt eum, et cum eo álios duos, hinc et hinc, médium autem Jesum. Scripsit autem et titulum Pilátus, et pósuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judæórum. Hunc ergo titulum multi Judæórum legérunt, quia prope civitatem erat locus, ubi crucifixus est Jesus. Et erat scriptum Hebraíce, Græce, et Latine. Dicébant ergo Piláto pontífices Judæórum : Noli scríbere, Rex Judæórum, sed quia ipse dixit : Rex sum Judæórum. Respóndit Pilátus : Quod scripsi, scripsi. Míletes ergo cum crucifixissent eum, acceperunt vestiménta ejus (et fecérunt quátuor partes : unicuíque míliti partem), et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum: Dixérunt ergo ad ínvicem: Non scindámus eam, sed sortiámur de illa cujus sit. Ut scriptúra implerétur, dicens : Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et míletes quidem hæc fecérunt. Stabant autem juxta crucem Jesu, mater ejus, 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 Cæsar. Then, 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 ; where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was : Jesus of Nazareth, the King of the Jews. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not the King of the Jews; but that he said, I am the King of the Jews. Pilate answered : What I have written I have written. Then the soldiers, w

et soror matris ejus María they had crucified him, took
 Cléophæ, et María Magda- his garments (and they made
 léne. Cum vidisset ergo Je- four parts, to every soldier
 sus matrem, et discipulum a part) and also his coat.
 stantem, quem diligébat, Now the coat was without
 dicit matri suæ: ✠ Múlier, seam, woven from the top
 ecce filius tuus. Deínde dicit throughout. They said then
 discipulo: ✠ Ecce mater one to another. Let us not
 tua. Et ex illa hora accépit cut it, but let us cast lots for
 eam discipulus in sua. Pós- it whose it shall be: that the
 tea sciens Jesus quia ómnia Scripture might be fulfilled
 consummáta sunt, ut con- which saith: They have par-
 summarétur scríptúra, di- ted my garments among
 dixit: ✠ Sítio. Vas ergo erat them: and upon my vesture
 pósitum acéto plenum. Illi they have cast lots. And the
 autem spóngiam plenam soldiers indeed did these
 acéto, hyssópo circumpo- things. Now there stood by
 néntes, obtulérunt ori ejus. the cross of Jesus his mother,
 Cum ergo accepisset Jesus and his mother's sister, Mary
 acétum, dixit: ✠ Consum- of Cleophas, and Mary Mag-
 mátum est. Et inclináto dalen. When Jesus, there-
 cápite trádidit spíritum. fore, saw his mother and the
 disciple standing, whom he

loved, he saith to his mother: Woman, behold thy son.
 After that, he saith to the disciple: Behold thy mother.
 And from that hour the disciple took her to his own.
 Afterwards Jesus knowing that all things were now
 accomplished, that the scripture might be fulfilled,
 said: I thirst. Now there was a vessel set there full of
 vinegar. And they putting a sponge full of vinegar about
 hyssop, put it to his mouth. When Jesus, therefore, had
 taken the vinegar, he said: It is consummated. And
 bowing his head, he gave up the ghost.

Here all kneel and pause for a short time.

Judæi ergo (quóniam Pa- Then the Jews (because it
 rascéve erat) ut non re- was the Parasceve), that the
 manérent in cruce córpora bodies might not remain
 Sábbato (erat enim magnus upon the cross on the Sab-
 dies ille Sábbati), roga- bath day (for that was a
 vérunt Pilátum, ut fran- great Sabbath day), be-
 geréntur eórum crura, et sought Pilate that their legs
 frangeréntur. Venérunt ergo might be broken, and that

mílites : et primi quidem they might be taken away.
 fregérunt crura, et altérius, The soldiers, therefore, came,
 qui crucifíxus est cum eo. and they broke the legs of
 Ad Jesum autem cum ve- the first, and of the other
 nissent, ut vidérunt eum that was crucified with him.
 jam mórtuum, non fre- But after they were come to
 gérunt ejus crura: sed unus Jesus, when they saw that
 mílitum láncea latus ejus he was already dead, they
 apéruit, et continuo exívit did not break his legs. But
 sanguis, et aqua. Et qui one of the soldiers opened
 vidit, testimónium per- his side with a spear, and
 hibuit: et verum est testi- immediately there came out
 mónium ejus. Et ille scit, blood and water. And he
 quia vera dicit: ut et vos that saw it gave testimony :
 credátis. Facta sunt enim and his testimony is true.
 næc, ut scriptúra imple- And he knoweth that he
 rétur: Os non comminuétis saith true: that you also
 ex eo. Et íterum alia scri- may believe. For these things
 ptúra dicit: Vidébunt in were done that the scripture
 quem transfixérunt. might be fulfilled: You shall
 not break a bone of him.

And again another scripture saith: They shall look on him whom they pierced.

What follows is sung in the gospel tone. The Munda cor meum is said, but the blessing is not asked, nor the lights nor incense used, as at other gospels, nor does the priest kiss the book at the end thereof.

Post hæc autem rogávit And after these things Jo-
 Pilátum Joseph ab Ari- seph of Arimathea (because
 mathæa (eo quod esset dis- he was a disciple of Jesus,
 cípulus Jesu, occúltus au- but secretly, for fear of the
 tem propter metum Ju- Jews) besought Pilate that
 dæórum), ut tólleret cor- he might take away the body
 pus Jesu. Et permísit Pilá- of Jesus. And Pilate gave
 tus. Venit ergo, et tulit cor- him leave. He came, there-
 pus Jesu. Venit autem et fore, and took away the body
 Nicodémus, qui vénerat ad of Jesus. And Nicodemus
 Jesum nocte primum, fe- also came, he who at the first
 rens mixtúram myrrhæ, came to Jesus by night,
 et aloes, quasi libras cen- bringing a mixture of myrr^l
 tum. Accepérunt ergo cor- and aloes, about a hun
 pus Jesu, et ligavérunt illud pound weight. They

línteis cum aromátibus, si- therefore, the body of Jesus,
cut mos est Judæis sepelíre. and bound it in linen cloths
Erat autem in loco, ubi cru- with the spices, as the man-
cifixus est, hortus: et in ner of the Jews is to bury.
hortomonuméntum novum, Now there was a garden in
in quo nondum quisquam the place where he was cru-
pósitus erat. Ibi ergo pro- cified: and in the garden a
pter Parascéven Judæórum, new sepulchre, wherein no
quia juxta erat monu- man yet had been laid. There
méntum, posuérunt Jesum. therefore, because of the
Parasceve of the Jews, they
laid Jesus, because the se-
pulchre was nigh at hand.

Then the priest at the epistle corner says the following prayers:

Orémus, dilectíssimi no- Let us pray, dearly beloved,
bis, pro ecclésia sancta Dei: for the holy Church of God:
ut eam Deus et Dóminus that our God and Lord may
noster pacificáre, adunáre, be pleased to give it peace,
et custodíre dignétur toto and union, and preserve it
orbe terrárum: subjíciens throughout the world: sub-
ei principátus, et potestá- jecting to it principalities
tes: detque nobis quiétam and powers: and that he may
et tranquíllam vitam de- grant us who live in peace
géntibus, glorificáre Deum and tranquillity, grace to
Patrem omnipoténtem. glorify God the Father
Almighty.

Orémus. Flectámus gé- Let us pray. Let us kneel
nua. R̄. Levate. down. R̄. Rise up.

Omnípotens sempitérne Almighty and eternal God,
Deus, qui glóriam tuam who in Christ hast revealed
ómnibus in Christo gén- thy glory to all nations, pre-
tibus revelásti: custódi- serve the works of thy
ópera misericórdiæ tuæ; mercy: that thy Church,
ut ecclésia tua toto orbe spread over all the world,
diffúsa, stabili fide in con- may persevere with a stead-
fessióne tui nóminis per- fast faith in the confession of
sevéret. Per eúndem Dó- thy name. Through the same
minum nostrum Jesum Lord Jesus Christ. R̄. Amen.
Christum. R̄. Amen.

et pro beatís- Let us pray also for our holy
papa nostro N. ut Father Pope N. that our

Deus et Dóminus noster, God and Lord, who elected
qui elégit eum in órđine him to the order of the epis-
episcopátus, salvum, atque copacy, may preserve him in
incólumem custódiat ec health and safety for the
clésiæ suæ sanctæ, ad re- good of his holy Church, to
géndum pópulum sanctum govern the holy people of
Dei. God.

Orémus. Flectámus génua. Let us pray. Let us kneel
R̄. Leváte. down. R̄. Rise up.

Omnípotens sempitérne O Almighty and eternal God,
Deus, cujus júdício uni- by whose júdgment all things
vérsa fundántur: réspice are established: mercifully
propítius ad preces nos- regard our prayers, and in
tras, et eléctum nobis an- thy goodness preserve the
tístitem tua pietáte con- bishop chosen for us: that
sérvá; ut cristiána plebs, the Christian people, who
quæ te gubernátur auctóre, are governed by thy author-
sub tanto pontífice, creduli- ity, may increase in the
tátis suæ méritis augeátur. merits of their faith under so

Per Dóminum nostrum Je- great a prelate. Through our
sum Christum R̄. Amen. Lord Jesus Christ. R̄. Amen.

Orémus et pro ómnibus Let us pray also for all bis-
episcopis, presbyteris, dia- hops, priests, deacons, sub-
cónibus, subdiacónibus, deacons, acolytes, exorcists,
acólythis, exorcístis, lec- readers, porters, confessors,
tóriibus, ostiáriis, confes- virgins, widows, and for all
sóriibus, virgínibus, víduis: the holy people of God.
et pro omni pópulo sancto
Dei.

Orémus. Flectámus génua. Let us pray. Let us kneel
R̄. Leváte. down. R̄. Rise up.

Omnípotens sempitérne O Almighty and eternal God,
Deus, cujus spírítu totum by whose spírít the whole
corpus ecclésiæ sanctificá- body of the Church is sanc-
tur, et régitur: exáudi nos tified and governed: hear
pro univérsis ordínibus sup- our supplications for all the
plicántes; ut grátiae tuæ orders thereof: that by the
múnere, ab ómnibus tibi assistance of thy grace, all
grádibus fidéliter serviátur. in their different grades may
Per Dóminum nostrum. R̄. render thee faithful service.

Amen. Through our Lord. R̄. Ar

Orémus et pro christianis- Let us pray also for ou

simo imperatōre nostro Christian Emperor N., that
 N. ut Deus et Dóminus nos- our God and Lord may, for
 ter subditas illi fáciat om- our perpetual peace, subject
 nes bárbaras natiónes, ad all barbarous nations to him.
 nostram perpétuam pacem.

Orémus. Fletámus gēnua. Let us pray. Let us kneel
 R̄. Leváte. down. R̄. Rise up.

Omnípotens sempitérne O Almighty and eternal God,
 Deus, in cujus manu sunt in whose hands are the pow-
 ómnium potestátes, et óm- ers of all men and the rights
 nium jura regnórum : ré- of all kingdoms : graciously
 spice ad Románum beníg- look down upon the Roman
 nus impérium : ut gentes, Empire, that the nations
 quæ in sua feritáte con- that confide in their fierce-
 fídunt, poténtiæ tuæ déx- ness may be repressed by
 tera comprimántur. Per the power of thy right hand.
 Dóminum nostrum. R̄. Through our Lord. R̄. Amen.
 Amen.

Orémus et pro catechú- Let us pray also for our cate-
 menis nostris : ut Deus et chumens : that our God and
 Dóminus noster adapériat Lord would open the ears of
 aures præcordiórum ip- their hearts and the gate of
 sórum, januámque miseri- mercy: that having received,
 córdiæ; ut per lavácrum re- by the laver of regeneration,
 generatiónis accépta re- the remission of all their sins,
 missiône ómnium peccató- they also may be found in
 rum, et ipsi inveniántur in Christ Jesus our Lord.
 Christo Jesu Dómino nos-
 tro.

Orémus. Flectámus gēnua. Let us pray. Let us kneel
 R̄. Leváte. down. R̄. Rise up.

Omnípotens sempitérne O Almighty and eternal God,
 Deus, qui ecclésiám tuam who dost always render thy
 nova semper prole fœcún- Church fruitful in new chil-
 das : auge fidem et intel- dren : increase the faith and
 léctum catechúmenis nos- understanding of our cate-
 tris ; ut renáti fonte bap- chumens ; that being regen-
 tismatis, adoptiόνis tuæ- erated in the waters of bap-
 fíliis aggregéntur. Per Dó- tism, they may be united to
 minum nostrum. R̄. Amen. the children of thy adoption.
 Through our Lord. R̄. Amen.

Orémus, dilectíssimi no- Let us pray, dearly beloved,

bls, Deum Patrem omnipotentem ut cunctis mundum purget erroribus: morbos auferat: famem depellat: aperiat carceres: vincula dissolvat: peregrinantibus reditum: infirmantibus sanitatem: navigantibus portum salutis indulgeat.

Orémus. Flectámus genua.

R̄. Leváte.

Omnípotens sempitérne Deus, mœstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium: ut omnes sibi in necessitatibus suis misericórdiam tuam gaudeant affuisse. Per Dóminum nostrum. R̄. Amen.

Orémus et pro hæréticis et schismáticis: ut Deus et Dóminus noster éruat eos ab erroribus univérsis: et ad sanctam matrem ecclésiám cathólicam, atque apostólicam revocáre dignétur.

Orémus. Flectámus genua.

R̄. Leváte.

Omnípotens sempitérne Deus, qui salvas omnes, et néminem vis perire: respice ad ánimas diabólica fraude decéptas; ut omni hærética pravitate depósita, errántium corda resipiscant, et ad veritátis tuæ rédeant unitatem. Per Dóminum nostrum. R̄. Amen.

to God the Father almighty, that he may cleanse the world of all errors: remove diseases: drive away famine; open prisons: break chains: grant a safe return to travellers, health to the sick, and a port of safety to those who are at sea.

Let us pray. Let us kneel down. R̄. Rise up.

O Almighty and eternal God, the comfort of the afflicted and the strength of those that labour: let the prayers of those that call upon thee in any tribulation reach thee: that all may rejoice that in their necessities thy mercy relieve them. Through our Lord. R̄. Amen.

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

Let us pray. Let us kneel down. R̄. Rise up.

O Almighty and eternal God, who savest all, and wouldst not that anyone should perish: look down on the souls that are deceived by the fraud of the devil; that the evil of heresy being removed, the hearts of the erring may repent and return to the unity of thy truth. Through our Lord.

Orémus et pro pérfidis Judæis : ut Deus et Dóminus noster áuferat vélámen de córdibus eórum ; ut et ipsi agnoscant Jesum Christum Dóminum nostrum.

Omnípotens sempitérne Deus, qui etiam judáicam perfídiam a tua misericórdia non repéllis : exáudi preces nostras, quas pro illíus pópuli obcæcacióné deférimus ; ut, ágnita veritátis tuæ luce, quæ Christus est, a suis ténebris eruántur. Per eúndem Dóminum. *R̄. Amen.*

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

Orémus. Flectámus génuá. R̄. Leváte.

Omnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquiris : súscipe propítius oratióem nóstram, et líbera eos ab idolórum cultúra ; et ágrega ecclésiæ tuæ sanctæ, ad laudem et glóriam nóminis tui. Per *minum. R̄. Amen.*

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

Almighty and eternal God, who drivest not away from thy mercy even the perfidious Jews : hear our prayers, which we offer for the blindness of that people : that acknowledging the light of thy truth, which is Christ, they may be delivered from their darkness. Through the same Lord. *R̄. Amen.*

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

Let us pray, Let us kneel down. *R̄. Rise up.*

Almighty and eternal God, who seekest always not the death, but the life of sinners : mercifully hear our prayer, and deliver them from the worship of idols : and for the praise and glory of thy name, unite them to thy holy church. Through our Lord. *R̄. Amen.*

After reading the foregoing prayers, the priest puts off the chasuble, and at the back angle of the epistle side of the altar receives the veiled cross from the deacon. Facing the people, he uncovers the top of it, singing the first three words of the following Antiphon, which is continued by the ministers down to Venite adorémus. While the choir sings Venite adorémus, all kneel except the celebrant.

Ant. Ecce lignum crucis, Ant. Behold the wood of the in quo salus múndi pepén- cross, on which hung the dit. Saviour of the world.

R̄. Veníte adorémus. Come let us adore.

Then the priest advances to the front corner, and uncovers the right arm and elevates the crucifix a little, singing louder than before, Ecce lignum crucis; the others singing and kneeling as before. Then at the middle of the altar, the priest uncovers the whole crucifix, and, lifting it up, begins still louder, Ecce lignum crucis, and the rest continue as before.

The priest lays down the cross on a place prepared for it before the altar; then putting off his shoes, he proceeds to adore the cross, kneeling three times before he kisses it. After this, he again puts on his shoes and chasuble. Then the clergy first, and afterwards the laity, two and two, proceed to kiss the cross, all kneeling three times. In the meantime all or some of the following Reproaches are sung.

Pópule meus, quid feci ti- My people, what have I done bi? aut in quo contristávi to thee? or in what have I te? respónde mihi. grieved thee? Answer me.

Ÿ. Quia edúxi te de terra Because I brought thee out Ægypti: parásti crucem of the land of Egypt: thou Salvatóri tuo. hast prepared a cross for thy Saviour.

One side of the choir sings:

Agios o Theos. O holy God.

The other side answers:

Sanctus Deus. O holy God.

The first side:

Agios ischyros. O holy strong One.

The second side:

Sanctus fortis. O holy strong One.

The first side :

Agios athánatos eléison O holy immortal One, have
 imas. mercy upon us.

The second side :

Sanctus immortális, mise- O holy immortal One, have
 rére nobis. rére nobis. mercy upon us.

After which two of the second side sing :

Ψ. Quia edúxi te per de- Because I led thee through
 sértum quadragínta annis the desert forty years : and
 et manna cibávi te, intro- fed thee with manna, and
 dúxi te in terram satis bo- brought thee into a land ex-
 nam: parásti crucem Salva- ceedingly good, thou hast
 tóri tuo. prepared a cross for thy Sa-
 viour.

*Then Agios o Theos is repeated as above, and two of the
 first side sing :*

Ψ. Quid ultra débui fácere What more ought I to do
 tibi, et non feci ? Ego qui- for thee, that I have not
 dem plantávi te vineam done ? I planted thee, in-
 meam speciosíssimam : et deed, my most, beautiful
 tu facta es mihi nimis amá- vineyard: and thou hast be-
 ra : acéto namque sitim come exceeding bitter to
 meam potásti : et láncea me : for in my thirst thou
 perforásti latus Salvatóri gavest me vinegar to drink:
 tuo. and with a spear thou hast
 pierced the side of thy Sa-
 viour.

Agios o Theos is repeated as before.

*The following responses are sung alternately by two chanters,
 both sides of the choir repeating Pópule meus, p. 223.*

Two of the second choir :

Ψ. Ego propter te flagellávi For thy sake I scourged E-
 Ægyptum cum primogéni- gypt with its first-born: and
 tis suis : et tu me flagellá- thou hast scourged me and
 tum tradidísti. delivered me up.

*Both choirs repeat Pópule meus. Two of the first
 choir :*

Ψ. Ego edúxi te de Ægypto, I brought thee out of E-
 demérso Pharaóne in mare gypt, having drowned Pha-
 rubrum: et tu me tradidísti raoh in the Red Sea : and
 tibi in manibus sacerdotum. thou hast delivered me to the
 chief priests.

Both choirs repeat Pópule meus. *Two of the second choir :*
 Ψ. Ego ante te apérui mare: I opened the sea before thee:
 et tu aperuísti láncea latus and thou with a spear hast
 meum. opened my side.

Both choirs repeat Pópule meus. *Two of the first choir :*
 Ψ Ego ante te præívi in I went before thee in a pillar
 columna nubis : et tu me of a cloud : and thou hast
 duxísti ad prætórium Pi- brought me to the judgment
 láti. hall of Pilate.

Both choirs repeat Pópule meus. *Two of the second choir :*
 Ψ Ego te pavi manna per I fed thee with manna in the
 desértum: et tu me cæcidí- desert: and thou hast beaten
 sti álapis et flagéllis. me with blows and scourges.

Both choirs repeat Pópule meus. *Two of the first choir :*
 Ψ. Ego te potávi aqua salú- I gave thee the water of sal-
 tis de petra: et tu me po- vation from the rock to
 tásti felle, et acéto. drink: and thou hast given
 me gall and vinegar.

Both choirs repeat Pópule meus. *Two of the second choir :*
 Ψ. Ego propter te Chananæ- For thee I struck the kings
 órum reges percússi : et tu of the Chananites : and thou
 percussísti arúndine caput hast struck my head with a
 meum. reed.

Both choirs repeat Pópule meus. *Two of the first choir :*
 Ψ. Ego dedi tibi sceptrum I gave thee a royal sceptre :
 regále: et tu dedísti cápita and thou hast given to my
 meo spíneam corónam. head a crown of thorns.

Both choirs repeat Pópule meus. *Two of the second choir :*
 Ψ. Ego te exaltávi magna I have exalted thee with
 virtúte: et tu me suspendí- great power: and thou hast
 sti in patíbulo crucis. hanged me on the gibbet of
 the cross.

Both choirs repeat Pópule meus, *and then sing the following*
Antiphon :

Crucem tuam adorámus, We adore thy cross, O Lord :
 Dómine: et sanctam resur- and we praise and glorify
 recciónem tuam laudámus, thy holy resurrection : for
 et glorificámus: ecce enim behold by the wood of the
 propter lignum venit gáu- cross joy came into the
 dium in univérso mundo. whole world. *Ps.* May God
Ps. Deus misereátur nostri, have mercy on us, and bless
 et benedícat nobis : illu- us : may he cause the light of

minet vultum suum super nos, et misereatur nostri. his countenance to shine upon us, and have mercy on us.

Ant. Crucem tuam.

Ant. We adore.

✠. Crux fidélis, inter omnes Arbor una nóbilis : Faithful cross, O tree all beauteous,

Nulla silva talem profert, Fronde, flore, gérmine. Tree all peerless and divine, Not a grove on earth can

Dulce lignum, dulces clavos, shew us

Dulce pondus sústinet. Such a flower & leaf as thine, Sweet the nails and sweet the wood,

Laden with so sweet a load.

HYMN

Pange, lingua, gloriósi Láuream certáminis.

Sing my tongue, the Saviour's glory.

Et super crucis trophæo

Tell his triumph far & wide ;

Dic triúmphum nobilem :

Tell aloud the famous story

Qualiter Redemptor orbis

Of his body crucified ;

Immolatus vicerit.

How upon the cross a victim,

Crux fidelis, *etc.*, *down to*

Vanquishing in death, he

Dulce lignum.

died.

Faithful cross, *etc.*

De paréntis protoplásti

Eating of the tree forbidden,

Fraude factor cóndolens,

Man had sunk in Satan's

Quando pomi noxiális

snare,

In necem morsu ruit :

When our pitying creator

Ipse lignum tunc notávit,

Did this second tree prepare ;

Damna ligni ut sólveret.

Destin'd many ages later,

Dulce lignum, *etc.*

That first evil to repair.

Sweet the nails, *etc.*

Hoc opus nostræ salútis

Such the order God ap-

Ordo depopóscerat :

pointed

Multifórmis proditóris

When for sin he would

Ars ut artem fálleret,

atone ;

Et medélam ferret inde,

To the serpent thus opposing

Hostis unde læserat.

Schemes yet deeper than his

Crux fidélis *etc.*

own :

Thence the remedy pro-

curing,
Whence the fatal wound had

come.
Faithful cross, *etc.*

Quando venit ergo sacri
Plenitúdo témporis,
Missus est ab arce Patris
Natus, orbis cónditor :
Atque ventre virgináli
Carne amíctus pródiit.
Dulce lignum, etc.

So when now at length the
fulness
Of the sacred time drew nigh,
Then the Son, the world's
Creator,
Left his Father's throne on
high.
From a virgin's womb ap-
pearing,
Clothed in our mortality.
Sweet the nails, etc.

Vagit infans inter arcta
Cónditus præsepia :
Membra pannis involúta
Virgo mater álligat :
Et Dei manus pedésque
Stricta cingit fascia.
Crux fidélis, etc.

All within a lowly manger,
Lo, a tender babe he lies !
See his gentle virgin mother
Lull to sleep his infant cries !
While the limbs of God In-
carnate
Round with swathing bands
she ties.
Faithful Cross, etc.

Lustra sex qui jam perégit,
Tempus implens córporis,
Sponte líbera Redémptor
Passióni déditus,
Agnus in crucis levátur
Immolándus stípíte.
Dulce lignum, etc.

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.
Sweet the nails, etc.

Felle potus ecce languet,
Spina, clavi, láncea
Mite corpus perforárunt,
Unda manat et cruor :
Terra, pontus, astra, mun-
dus
Quo Lavántur flúmíne.
Crux fidelis, etc.

Lo, with gall his thirst he
quenches !
See the thorns upon his brow!
Nails his tender flesh are
rending !
See, his side is opened now !
Whence, to cleanse the
whole creation,
Streams of blood and water
Faithful cross, etc. (flow.
Lofty tree, bend down thy
branches,
To embrace thy sacred

Flecte ramos, arbor alta,
Tensa laxa víscera,
Et rigor lentéscat ille.

Quem dedit nativitas : Oh, relax the native tension
 Et supérni membra Regis Of that all too rigid wood ;
 Tende miti stípíte. Gently, gently bear the
 Dulce lignum, etc. members

Of thy dying King and God.
 Sweet the nails, etc.

Sola digna tu fuísti Tree, which solely wast
 Ferre mundi víctimam ; found worthy

Atque portum præparáre, The world's great victim to
 Arca mundo náufrago, sustain !

Quam sacer cruor perúnxit, Harbour from the raging
 Fusus Agni córpore. tempest !

Crux fidélis, etc. Ark, that sav'd the world
 again !

Tree, with sacred blood
 anointed

Of the Lamb for sinners
 slain.

Faithful cross, etc.

Sempitérna sit beátæ Blessing, honour everlasting,
 Trinitáte glória, To the immortal Deity :

Æqua Patri, Filióque, To the Father, Son, & Spirit,
 Par decus Paráclito : Equal praises ever be :

Uníus Triníque nomen Glory through the earth and
 Laudet univérsitas. Amen. heaven

Dulce lignum, etc. To Trinity in Unity. Amen.
 Sweet the nails, etc.

*Towards the end of the adoration of the cross, the candles are
 lighted on the altar, and the priest goes in procession to
 bring back the Blessed Sacrament from the place where it
 was deposited on the preceding day. During the procession
 the following hymn is sung :*

Vexílla regis pródeunt : Forth comes the standard of
 Fulget crucis mystérium, the King :

Qua vita mortem pértulit, All hail, thou Mystery ador'd
 Et morte vitam prótulit. Hail, Cross, on which the
 Life himself

Died, and by death our life
 restor'd !

On which our Saviour's holy
 side,

vulneráta lánceæ
 óne diro, críminum

Ut nos laváret sórdibus, Rent open with a cruel spear,
 Manávit unda et ságuine. Of blood and water pour'd a
 stream,
 To wash us from defilement
 clear.

Impléta sunt, quæ cóncinit O sacred wood, in thee ful-
 David fidéli cármine, fill'd [lay,
 Dicéndo natió nibus : Was holy David's truthful
 Regnávit a ligno Deus. Which told the world, that
 from a tree,
 The Lord should all the
 nations sway.

Arbor decóra et fúlgida Most royally empurpled o'er,
 Ornáta regis púrpura, How beauteously thy stem
 Elécta digno stípíte doth shine !
 Tam sancta membra tán- How glorious was its lot to
 gere. touch
 Those limbs so holy and
 divine !

Beáta, cujus bráchiis Thrice blest, upon whose
 Prétium pepéndis sæculi, arms outstretch'd
 Statéra facta córporis, The Saviour of the world
 Tulítque prædam tártari. reclin'd ;
 Balance sublime, upon whose
 beam
 Was weigh'd the ransom of
 mankind.

O crux ave, spes única, Hail, Cross ! thou only hope
 Hoc passiónis témpore of man,
 Piis adáuge grátiam, Hail on this holy Passionday
 Reisque dele crímina. To saints increase the grace
 they have ;
 From sinners purge their
 guilt away.

Te, fons salútis, Trínitas, Salvation's spring, blest Tri-
 Colláudet omnis spíritus : nity,
 Quibus crucis victóriam Be praise to thee through
 Largíris, adde præmium. earth and skies :
 Thou through the cross the
 victory
 Dost give ; oh also gi-
 prize !

Having placed the Blessed Sacrament on the altar, the priest, kneeling, incenses it. Then having deposited the host on the corporal, and taken wine and water into the chalice, he incenses the oblation and the altar, in the usual way, saying :

Incensum istud a te bene- Let this incense, blessed by
dictum ascéndat ad te, thee, ascend to thee, O Lord;
Dómine: et descéndat super and let thy mercy descend
nos misericórdia tua. upon us.

Then he incenses the altar, saying :

Dirigátur, Dómine, orá- Let my prayer, O Lord,
tio mea, sicut incensum in be directed as incense in
conspéctu tuo: elevátio thy sight; the lifting up of
mánuum meárum sacrifi- my hands as an evening
cium vespertinum. Pone, sacrifice. Set a watch, O
Dómine, custódiam ori Lord, before my mouth, and
meo, et óstium circum- a door round about my lips :
stántiæ lábiis meis : ut non that my heart may not in-
declínet cor meum in ver- cline to evil words to make
ba malítiæ, ad excusándas excuses in sins.
excusatiónes in peccátis.

When he gives the censer to the deacon, he says :

Accéndat in nobis Dó- May the Lord kindle in us
minus ignem sui amóris, et the fire of his love, and the
flamnam ætérnæ caritátis. flame of eternal charity.
Amen. Amen.

After this, he goes down from the altar on the epistle side, and there washes his hands in silence ; then returning to the middle thereof, bowing down, he says :

In spíritu humilitátis, et Accept us, O Lord, in the
in ánimo contríto susci- spirit of humility, and with
piámur a te, Dómine : et a contrite heart : and may
sic fiat sácrificium nostrum our sacrifice be so performed
in conspéctu tuo hódie, this day in thy sight, as to
ut pláceat tibi, Dómine please thee, O Lord God.
Deus.

Then he turns to the people, and says :

Oráte fratres, ut meum, Brethren, pray that my
ac vestrum sacrificium ac- sacrifice and yours may be
ceptábile fiat apud Deum acceptable to God the Father
patrem omnipoténtem. Almighty.

Then he turns back the same way, and says :

Orémus.

Let us pray.

Præcéptis salutáribus mó-
niti, et divína institutióne
formáti, audémus dícere :

Instructed by thy saving
precepts, and following thy
divine institution, we pre-
sume to say :

Pater noster, etc., *ut pag. 44.*
R̄. Sed líbera nos a malo.

Our Father, etc., *as page 44.*
But deliver us from evil.

Then the priest says to himself, Amen, and then aloud :
Líbera nos, quæsumus
Dómine, ab ómnibus ma-
lis, prætéritis, præsentí-
bus, et futúris : et interce-
dente beáta et gloriósa
semper vírgine Dei geni-
tríce María, cum beátis
apóstolis tuis Petro et
Paulo, atque Andréa, et
ómnibus sanctis (*non sig-
nat se patena*) da propítius
pacem in diébus nostris ;
ut ope misericórdiæ tuæ
adjúti, et a peccáto si-
mus semper líberi, et ab
omni perturbatióne secúri.
Per eúmdem Dóminum no-
strum. Qui tecum, etc. R̄.
Amen.

Amen, and then aloud :
Deliver us, O Lord, we be-
seech thee, from all evils,
past, present, and to come :
and by the intercession of
the blessed and ever glorious
virgin Mary, Mother of God,
with the blessed apostles
Peter and Paul, and An-
drew, and all the saints,
mercifully grant peace in
our days: that by the assis-
tance of thy mercy we may
be always free from sin, and
secure from all disturbance.
Through, etc.
R̄. Amen.

*The celebrant, having adored the host, puts the paten
beneath it, and elevates it, that it may be adored by the
people. Then dividing it into three parts, he puts the
least part into the chalice, and says the following prayer :*

Percéptio córporis tui,
Dómine Jesu Christe, quod
ego indignus súmerè præ-
súmo, non mihi provéniat
in júdicium et condemna-
tiónem: sed pro tua pietáte
prosit mihi ad tutamén-
tum mentis, et córporis, et
ad medélam percípiendam.
Qui vivis, etc. Amen.

Let not the participation
of thy body, O Lord Jesus
Christ, which I, though un-
worthy, presume to receive,
turn to my judgment and
condemnation ; but through
thy mercy may it become
a safeguard and remedy
both of soul and body.
Who livest, etc. Amen.

Taking the paten with the body of Christ, he says, with the greatest humility and reverence :

Panem cælestem acci- I will take the bread of
piam, et nomen Dómini heaven, and will call on the
invocábo. name of the Lord.

Here he strikes his breast, and says thrice :

Dómine, non sum dignus, Lord, I am not worthy
ut intres sub tectum meum: thou shouldst enter under
sed tantum dic verbo, et my roof: but say only the
sanábitur ánima mea. word, and my soul shall
be healed.

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

Corpus Dómini nostri May the body of our Lord
Jesu Christi custódiat á- Jesus Christ preserve my
nimam meam in vitam soul to life everlasting.
ætéenam. Amen. Amen.

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

Quod ore súmpsimus, Grant, O Lord, that what
Dómine, pura mente ca- we have taken with our
piámus: et de múnere tem- mouth we may receive with
poráli fiat nobis remédium a pure heart: and that of a
sempitérnum. a temporal gift it may become
to us an eternal remedy.

The celebrant then retires from the altar, and the same Vespers are recited as yesterday, pages 156-163, except the following Ant, at the Magnificat.

Ant. Cum accepisset acé- *Ant.* When he had taken the
tum, dixit: Consummátum vinegar, he said: It is fin-
est: et, inclináto cápite, ished: and bowing down his
emisit spíritum. head, he expired.

Magnificat, etc., page 162. My soul doth magnify, etc.,
page 162.

Ant. Cum accepisset acé- When he had taken the vine-
tum, dixit: Cunsummá- gar, he said: It is finished:
tum est: et, inclináto cá- and, bowing down his head,
emisit spíritum. he expired.

s factus est pro nobis Christ became obedient for

obediens usque ad mortem: us unto death, even the
mortem autem crucis. death of the cross.

Pater noster *in secret, the Psalm Miserére, page 145, and
the prayer, Réspice, page 147.*



ON GOOD FRIDAY EVENING
HOLY SATURDAY AT MATINS

THE FIRST NOCTURN

Ant. In pace in idípsum In peace, in the selfsame I
dórmiam et requiéscam. will sleep, and I will rest.

Psalm iv. Tone 8G.

CUM invocárem exaudí-
vit me Deus justítiae
*meæ: * in tribulatióne dila-
tásti mihi.*

WHEN I called upon
him, the God of my
justice heard me: when I was
in distress, thou hast en-
larged me.

Miserére *mei, * et exaúdi
oratiónem meam.*

Have mercy on me: and hear
my prayer.

Filii hóminum úsque-
quo gravi corde? * ut quid
dilígitis vanitátem, et quæ-
ritís mendácium?

O ye sons of men, how long
will you be dull of heart?
why do you love vanity, and
seek after lying?

Et scitóte quóniam mi-
rificávit Dóminus sanctum
*suum: * Dóminus exaú-
diét me cum clamáveró
ad eum.*

Know ye also that the Lord
hath made his holy one won-
derful: the Lord will hear
me when I shall cry unto
him.

Irascímíni, et nolíte pec-
cáre: * quæ dicitis in cór-
dibus vestris, † in cubíli-
bus vestris cõmpungímíni.

Be ye angry, and sin not,
the things you say in your
hearts, be sorry for them
upon your beds.

Sacrificáte sacrificium
justítiae, † et speráte in
*Dómino. * Multi dicunt:
Quis osténdit nõbis bona?*

Offer up the sacrifice of jus-
tice, and trust in the Lord:
many say: Who sheweth us
good things?

Signátum est super nos
lumen vultus tui *Dómine:
* dedísti lætítiam in corde
meo.*

The light of thy counte-
nance, O Lord, is signed upon
us: thou hast given gladne-
ss in my heart.

A fructu fruménti, vini, By the fruit of their

et ólei *sui* * *multīplicāti* their wine and oil they are multiplied.

In pace in idipsum * In peace in the selfsame I dórmiam, et *requíescam*. I will sleep, and I will rest.

Quóniam tu Dómine singulariter *in spe* * *constitūisti* me. For thou, O Lord, singularly hast settled me in hope.

Ant. In pace in idipsum, In peace in the selfsame I dórmiam et *requíescam*. I will sleep, and I will rest.

Ant. Habitábit in tabernáculo tuo, *requíescet* in monte sancto tuo. He shall dwell in thy tabernacle, he shall rest in thy holy hill.

Psalm xiv. Tone 4E.

Dómine quis habitábit in tabernáculo tuo? * aut quis *requíescet* in monte sancto tuo? Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

Qui *ingréditur sine mácula*, * et *operáitur justitiam*: He that walketh without blemish, and worketh justice.

Qui *lóquitur veritatem in corde suo*, * qui non *egit dolum in lingua sua*: He that speaketh truth in his heart, who hath not used deceit in his tongue:

Nec *fecit próximo suo malum*, * et *oppróbrum non accépit advérsus próximos suos*. Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.

Ad nihilum *deductus est in conspéctu ejus malignus*: * *timéntes autem Dóminum glorificat*: In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

Qui *jurat próximo suo, et non decipit*, * qui *pecúniam suam non dedit ad usúram, et múnera super innocentem non accépit*: He that sweareth to his neighbour, and deceiveth not, he that hath not put out his money to usury, nor taken bribes against the innocent:

Qui *facit hæc*, * *non móvêbitur in ætérnum*. He that doth these things shall not be moved for ever.

Ant. Habitábit in tabernáculo tuo, *requíescet* in monte sancto tuo. He shall dwell in thy tabernacle, he shall rest in thy holy hill.

Ant. Caro mea requiescet My flesh shall rest in hope.
in spe.

Psalm xv. Tone 7c.

Consérva me Dómine, Preserve me, O Lord, for I
quóniam sperávi in te. * have put my trust in thee.
Dixi Dómino: Deus meus I have said to the Lord:
es tu, quoniam bonórum Thou art my God, for thou
meórum non egés. hast no need of my goods.

Sanctis, qui sunt in *ter-* To the saints, who are in his
ra ejus, * mirificávit omnes land, he hath made won-
voluntátes *meas* in *eis.* derful all my desires in them.

Multiplicátæ sunt in- Their infirmities were mul-
firmitátes eórum: * póstea tiplied: afterwards they
acceleravérunt. made haste.

Non congregábo con- I will not gather together
ventícula eórum *de sanguĩ-* their meetings for blood-
nibus: * nec memor ero offerings: nor will I be
nóminum eórum per *lábia* mindful of their names by
mea. my lips.

Dóminus pars hæreditátis The Lord is the portion of
meæ, et *cálicis mei:* * tu my inheritance and of my
es, qui restitues hæredi- cup: it is thou that wilt
tátem *meam mihi.* restore my inheritance to
me.

Funes cecidérunt mihi The lines are fallen unto me
in præcláris: * étenim hæ- in goodly places: for my in-
réditas mea *præclára* est heritance is goodly to me.
mihi.

Benedícam Dóminum, I will bless the Lord, who
qui tríbuit mihi *intelléc-* hath given me understand-
tum: * ínsuper et usque ad ing: moreover my reins also
noctem increpuérunt me have corrected me even till
renes mei. night.

Providébam Dóminum I set the Lord always in my
in conspéctu *meo semper:* sight: for he is at my right-
* quóniam a dextris est hand that I be not moved.
mihi ne commóvear.

Propter hoc lætátum est Therefore my heart hath
cor meum, et exsultávit been glad, and my tongue
lingua mea: * ínsuper et hath rejoiced: moreover my
caro mea requiescet *in spe.* flesh also shall rest in hope.

Quóniam non derelín- Because thou wilt not leave

ques ánimam meam *in* in- my soul in hell: nor wilt thou
*fé*rno : * nec dabis sanctum give thy holy one to see
 tuum vidére corruptionem. corruption.

Notas mihi fecisti vias Thou hast made known to
 vitæ, † adimplébis me læ- me the ways of life, thou
 titia cum *vultu tuo* : * de- shalt fill me with joy with
 lectatiónes in dextera tua thy countenance : at thy
 usque in *finem*. right-hand are delights even
 to the end.

Ant. Caro mea requiescet My flesh shall rest in hope.
 in spe.

Ÿ. In pace *in* idípsum. In peace in the selfsame.

R̄. Dórmiam et *re*quies- I will sleep, and I will rest.
 cam.

Pater noster, *secreto*. Our Father, *in silence*.

De lamentatióne Jeremiæ From the lamentation of
 prophétæ. Jeremias the prophet.

LESSON I. *Chap. iii.*

Heth. Misericórdiæ Dó- The mercies of the Lord that
 mini quia non sumus con- we are not consumed : be-
 sumpsi : quia non defecé- cause his commiserations
 runt miseratiónes ejus. have not failed.

Heth. Novi dilúculo, mul- They are new every morning,
 ta est fides tua. great is thy faithfulness.

Heth. Pars mea Dóminus, The Lord is my portion, said
 dixit ánimam mea: propterea my soul: therefore will I wait
 exspectábo eum. for him.

Teth. Bonus est Dóminus The Lord is good to them
 sperántibus in eum, ánimæ that hope in him, to the soul
 quærénti illum. that seeketh him.

Teth. Bonum est præsto- It is good to wait with si-
 lári cum siléntio salutáre lence for the salvation of
 Dei. God.

Teth. Bonum est viro, It is good for a man, when
 cum portáverit jugum ab he hath borne the yoke from
 adolescéntia sua. his youth.

Jod. Sedébit solitárius, et He shall sit solitary, and
 tacébit : quia levávit super hold his peace : because he
 se. hath taken it upon himself.

Jod. Ponet in púlvere os He shall put his mouth in
 si forte sit spes. the dust, if so be there may
 be hope.

Jod. Dabit percutiénti se maxíllam, saturábitur op-
próbriis.

He shall give his cheek to him that striketh him, he shall be filled with reproaches.

Jerúsalem, Jerúsalem, con-
vértere ad Dóminum De-
um tuum.

Jerusalem, Jerusalem, be
converted to the Lord thy
God.

R̄. Sicut ovis ad occisió-
nem ductus est, et dum
male tractarétur, non apé-
ruit os suum : tráditus est
ad mortem, * Ut vivificáret
pópulum suum. Ψ. Trádidit
in mortem ánimam suam,
et inter scelerátos repu-
tátus est. Ut vivificáret,
etc.

He was led like a sheep to
the slaughter, and whilst he
was ill-used he opened not
his mouth: he was delivered
up to death, * That he might
give life to his people. Ψ. He
delivered his soul to death,
and was reputed with the
wicked. That he might, etc.

LESSON II. *Chap. iv.*

Aleph. Quómodo obscu-
rátum est aurum, mutátus
est color óptimus, dispérsi
sunt lápides sanctuárii in
cápite ómnium plateárum ?

How is the gold become dim,
the finest colour is changed,
the stones of the sanctuary
are scattered in the top of
every street ?

Beth. Fílii Sion íncltyti,
et amícti auro primo: quó-
modo reputáti sunt in vasa
téstea, opus mánuum
fíguli ?

The noble sons of Sion, and
they that were clothed with
the best gold : how are they
esteemed as earthen vessels,
the work of the potter's
hands ?

Ghimel. Sed et lámiaë nu-
davérunt mammam, lac-
tavérunt cáculos suos : fi-
lia pópuli mei crudélis,
quasi strúthio in desérto.

Even the sea-monsters have
drawn out the breast, they
have given suck to their
young : the daughter of my
people is cruel, like the os-
trich in the desert.

Daleth. Adhæsit lingua
lacténtis ad palátum ejus in
siti : párvuli petiérunt pa-
nem, et non erat qui frán-
geret eis.

The tongue of the suckling
child hath stuck to the roof
of his mouth for thirst : the
little ones have asked for
bread, and there was none
to break it unto them.

He. Qui vescebántur vo-

They that were fed deli-

luptuóse, intérierunt in viis cately have died in the
qui nutriebántur in cróceis, streets: they that were
amplexáti sunt stércora. brought up in scarlet have
embraced the dung.

Vau. Et major effécta And the iniquity of the
est iníquitas fíliæ pópuli daughter of my people is
mei peccáto Sodomórum, made greater than the sin of
quæ subvérsa est in mo- Sodom, which was over-
ménto, et non cepérunt in thrown in a moment, and
ea manus. hands took nothing in her.

Jerúsalem, Jerúsalem, con- Jerusalem, Jerusalem, be
vértere ad Dóminum De- converted to the Lord thy
um tuum. God.

R̄. Jerúsalem surge, et Arise, Jerusalem, and put off
éxue te véstibus jucundi- thy garments of joy: put on
tátis: indúere cínere et ci- ashes and haircloth. * For in
lício. * Quia in te occísus est thee was slain the Saviour of
Salvátor Israél. ̄. Deduc Israel. ̄. Let tears run down
quasi torrémentem lácrimas like a torrent day and night,
per diem et noctem, et non and let not the apple of thy
táceat pupílla óculi tui. eye cease. * For in thee.

Quia in te, etc.

Incipit orátio Jeremiæ pro- Here begins the prayer of the
phétæ. Prophet Jeremias.

LESSON III. *Chap. v.*

Recordáre Dómine quid Remember, O Lord, what is
accíderit nobis: intuére, et come upon us: consider and
réspice oppróbrium nos- behold our reproach. Our
trum. Hæréditas nostra inheritance is turned to
versa est ad aliénos: domus aliens: our houses to stran-
nostræ ad extráneos. Pu- gers. We are become orphans
pílli facti sumus absque without a father, our mothers
patre, matres nostræ quasi are as widows. We have
víduæ. Aquam nostram drunk our water for money:
pecúnia bíbimus: ligna no- we have bought our wood.
stra prétio comparávimus. We were dragged by the
Cervícibus nostris minabá- necks, we were weary and no
mur, lassis non dabátur ré- rest was given us. We have
quies. Ægypto dédimus ma- given our hand to Egypt,
num, et Assyriis ut satu- and to the Assyrians, that
remur pane. Patres nostri we might be satisfied with
cavérunt, et non sunt: bread. Our fathers have sin-

et nos iniquitates eorum ned, and are not : and we portavimus. Servi dominati have borne their iniquities. sunt nostri: non fuit qui redimeret de manu eorum. Servants have ruled over us: there was none to redeem us In animabus nostris afferebamus panem nobis, a ed out of their hand. We fetched our bread at the peril facie gladii in deserto. Pellis of our lives, because of the nostra, quasi clibanus exusta est a facie tempestatum famis. Mulieres in Sion reason of the violence of the humiliaverunt, et virgines famine. They oppressed the in civitatibus Juda. virgins in Sion, and the women in the cities of Juda.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum. Jerusalem, Jerusalem, be converted to the Lord thy God.

R̄. Plange quasi virgo Lament as a virgin, my people: howl ye shepherds, in plebs mea: * ululate pastores in cinere et cilicio : * ashes and haircloth : * For Quia venit dies Domini the great and exceeding magna, et amara valde. V̄. bitter day of the Lord is coming. V̄. Gird yourselves, Accingite vos sacerdotes, ye priests, and lament, ye et plangite ministri altaris, ministers of the altar, sprinkle aspersionem cinere. Quia yourselves with ashes. venit. R̄. Plange. * For the great, etc. R̄. Lament, etc., to the V̄.

THE SECOND NOCTURN

Ant. Elevamini portae Be ye lifted up, O eternal aeternales, et introibit Rex gates, and the King of glory gloriæ. shall enter in.

Psalm xxiii. Tone 5a.

Domini est terra, et The earth is the Lord's and plenitudo ejus: * orbis ter- the fulness thereof: the rarum, et universi, qui habitant in eo. world, and all they that dwell therein.

Quia ipse super maria For he hath founded it upon fundavit eum : * et super the seas : and hath prepared flumina preparavit eum. it upon the rivers.

Quis ascendet in montem Domini ? * aut quis Who shall ascend into mountain of the Lo

stabit in loco *sancto ejus* ? who shall stand in his holy place ?

Innocens *mánibus* et *The innocent in hands, and*
mundo corde, * qui non clean of heart, who hath not
 accépit in vano *ánimam* taken his soul in vain, nor
 suam, nec jurávit in dolo sworn deceitfully to his
próximo suo. neighbour.

Hic accípiet benedicti- He shall receive a blessing
 nem a *Dómino* : * et mise- from the Lord, and mercy
 ricórdiam a Deo *salutári* from God his Saviour.
suo.

Hæc est generátio quæ- This is the generation of them
 réntium *eum,* * quæren- that seek him, of them that
 tium *fáciem Dei Jacob.* seek the face of the God of
 Jacob.

Attóllite portas principes Lift up your gates, O ye
 vestras, † et elevámini por- princes, and be ye lifted
 tæ *æternáles* : * et intro- up, O eternal gates : and the
 íbit Rex *glóriæ.* King of glory shall enter in.

Quis est iste Rex *gló- Who is this King of glory ?*
 riæ ? * *Dóminus fortis* the Lord who is strong and
 et potens: *Dóminus potens* mighty: the Lord mighty in
 in *prælio.* battle.

Attóllite portas princi- Lift up your gates, O ye
 pes vestras, † et elevámini princes, and be ye lifted up,
 portæ *æternáles* : * et intro- O eternal gates : and the
 íbit Rex *glóriæ.* King of Glory shall enter in.

Quis est iste Rex *gló- Who is this King of glory ?*
 riæ ? * *Dóminus virtutum* the Lord of hosts, he is the
 ipse *est Rex glóriæ.* King of glory.

Ant. Elevámini portæ Be ye lifted up, O eternal
 æternáles, et introíbit Rex gates, and the King of glory
 glóriæ. shall enter in.

Ant. Credo vidére bona I believe to see the good
Dómini in terra vivéntium. things of the Lord in the
 land of the living.

Psalm xxvi. Tone 4E.

Dóminus illuminátio mea, The Lord is my light and my
 et *sálus mea,* * quem *timébo?* salvation, whom shall I fear ?

Dóminus protéctor vitæ The Lord is the protector of
 * a *quó trepidábo ?* my life, of whom shall I be
 afraid ?

Dum apprópíant super *Whilst the wicked draw*
*mē nocēntes, * ut edānt car-* near against me, to eat my
nes meas. flesh.

Qui trībulant me inimīci *My enemies that trouble me*
*mei, * ipsi infirmāti sunt,* have themselves been weak-
ēt cecidērunt. ened, and have fallen.

Si consistant advērsūm *If armies in camp should*
*me castra, * non timēbit* stand together against me,
cor meum. my heart shall not fear.

Si exsúrgat advērsūm *If a battle should rise up*
*me p̄rælium, * in hoc ěgo* against me, in this will I be
sperābo. confident.

Unūm p̄tīi a Dómino, *One thing I have asked of*
*hānc requíram, * ut inhá-* the Lord, this will I seek
bitem in domo Dómini óm- after, that I may dwell in
nibus diébŭs vitæ meæ : the house of the Lord all the
 days of my life.

Ut videam voluptātem *That I may see the delight*
*Dómini, * et vísitēm tem-* of the Lord, and may visit
plum ejus. his temple

Quóniam abscóndit me *For he hath hidden me in his*
*in tabernáculo suo: * in die* tabernacle: in the day of
malórum protéxit me in evils he hath protected me
abscóndito tabernāculi sui. in the secret place of his
 tabernacle.

In petra ěxaltávit me : *He hath exalted me upon a*
** et nunc exaltávit caput* rock : and now he hath lifted
meum super inimícos meos. up my head above my
 enemies.

Circuívi, et immolávi in *I have gone round, and have*
tabernáculo ejus hóstiam offered up in his tabernacle
*vociferātiónis : * cantábo,* a sacrifice of jubilation : I
et psalmúm dicam Dómino. will sing and recite a psalm
 to the Lord.

Exaúdi Dómine vocem *Hear, O Lord, my voice*
meam, qua clamāvi ad te : with which I have cried to
** miserére meī et exáudi* thee: have mercy on me, and
me. hear me.

Tibi dixit cor meum, *My heart hath said to thee :*
*exquisívit te fácies mea : ** My face hath sought thee :
fáciem tuam Dómine re- thy face, O Lord, will I st¹¹
quíram. seek.

Ne avértas fáciem túam Turn not away thy face
a me: * ne declínes in ira from me: decline not in thy
ā servo tuo. wrath from thy servant.

Adjútor mēus esto: * Be thou my helper, forsake
ne derelínquas me, neque me not; do not thou despise
despicias me Deus salūtáris me, O God my Saviour.
meus.

Quóniam pater meus, et For my father and my
mater mea derēliquérunt mother have left me: but
me: * Dóminus autem as- the Lord hath taken me up.
súmpsit me.

Legem pone mihi Dómine Set me, O Lord, a law in thy
in via tua: * et dirige me way; and guide me in the
in sémitam rectam propter right path, because of my
inimícos meos. enemies.

Ne tradíderis me in áni- Deliver me not over to the
mas tribulántium me: * will of them that trouble me:
quóniam insurrexérunt in for unjust witnesses have
me testes iníqui, et mentíta risen up against me, and
est iniquitas sibi. iniquity hath lied to itself.

Credo vidére bona Dó- I believe to see the good
mini * in tērra vivéntium. things of the Lord in the
land of the living.

Exspécta Dóminum, vi- Expect the Lord, do man-
rilitér age: * et confortétur fully, and let thy heart take
cor tuum, et sústine Dó- courage, and wait thou for
minum. the Lord.

Ant. Credo vidére bona I believe to see the good
Dómini in terra vivéntium. things of the Lord in the
land of the living.

Ant. Dómine abstraxísti Thou hast brought forth, O
ab inferis ánimam meam. Lord, my soul from hell.

Psalm xxix. Tone 8G.

Exaltábo te Dómine quó- I will extol thee, O Lord, for
niam suscepísti me: * nec thou hast upheld me: and
delectásti inimícos mēos hast not made my enemies
super me. to rejoice over me.

Dómine Deus meus cla- O Lord my God, I have cried
mávi ad te, * et sanásti me. to thee, and thou hast
healed me.

Dómine eduxísti ab in- Thou hast brought forth, O
ánimam meam: * Lord, my soul from hell:

salvásti me a descendénti- thou hast saved me from
būs in *lacum*. them that go down into the
pit.

Psállite Dómino sancti Sing to the Lord, O ye his
ejus : * et confitémini me- saints : and give praise to
móriæ sanctitátis ejus. the memory of his holiness.

Quóniam ira in indig- For wrath is in his indig-
natióne *ejus* : * et vita in nation : and life in his good-
voluntäte *ejus*. will.

Ad vésperum demorá- In the evening weeping shall
bitur *fletus* : * et ad matu- have place: and in the morn-
tinum lætítia. ing gladness.

Ego autem dixi in abun- And in my abundance I said :
dántia *mea* : * Non movébor I shall never be moved.
in ætérnum.

Dómine in voluntäte O Lord, in thy favour, thou
tua, * præstitísti decóri gavest strength to my beau-
meo virtútem. ty.

Avertísti fáciem tuam a Thou turnedst away thy
me, * et factus sum *cõntur-* face from me, and I became
bátus. troubled.

Ad te Dómine clamábo : To thee, O Lord, will I cry :
* et ad Deum meum *dẽ-* and I will make supplication
precábor. to my God.

Quæ utilitas in sángine What profit is there in my
meo, * dum descéndo in blood, whilst I go down to
corrüptiõnem ? corruption ?

Numquid confitébitur Shall dust confess to thee,
tibi pulvis, * aut annuntiá- or declare thy truth ?
bit veritãtem tuam ?

Audívit Dóminus, et mi- The Lord hath heard, and
sértus est *mei* : * Dóminus hath had mercy on me :
factus est adjutor meus. the Lord became my helper.

Convertísti planctum Thou hast turned for me my
meum in gáudium *mih*i : * mourning into joy : thou
conscidísti saccum meum, hast cut my sackcloth, and
et circumdedísti *mẽ lætí-* hast compassed me with
tia : gladness :

Ut cantet tibi glória To the end that my glory
mea, et non compúngar : may sing to thee, and I may
* Dómine Deus meus in not regret : O Lord my God,
ætérnum confitẽbor tibi. I will give praise to thee
for ever.

Ant. Dómine abstraxísti O Lord, thou hast brought
ab inferis ánimam meam. forth my soul from hell.

Ÿ. Tu autem Dómine mise- But do thou, O Lord, have
rēre mei. mercy on me.

R̄. Et resúscita me, et And raise me up again, and
retribūam eis. I will repay them.

Pater noster, *secreto.* Our Father, *in secret.*

Ex tractátu S. Augustíni Out of the treatise of St
epíscopi super Psalmos. Augustin, Bishop, upon the
In Psal. lxiii, 7. Psalms. *On Ps. lxiii, 7.*

LESSON IV

Accédet homo ad cor al- Man shall come to a deep
tum, et exaltábitur Deus. heart, and God shall be
Illi dixerunt: Quis nos vi- exalted. They said, Who
débit? Defecérunt scrután- shall see us? They failed in
tes scrutatiónes, consília searching searchings, evil
mala. Accéssit homo ad ip- counsels. There drew near
sa consília, passus est se a man to those same coun-
tenéri ut homo. Non enim sels, he suffered himself to
tenerétur nisi homo, aut be held as a man. For he
viderétur nisi homo, aut would not have been held
cæderétur nisi homo, aut except he were man, or have
crucifigerétur, aut more- been seen except he were
rétur nisi homo. Accéssit man, or have been smitten
ergo homo ad illas omnes except he were man, or have
passiões, quæ in illo nihil been crucified or have died
valérent, nisi esset homo. except he were man. There
Sed si ille non esset homo, drew near a man therefore
non liberarétur homo. Ac- to all those sufferings, which
césit homo ad cor altum, in him would have been of no
id est, cor secrétum, obji- avail, except he were man.
ciens aspéctibus húmanis But if he were not man,
hóminem, servans intus there would not have been
Deum: celans formam Dei, deliverance for man. There
in qua æquális est Patri, et hath drawn near a man to
ófferens formam servi, qua a deep heart, that is a secret
minor est Patre. heart: presenting before
human faces man, keeping

within God: concealing the form of God, wherein he is
with the Father, and presenting the form of a ser-
wherein he is less than the Father.

Accéssit pastor noster, Our Shepherd the fount of

fons aquæ vivæ, ad cuius living water, is gone, at
 tránsitum sol obscuratus whose passing the sun was
 est: * Nam et ille captus est, darkened, * For he is taken,
 qui captívum tenébat pri- who took captive the first
 mum hóminem: hódie por- man: to-day our Saviour
 tas mortis et seras páriter burst asunder both the gates
 Salvátor noster disrúpit. ʘ. and the bolts of death. ʘ.
 Destrúxit quidem claustra He destroyed the prisons of
 inférni, et subvértit potén- hell, and overthrew the might
 tias diáboli. Nam et ille, etc. of the devil. * For he, etc.

LESSON V

Quo perduxérunt illas To what do they bring those
 scrutatiónes suas, quas per- their searchings, in which
 scrutántes defecerunt, ut searchings they failed, so
 étiam mórtuo Dómino et that even when the Lord
 sepúlto, custódes pónerent was dead and buried, they
 ad sepúlcrum? Dixérunt set guards at the sepulchre?
 enim Piláto: Sedúctor ille: For they said to Pilate, That
 hoc appellabátur. nómine seducer; (by this name the
 Dóminus Jesus Christus, ad Lord Jesus Christ was called,
 solátium servórum suórum, for the comfort of his ser-
 quando dicúntur seductó- vants when they are called
 res: ergo illi Piláto: Sedú- seducers); they say therefore
 ctor ille, ínquiunt, dixit ad- to Pilate: That seducer said,
 huc vivens: Post tres dies while he was yet alive: After
 resúrgam. Jube ítaque cus- three days I will rise again:
 todíri sepúlcrum usque in command therefore the se-
 diem tértium, ne forte vé- pulchre to be guarded until
 niant discípuli ejus, et fu- the third day, lest perhaps
 réntur eum, et dicant plebi, his disciples come, and steal
 Surréxit a mórtuis: et erit him away, and say to
 novíssimus error pejor pri- the people, He is risen from
 óre. Ait illis Pilátus: Habé- the dead: and the last error
 tis custódiám, ite, custodíte shall be worse than the first.
 sicut scitis. Illi autem ab- Pilate said to them: You
 eúntes, muniérunt sepúl- have a guard, go, guard it
 crum, signántes lápidem as you know. And they
 cum custódiibus. departing, made the sepul-
 chre sure, sealing the stone
 and setting a guard.

R̄. O vos omnes, qui trans- O all ye that pass by the
 ítis per viam, atténdite et way, look ye and see, * If

vidéte, * Si est dolor símilis there be sorrow like unto my
sicut dolor meus. *Ÿ* Attén- sorrow. *Ÿ*. Look, all ye peo-
dite univérsi pópuli, et vi- ple, and see my sorrow. If
déte dolórem meum. Si est there be sorrow, etc.
dolor, etc.

LESSON VI

Posuérunt custódes míli- They set for guards soldiers
tes ad sepúlcrum. Concússa at the sepulchre. At the
terra Dóminus resurréxit : earth-quaking the Lord rose
mirácula facta sunt tália again : such miracles were
circa sepúlcrum, ut et ipsi done about the sepulchre,
mílites, qui custódes ad- that even the very soldiers
vénerant, testes fierent, si that had come for guards
vellent vera nuntiáre. Sed were made witnesses, if they
avarítia illa, quæ captivá- would tell the truth. But
vit discípulum cómitem that same covetousness
Christi, captivávit et míli- which had led captive a
tem custódem sepúlcri. disciple, the companion of
Damus, ínquiunt, vobis Christ, led captive also the
pecúniam : et dícite, quia soldier that was guard of the
vobis dormiéntibus vené- sepulchre. We give you,
runt discípuli ejus, et abs- they say, money : and say
tulérunt eum. Vere defe- you, that while ye were
cérunt scrutántes scruta- sleeping his disciples came
tiónes. Quid est quod di- and took him away. Truly
xísti, o infélix astútia? Tan- they failed searching search-
túmne déservis lucem con- ings. What is it that thou
sílíi pietátis, et in profúnda saidst, O unhappy guile ?
versútíæ demérgeris, ut hoc Dost thou so far forsake the
dicas : Dícite, quia vobis light of the counsel of god-
dormiéntibus vénérunt di- liness, and sink into the
scípuli ejus, et abstulérunt depths of craftiness, as to
eum ? Dormiéntes testes say this, Say ye, that while
ádhíbes : vere tu ipse ob- ye were sleeping, his dis-
dormísti, qui scrutándo tá- ciples came and took him
lia defecísti. away ? Sleeping witnesses,
thou adducest : truly thou
thyself hast fallen asleep,
that in searching such de-
vices hast failed.

R. Ecce quómodo móri- Behold how the just man
justus, et nemo pércipit dies, and no one takes it to

corde: et viri justi tolluntur, heart: and just men are
 et nemo considerat: a facie taken away, and no one
 iniquitatis sublatus est jus- considers it: the just man
 tus: * Et erit in pace me- has been taken away from
 moria ejus. V̄. Tamquam the face of iniquity: * And
 agnus coram tondente se his memory shall be in peace.
 obmutuit, et non aperuit V̄. He was dumb as a lamb
 os suum: de angustia, et de before his shearer, and he
 juicio sublatus est. Et erit opened not his mouth: he
 in pace, etc. Ecce quo- was taken away from dis-
 modo, etc. tress and from judgment.
 * And his memory. Behold
 how, etc.

THIRD NOCTURN

Ant. Deus adjuvat me, God is my helper, and the
 et Dominus susceptor est Lord is the protector of my
 animæ meæ. soul.

Psalm liii. Tone 8G.

Deus in nomine tuo sal- Save me, O God, by thy
 vum me fac: * et in virtute name, and judge me in thy
 tua iudica me. strength.

Deus exaudi orationem O God, hear my prayer: give
 meam: * auribus percipe ear to the words of my
 verba oris mei. mouth.

Quoniam alieni insur- For strangers have risen up
 rerunt adversum me, et against me: and the mighty
 fortes quasi erunt animam have sought after my soul:
 meam: * et non proposue- and they have not set God
 runt Deum ante conspē- before their eyes.
 ctum suum.

Ecce enim Deus adjuvat For behold God is my helper:
 me: * et Dominus suscep- and the Lord is the protector
 tor est animæ meæ. of my soul.

Averte mala inimicis me- Turn back the evils upon my
 is: * et in veritate tua dis- enemies: and cut them off
 perde illos. in thy truth.

Voluntarie sacrificabo I will freely sacrifice to thee,
 tibi, * et confitebor nomini and will give praise, O God,
 tuo Domine: quoniam bo- to thy name: because it is
 num est: good:

Quóniam ex omni tri- For thou hast delivered me
bulatióne eripuisti me : * out of all trouble : and my
et super inimícos meos de- eye hath looked down upon
spéxit ócūlus meus. my enemies.

Ant. Deus ádjuvat me, et God is my helper, and the
Dóminus suscéptor est Lord is the protector of my
ánimæ meæ. soul.

Ant. In pace factus est His place is in peace, and his
locus ejus, et in Sion habi- abode in Sion.
tatio ejus.

Psalm lxxv. Tone 7a.

Notus in Judæa Deus : In Judea God is known, his
* in Israel magnum nomen name is great in Israel.
ejus.

Et factus est in pace And his place is in peace, and
locus ejus : * et habitatio his abode in Sion.
ejus in Sion.

Ibi confrégit poténtias There hath he broken the
árcuum, * scutum, gládium powers of bows, the shield,
et bellum. the sword, and the battle.

Illúminans tu mirábiliter Thou enlightenest wonder-
a móntibus ætérnis : * tur- fully from the everlasting
báti sunt omnes insipién- hills: all the foolish of heart
tes corde. were troubled.

Dormiérunt somnum su- They have slept their sleep :
um : * et nihil invenérunt and all the men of riches
omnes viri divitiárum in have found nothing in their
mánibus suis. hands.

Ab increpatióne tua De- At thy rebuke, O God of
us Jacob * dormitavérunt Jacob, they have all slum-
qui ascendérunt equos. bered that mounted on
horseback.

Tu terríbilis es, et quis Thou art terrible, and who
résistet tibi ? * ex tunc shall resist thee ? from that
ira tua. time thy wrath.

De cælo audítum fecísti Thou hast caused judgment
judicium : * terra trémuit to be heard from heaven :
et quiévit. the earth trembled and was
still,

Cum exsurgeret in judi- When God arose in judg-
cium Deus, * ut salvos fá- ment, to save all the meek
ceret omnes mansuétos ter- of the earth.

Quóniam cogitatio hó- For the thought of man shall
minis confitébitur tibi: * et give praise to thee: and the
reliquiæ cogitátionis diem remainders of the thought
festum agent tibi. shall keep holiday to
thee.

Vovéte, et réddite Dó- Vow ye, and pay to the Lord
mino Deo vestro: * omnes your God: all you that round
qui in circúitu ejus affértis about him bring presents.
múnera.

Terríbili et ei qui aufert To him that is terrible, eyen
spíritum principum, * ter- to him who taketh away the
ríbili apud reges terræ. spirit of princes: to the
terrible with the kings of
the earth.

Ant. In pace factus est lo- *Ant.* His place is in peace,
cus ejus, et in Sion habitá- and his abode in Sion.
tio ejus.

Ant. Factus sum sicut ho- *Ant.* I am become as a man
mo sine adjútório, inter without help, free among the
mórtuos liber. dead.

Psalm lxxxvii. Tone 4d

Dómine Deus salútis me- O Lord, the God of my sal-
æ: * in die clamávi ét nocte vation: I have cried in the
coram te. day, and in the night before
thee.

Intret in conspéctu tuo Let my prayer come in be-
orátio mea: * inclína aurem fore thee: incline thy ear to
tuam ad precem meam. my petition.

Quia repléta est malis á- For my soul is filled with e-
nīma mea: * et vita mea in- vils: and my life hath drawn
férno appropinquávit. nigh to hell.

Æstimátus sum cum de- I am counted among them
scendéntibūs in lacum: * that go down to the pit: I
factus sum sicut homo sine am become as a man without
adjútório, inter mórtuos li- help, free among the dead.
ber.

Sicut vulneráti dormi- Like the slain sleeping in the
éntes in sepúlcris, † quo- sepulchres, whom thou re-
rum non es mēmor ámplius: memberest no more: and
* et ipsi de manu tūa repúl- they are cast off from thy
si sunt. hand.

Posuérunt me in lacu in- They have laid me in the

fēriōri: * in tenebrōsis, et *in umbra mortis*. lower pit: in the dark places and in the shadow of death.

Super me confirmātus est Thy wrath is strong over me :
fūrōr tuus: * et omnes fluctus tuos indūxisti super me. and all thy waves thou hast brought in upon me.

Longe fecisti notos *mēos a me*: * posuerunt me abominatiōnem sibi. Thou hast put away my acquaintance far from me : they have set me an abomination to themselves.

Trādītus sum, et non egrēdiēbar: * *óculi mei languerūt* prae inópia. I was delivered up, and came not forth: my eyes languished through poverty.

Clamāvi ad te Dómine *tōta die*: * expāndi ad tē manus meas. All the day I cried to thee, O Lord : I stretched out my hands to thee.

Numquid mórtuis fácies *mīrabilia*: * aut médici suscitábunt, et confitēbúntur tibi ? Wilt thou show wonders to the dead ? or shall physicians raise to life, and give praise to thee ?

Numquid narrábit áliquis in sepúlcro misericórdiam tuam, * et veritátem tuam in pērditiōne ? Shall anyone in the sepulchre declare thy mercy and thy truth in destruction ?

Numquid cognoscéntur in ténebris *mirabilia tua*: * et justítia tua in terra óbliuionis ? Shall thy wonders be known in the dark: and thy justice in the land of forgetfulness ?

Et ego ad te Dóminē clamāvi: * et mane orátio mea praēuēniēt te. But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee.

Ut quid Dómine repéllis oratiōnem meam: * avértis fáciēm tuam a me ? Lord, why castest thou off my prayer: why turnest thou away thy face from me ?

Pauper sum ego, et in labóribus a *juventúte mea*: * exaltátus autem, humiliátus sum *et conturbátus*. I am poor, and in labours from my youth : and being exalted have been humbled and troubled.

In me transiérunt *iræ tuæ*: * et terróres tui *cōntrabavérunt* me. Thy wrath hath come upon me : and thy terrors have troubled me.

ircumdedérunt me si- They have come round a-

cut aqua tōta die: * cir- bout me like water all the
cumedērunt me simul. day: they have compassed
me about together.

Elongāsti a me amīcūm Friend and neighbour thou
et prōximum: * et notos has put far from me: and
meōs a miséria. my acquaintance, because of
misery.

Ant. Factus sum sicut ho- *Ant.* I am become as a man
mo sine adjuťorio, inter without help, free among the
mórtuos liber. dead.

Ÿ. In pace factus est lōcus His place is in peace.
ejus.

R̄. Et in Sion habitatio e- And his abode in Sion.
jus.

Pater noster, *secreto.* Our Father, *in secret.*

De epístola beáti Pauli apó- Out of the epistle of blessed
stoli ad Hebræos. Paul the apostle to the He-
brews.

LESSON VII. *Chap. ix.*

Christus assístens pōntifex Christ being come an high
futurórum bonórum, per priest of the good things to
ámplius et perféctius taber- come, by a greater and more
náculum non manufáctum, perfect tabernacle not made
id est, non hujus creatiōnis: with hands, that is, not of
neque per sánguinem hir- his creation: neither by the
córurum, aut vitulórum, sed blood of goats, nor of calves,
per próprium sánguinem but by his own blood, en-
introívit semel in sancta, tered once into the Holies,
ætérna redemptiōne invén- having obtained eternal re-
ta. Si enim sanguis hircó- demption. For if the blood of
rum, et taurórum, et cinis goats and of oxen, and the
vítulæ aspérsus inquinátos ashes of an heifer being
sanctificat ad emundati- sprinkled, sanctify such as
ónem carnis: quanto magis are defiled, to the cleansing
sanguis Christi, qui per Spí- of the flesh: how much more
ritum sanctum semetípsum shall the blood of Christ,
óbtulit immaculátum Deo, who by the Holy Ghost of-
emundábit consciéntiam fered himself unspotted un-
nostram ab opéribus mór- to God, cleanse our con-
tuis, ad serviéndum Deo science from dead works, +
vivénti. serve the living God.

R̄. Astitérunt reges terræ. The kings of the ear

et principes convenérunt in unum, * Advérsus Dóminum, et advérsus Christum ejus. *Ÿ*. Quare fremuérunt gentes, et pópuli meditáti sunt inánia ? Advérsus Dóminum, etc.

up, and the princes met together, * Against the Lord, and against his Christ. *Ÿ*. Why did the Gentiles rage, and the people meditate vain things ? * Against, etc.

LESSON VIII

Et ideo novi testaméti mediátor est: ut morte intercedénte, in redemptiónem eárum prævaricatiónum, quæ erunt sub prióri testaméto repromissiónem accípiant, qui vocáti sunt æternæ hæreditátis. Ubi enim testaméntum est: mors necesse est intercedat testatóris. Testaméntum enim in mórtuis confirmátum est: alióquin nondum valet, dum vivit qui testátus est. Unde nec primum quidem sine sángine dedicátum est.

And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come in. For a testament is of force after men are dead : otherwise it is as yet of no strength whilst the testator liveth. Whereupon neither was the first indeed dedicated without blood.

R̄. Æstimátus sum cum descendéntibus in lacum: * Factus sum sicut homo sine adjutório, inter mórtuos liber. *Ÿ*. Posuérunt me in lacu inferióri, in tenebrósis, et in umbra mortis. Factus, etc.

I am counted among them that go down to the pit: * I am as a man without help, free among the dead. *Ÿ*. They have laid me in the lower pit: in the dark places, and in the shadow of death. * I am, etc.

LESSON IX

Lecto enim omni mandáto legis a Móyse univérso pópulo: accípens sánguinem vitulórum, et hircórum cum aqua et lana coccínea, et hyssopo: ipsum quoque et omnem pópulum et sprinkled both the book

aspersit, dicens : Hic sanguis testaménti, quod mandávit ad vos Deus. Etiam tabernáculum, et ómnia vasa ministérii ságuine similiter aspersit: et ómnia pene in ságuine secúndum legem mundántur: et sine ságuinis effusióne non fit remissio.

itself and all the people, saying: This is the blood of the testament, which God has enjoined to you. The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood. And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.

Ry. Sepúlto Dómino, signátum est monuméntum, volvéntes lápidem ad óstium monuménti: * Ponéntes milites qui custodirent illum. V. Accedéntes príncipes sacerdotum ad Pilátum, petiérunt illum. Ponéntes, etc. Sepúlto Dómino, etc.

When the Lord was buried, they sealed up the sepulchre, rolling a stone before the mouth of the sepulchre: * placing soldiers to guard him. V. The chief priests went to Pilate and asked of him. Placing soldiers, etc. Ry. When the Lord, etc., to the V.

AT LAUDS

Ant. O mors, ero mors tua, morsus tuus ero, inférne.

Ant. O death, I will be thy death: O hell, I will be thy bite.

Psalm 1. Tone 4d

Miserére mēi Deus: * secúndum magnam misericórdiam tuam.

Have mercy on me, O Lord: according to thy great mercy.

Et secúndum multitudinem miseratiónum tuárum: * dele iniquitátem meam.

And according to the multitude of thy tender mercies blot out my iniquities.

Amplius lava me ab iniquitáte mea: * et a peccátō meo munda me.

Wash me yet more from my iniquity: and cleanse me from my sin.

Quóniam iniquitátem meam egō cognōsco: * et peccátum meum contrā me est semper.

For I know my iniquity: and my sin is always before me.

Tibi soli peccávi et malum corãm te feci: * ut justificeris in sermónibus tuis, et vincas cùm judicáris.

Ecce enim in iniquitatibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiæ tuæ, manifestasti mihi.

Asperges me hyssópo et mundabor: * lavabis me et super nivem dealabor.

Auditui meo dabis gaudium et lætítiam: * et exultabunt ossa humiliata.

Averte faciem tuam a peccátis meis: * et omnes iniquitatés meas dele.

Cor mundum crea in me Deus: * et Spíritum rectum innova in viscéribus meis.

Ne projicias me a facie tua: * et Spíritum sanctum tuum ne auferas a me.

Redde mihi lætítiam salutáris tui: * et spírítu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te convertentur.

Libera me de sanguine, Deus salutis me-

To thee only have I sinned, and have done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins: and blot out all my iniquities.

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

Cast me not away from thy face: and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salva-

æ: * et exultábit lingua mea *tion: and my tongue shall ex-*
justítiam tuam. *tol thy justice.*

Dómine lábia meã *apē-* O Lord, thou wilt open my
*ries: * et os meum annun-* lips: and my mouth shall de-
tiábit laudem tuam. *clare thy praise.*

Quóniam si voluísse*s sa-* For if thou hadst desired sa-
crificium dedíssem útique : crifice, I would indeed have
** holocaústis nõn delectá-* given it: with burnt-offer-
beris. *ings thou wilt not be de-*
lighted.

Sacrificium Deo spíritus A sacrifice to God is an af-
*contríbulátus: * cor contrí-* flicted spirit: a contrite and
tum et humiliátum Deũs humble heart, O God, thou
non despícies. *wilt not despise.*

Benigne fac Dómine in Deal favourably, O Lord, in
bona voluntáte túa Sion : thy good-will with Sion: that
** ut ædificéntur mŭri Jerú-* the walls of Jerusalem may
salem. *be built up.*

Tunc acceptábis sacrificium *justítie, oblatiónes et* Then shalt thou accept the
*hōlocaústa: * tunc impónent* sacrifice of justice, oblations
super altárē tuum vítu- and whole-burnt offering:
los. *then shall they lay calves*
upon thy altar.

Ant. O mors, ero mors tua, *Ant.* O death, I will be thy
morsus tuus ero inférne. *death : O hell, I will be thy*
bite.

Ant. Plangent eum quasi *Ant.* They shall mourn for
unigénitum, quia innocens him as for an only son, be-
Dóminus occísus est. *cause the innocent Lord is*
slain.

Psalm xci. Tone 4a.

Bonum est confitēri Dómi- It is good to give praise to
*no: * et psállere nómini* the Lord: and to sing to thy
tŭo, Altissime. *name, O Most High.*

Ad annuntiándum ma- To shew forth thy mercy in
*ne misericórdiam tuam: ** the morning, and thy truth
et veritátem túam per in the night ;
noctem.

In deccachórdó, psalté- Upon an instrument of ten
*rio: * cum cántico, in ci-* strings, upon the psaltery:
thara. *with a canticle upon the*
harp.

Quia delectásti me, Dó- For thou hast given me, O
mine, in factūra tua : * et Lord, a delight in thy doings:
in opéribus mánuum tuá- and in the works of thy
rūm exultábo. hands I shall rejoice.

Quam magnificáta sunt O Lord, how great are thy
ópera túa, Dómine! * nimis works! thy thoughts are ex-
profúndæ factæ sunt cogi- ceeding deep.
tatiónes tuæ.

Vir insípiens nōn co- The senseless man shall not
gnóscet : * et stultus non know : nor will the fool un-
intélliget hæc. derstand these things.

Cum exóti fúerint pec- When the wicked shall
catóres sicut fænum : * et spring up as grass : and all
apparúerint omnes, qui the workers of iniquity shall
óperántur iniquitátem : appear :

Ut intéreant in sæcū- That they may perish for
lum sæculi : * tu autem ever and ever : but thou, O
Altíssimus in ætérnum, Lord, art most high for ever-
Dómine. more.

Quóniam ecce inimici For behold thy enemies, O
tui, Dómine, quóniam ecce Lord, for behold thy enemies
inimíci tuī peribunt : * et shall perish : and all the
dispergéntur omnes, qui workers of iniquity shall be
operántur iniquitátem. scattered.

Et exaltábitur sicut uni- But my horn shall be exalted
córnis cōrnu meum : * et like that of the unicorn : and
senéctus mea in misericōr- my old age in plentiful mer-
dia úberi. cy.

Et despéxit óculus meus My eye also hath looked
inimícos meos : * et in in- down upon my enemies : and
surgéntibus in me mali- my ear shall hear of the
gnántibus aúdiēt auris mea. downfall of the malignant
that rise up against me.

Justus, ut palmā flo- The just shall flourish like
rébit : * sicut cedrus Líbani the palm-tree : he shall grow
mūltiplicábitur. up like the cedar of Libanus.

Plantáti in dōmo Dó- They that are planted in the
mini, * in átriis domus Dei house of the Lord shall
nōstri florébunt. flourish in the courts of the
house of our God.

Ihuc multiplicabúntur They shall still increase in a
nēcta úberi : * et bene fruitful old age : and shall

patientes erunt, ut annuntient : be well treated, that they may shew,

*Quoniam rectus Dominus, Deus noster: * et non est iniquitas in eo.* That the Lord our God is righteous, and there is no iniquity in him.

Ant. Plangent eum quasi unigenitum, quia innocens Dominus occisus est. *Ant.* They shall mourn for him as for an only son, because the innocent Lord is slain.

Ant. Attendite universi populi, et videte dolorem meum. Attend, all ye people, and see my sorrow.

Psalm lxiii. Tone 7b.

*Exaudi, Deus, orationem meam cum deprecor: * a timore inimici eripe animam meam.* Hear, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

*Protexisti me a conventu malignantium: * a multitudine operantium iniquitatem.* Thou hast protected me from the assembly of the malignant: from the multitude of the workers of iniquity.

*Quia exacerunt ut gladium linguas suas: * intenderunt arcum rem amaram, ut sagittent in occultis immaculatum.* For they have whetted their tongues like a sword; they have bent their bow a bitter thing, to shoot in secret the undefiled.

*Subito sagittabunt eum, et non timebunt: * firnaverunt sibi sermonem nequam.* They will shoot at him on a sudden, and will not fear: they are resolute in wickedness.

*Narraverunt ut absconderent laqueos: * dixerunt: Quis videbit eos?* They have talked of hiding snares, they have said: Who shall see them?

*Scrutati sunt iniquitates: * defecerunt scrutantes scrutinio.* They have searched after iniquities: they have failed in their search.

*Accedet homo ad cor altum: * et exaltabitur Deus.* Man shall come to a deep heart: and God shall be exalted.

*Sagittae parvulorum factae sunt plagae eorum: * et* The arrows of children are their wounds: and their

infirmátæ sunt contra eos tongues against them are
linguæ eórum. made weak.

Conturbáti sunt omnes All that saw them were
qui vidébant eos: * et troubled: and every man
timuit omnis homo. was afraid.

Et annuntiavérunt ópe- And they declared the works
ra Dei, * et facta ejus in- of God: and understood his
tellexérunt. doings.

Lætábitur justus in Dó- The just shall rejoice in
mino, et sperábit in eo, * et the Lord, and shall hope in
laudabúntur omnes recti him: and all the upright in
corde. heart shall be praised.

Ant. Atténdite univérsi pó- Attend, all ye people, and
puli, et vidéte dolórem me- see my sorrow.
um.

Ant. A porta inferi érué From the gate of hell,
Dómine ánimam meam. Lord, deliver my soul.

The Canticle of Ezechias. Isa. xxxviii. Tone 2D.

Ego dixi: In dimídio dié- I said: In the midst of my
rum meórum * vadam ad days I shall go to the gates
portās inferi. of hell.

Quæsívi resíduum an- I sought for the residue of
nórum meórum. * Dixi: my years: I said, I shall not
Non vidébo Dóminum see the Lord God in the land
Deum in terra vivéntium. of the living.

Non aspíciam hómínem I shall behold man no more,
ultra, * et habitatórem qui- nor the inhabitant of rest.
étis.

Generátio mea abláta est, My generation is at an end,
et convolúta est a me, * and it is rolled away from
quasi tabernáculum pǎstó- me as a shepherd's tent.
rum.

Præcísá est velut a te- My life is cut off as by a
xénte vita mea: † dum ad- weaver; whilst I was but
huc ordírer, succídít me: beginning, he cut me off:
* de mane usque ad vé- from morning even till night
speram finíés me. thou wilt make an end of
me.

Sperábam usque ad mane, I hope till morning: as a lion
* quasi leo sic contrivit óm- so hath he broken my bones.
ssa mea:

mane usque ad vés- From morning even till night

peram finies me : * sicut thou wilt make an end of me:
pullus hirúndinis sic cla- I will cry like a young swal-
mábo, meditábor ut cólúm- low, I will meditate like a
ba. dove.

Attenuáti sunt óculi My eyes are weakened with
mei, * suspiciéntes in ěx- looking upward.
célsu :
célsum :

Dómine vim pátiór, res- Lord, I suffer violence : an-
pónde *pro* me. * Quid di- swer thou for me. What
cam, aut quid respondébit shall I say, or what shall he
mihi, cum *ipsē* fécerit ? answer for me, whereas he
himself hath done it ?

Recogitábo tibi omnes I will recount to thee all my
annos *meos* * in amaritú- years, in the bitterness of
dine ánimæ *meæ*. my soul.

Dómine si sic vívitur, et O Lord, if man's life be such,
in tálibus vita spíritus mei, and the life of my spirit be in
† corripies me, et vivifi- such things as these, thou
cábis me. * Ecce in pace a- shalt correct me, and make
maritúdo mea *amáríssima* : me to live. Behold in peace
is my bitterness most bitter.

Tu autem eruísti ánimam But thou hast delivered my
meam ut non períret: * pro- soul that I should not perish:
jecísti post tergum tuum thou hast cast all my sins
ómnia peccátā *mea*. behind thy back.

Quia non inférnus con- For hell shall not confess to
fitébitur tibi, † neque mors thee, neither shall death
laudábit te : * non expec- praise thee nor shall they
tábunt qui descéndunt in that go down into the pit
lacum, veritatē *tuam*. look for thy truth.

Vivens vivens ipse con- The living, the living, he
fitébitur tibi, sicut et ego shall give praise to thee, as
hódie : * pater filiis notam I do this day: the father shall
fáciēt veritatē *tuam*. make thy truth known to
the children.

Domine salvum *me* fac, O Lord, save me, and we will
* et psalmos nostros cantá- sing our psalms all the days
bimus cunctis diébus vitæ of our life in the house of the
nostræ in domō *Dómini*. Lord.

Ant. A porta inferi éruē From the gate of hell, O
Dómine ánimam *meam*. Lord, deliver my soul.

Ant. O vos omnes qui O all ye that pass by the

transítis per viam, attén- way, look and see, if there be
dite et vidéte, si est dolor sorrow like unto my sorrow.
sicut dolor meus.

Psalm cl. Tone 8c.

Laudate Dóminum in san- Praise ye the Lord in his holy
ctis ejus: * laudáte eum places: praise ye him in the
in firmaménto virtútis ejus. firmament of his power.

Laudáte eum in virtú- Praise ye him for his mighty
tibus ejus: * laudáte eum acts: praise ye him accord-
secúndum multitúdinem ing to the multitude of his
magnitúdinis ejus. greatness.

Laudáte eum in sono Praise him with sound of
tubæ: * laudáte eum in trumpet: praise him with
psáltériö, et *cíthara*. psaltery and harp.

Laudáte eum in tym- Praise him with timbrel and
pano, et *choro*: * laudá- choir: praise him with strings
te eum in *chordis*, et *ór-* and organs.
gano.

Laudáte eum in cym- Praise him on high-sounding
balis benesonántibus: † cymbals: praise him on cym-
laudáte eum in cymbalis bals of joy: let every spirit
jubilatiónis: * omnis spí- praise the Lord.
ritus *laudet Dóminum*.

Ant. O vos omnes qui All ye that pass by the way,
transítis per viam, attén- look and see, if there be sor-
dite et vidéte, si est dolor row like unto my sorrow.
sicut dolor meus.

Ÿ. Caro mea requiěscet My flesh shall rest in hope.
in spe.

R̄. Et non dabis sanctum And thou shalt not give thy
tuum vidére corrüptiönem. holy one to see corruption.

Antiphon before and after the Benedictus:

Ant. Mulieres sedéntes ad The women, sitting over
monuméntum lamenta- against the sepulchre, la-
bántur, flentes Dóminum. mented, weeping for the
Lord.

Benedictus Dóminus Deus,

Mulieres sedéntes ad The women, sitting over

HOLY SATURDAY : AT THE BLESSING OF FIRE 261
 monuméntum lamentabán- against the sepulchre la-
 tur, flentes Dóminum. mented, weeping for the Lord.
 ¶. Christus factus est pro Christ became obedient to
 nobis obédiens usque ad death, even the death of the
 mortem, mortem autem cross : wherefore God hath
 crucis : propter quod et exalted him, and given him
 Deus exaltávit illum, et de- a name that is above all
 dit illi nomen, quod est names.
 super omne nomen.

*Pater noster in secret, the Psalm Miserére, page 145, and
 the Prayer Réspice, page 147.*



THE MORNING OFFICE ON HOLY SATURDAY

*At a convenient hour the altars are dressed ; but the candles
 are not lighted till the beginning of mass. Outside the
 church, fire is struck from a flint, and coals are kindled
 therewith ; after which the priest, before the church gate, if it
 can be conveniently done, otherwise in the very entrance of
 the church, blesses the new fire as follows :*

DOMINUS vobis-
 cum.
 R̄. Et cum spiritu tuo.

Orémus.

Deus, qui per Fílium
 tuum angulárem scílicet lá-
 pidem, claritátis tuæ ig-
 nem fidélibus contulisti :
 productum e sílice, nostris
 profutúrum úsibus, novum
 hunc ignem sanctí-
 et concéde nobis, ita per
 hæc festa paschália cælés-
 tibus desidériis inflammári ;
 ut ad perpétuæ claritátis,
 puris méntibus, valeámus
 festa pertíngere. Per eúm-
 dem Christum Dóminum
 nostrum, etc. R̄. Amen.

THE LORD be with
 you.
 And with thy spirit.

Let us pray.

O God, who hast bestowed
 on the faithful the fire of thy
 brightness by thy Son, who
 is the corner stone, sanctify
 this new fire produced from
 a flint that it may be profi-
 table to us : and grant that
 by this paschal festival we
 may be so inflamed with
 heavenly desires, that with
 pure minds we may be able
 to arrive at the festival of
 perpetual light. Through the
 same Christ our Lord.
 Amen.

Orémus.

Dómine Deus, Pater om-
nípotens, lumen indefi-
ciens, qui es cónditor óm-
nium lúminum : béne-
dic hoc lumen, quod a te
sanctificátum, atque bene-
díctum est, qui illumi-
násti omnem mundum: ut
ab eo lúmine accendámur,
atque illuminémur igne cla-
ritátis tuæ : et sicut illu-
minásti Móysen exeúntem
de Ægypto, ita illúmines
corda et sensus nostros; ut
ad vitam, et lucem ætér-
nam pervenire mereámur.
Per Christum Dóminum
nostrum. R̄. Amen.

Let us pray.

O Lord God, Almighty
Father, unfailing light, who
art the author of all lights,
bless this light, that is bles-
sed and sanctified by thee,
who hast enlightened the
whole world : that we may
be inflamed with that light
and enlightened by the fire
of thy brightness : and as
thou didst give light to
Moses when he went out of
Egypt, so illuminate our
hearts and senses, that we
may deserve to arrive at
light and life everlasting.
Through Christ our Lord.
Amen.

Orémus.

Dómine sancte, Pater
omnípotens, ætérne Deus :
benedicéntibus nobis hunc
ignem in nómine tuo, et uni-
géniti Fílii tui Dei ac Dó-
mini nostri Jesu Christi, et
Spíritus sancti, co-operári
dignéris ; et ádjuva nos
contra igníta tela inimíci,
et illústra grátia cælésti.
Qui vivis et regnas cum
eódem Unigénito tuo, et
Spíritu sancto, Deus : per
omnia sæcula sæculórum.
R̄. Amen.

Let us pray.

O Holy Lord, Almighty
Father, eternal God: vouch-
safe to co-operate with us,
who bless this fire in thy
name, and in that of thy
only-begotten Son Christ-
Jesus, our Lord and God,
and of the Holy Ghost :
assist us against the fiery
darts of the enemy, and en-
lighten us with thy heavenly
grace. Who livest and reign-
est with the same only Son
and Holy Ghost, one God,
for ever and ever. Amen.

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

Véniat, quæsumus, om- May the abundant infusion
Deus, super hoc of thy ✠ blessing descend

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 incensum larga tuæ bene- upon this incense, we be-
 ⚔dictiōnis infúsiō: et hunc seech thee, Almighty God:
 noctúrnum splendórem in- and do thou, O invisible re-
 visibilis regenerátor ac- generator, lighten this noc-
 cénde: ut non solum sacri- tural splendour, that not
 ficiū, quod hac nocte only the sacrifice that is
 litátum est, arcána lúmi- offered this night may shine
 nis tui admixtiōne refúl- by the secret mixture of thy
 geat; sed in quocúmque light: but also into what-
 loco ex hujus sanctifica- ever place anything of this
 tiōnis mystério áliquíd fú- mysterious sanctification
 rit deportátum, expúl- shall be brought, there the
 diabólicæ fraudis nequítia, power of thy majesty may be
 virtus tuæ majestátis as- present and all the malice
 sistat. Per Christum Dó- of satanic deceit may be
 minum nostrum. R̄. Amen. defeated. Through Christ
 our Lord. R̄. Amen.

During this prayer an acolyte puts some of the blessed fire into the thurible, and the priest, after the prayer, puts incense into it, blessing it as usual, saying :

Ab illo benedicáris, in cu- Be thou blessed by him, in
 jus honórem cremáberis. whose honour thou shalt be
 Amen. burnt. Amen.

Then he sprinkles the grains of incense and the fire thrice with holy water, saying :

Aspérges me, Dómine, hys- Thou wilt sprinkle me, O
 sópo, et mundábor : lavá- Lord, with hyssop, and I
 bis me, et super nivem deal- shall be cleansed : thou wilt
 bábor. wash me, and I shall be made
 whiter than snow.

The deacon takes the reed with a lighted candle fixed on the top. Then the thurifer goes first, with an acolyte, who carries in a plate the five grains of incense ; the subdeacon with the cross follows and the clergy in order; then the deacon with the triple candle, and last of all the priest. When the deacon is come into the church, an acolyte, who carries a candle lighted from the new fire, lights one of the three candles on the top of

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*the rod, and the deacon holding up the rod and kneeling on
one knee, with the priest and attendants, except the sub-
deacon, sings alone :*

Ψ. Lumen Christi.

Behold the light of Christ.

℞. Deo grátias.

Thanks be to God.

*He sings the same louder in the middle of the church, when
a second candle is lighted, and still louder before the altar,
when the third candle is lighted. Arrived at the altar, the
priest goes to the epistle-side, and the deacon with the book
asks the blessing of the priest, saying :*

Jube domne benedícere. Pray, Father, bless me.

The priest then says :

Dóminus sit in corde tuo, May the Lord be in thy
et in lábiis tuis : ut digne, heart and on thy lips, that
et competénter annúnties thou mayest worthily and
sum paschále præcónium. duly announce his paschal
In nómine Patris, et Filii, praise. In the name of the
✠ et Spíritus sancti. ℞. A- Father ✠, and of the Són,
men. and of the Holy Ghost. ℞.
Amen. Amen.

*After this the deacon goes to the desk on the gospel side,
where he incenses the book, and all stand as he blesses the
paschal candle, saying :*

Exsúltet jam angélica tur- Let the angelic choirs of
ba cælórum: exsúltent di- heaven now rejoice ; let the
vína mystéria: et pro tanti divine mystery rejoice ; and
regis victória, tuba ínsonet let the trumpet of salvation
salutáris. Gáudeat et tellus resound for the victory of so
tantis irradiáta fulgóribus: great a king. Let the earth
et æténi regis splendóre also rejoice, illumined with
illustráta, totíus orbis se such splendour ; and, en-
séntiat amisísse caliginem. lightened with the bright-
Lætétur et mater ecclésia, ness of the eternal king, let
tanti lúminis adornáta ful- it feel that the darkness of
góribus : et magnis popu- the whole world is dispersed.
m vóci bus hęc aula Let also our mother the
t. Quaprópter ad- church rejoice, adorned with

stántes vos, fratres carísimi, ad tam miram hujus sancti lúminis claritátem, una mecum, quæso, Dei omnipoténtis misericórdiam invocáte. Ut qui me non meis méritis intra levitárum numerum dignátus est aggregáre: lúminis sui claritátem infundens, cérei hujus laudem implére perficiat. Per Dóminum nostrum Jesum Christum Fílium suum, qui cum eo vivit et regnat in unitáte Spíritus sancti Deus.

Per ómnia sæcula sæculórum. R̄. Amen.

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Ÿ. Sursum corda.

R̄. Habémus ad Dóminum.

Ÿ. Grátias agámus Dómino Deo nostro.

R̄. Dignum et justum est.

Vere dignum et justum est, invisibilem Deum Patrem omnipoténtem, Filiúmque ejus unigénitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis ætérno Patri, Adæ débitum solvit; et vétéris piáculi cautió-nem pio cruóre detérsit. Hæc sunt enim festa paschália, in quibus verus ille Agnus occíditur, cujus sán-

the brightness of so great light; and may this temple resound with the loud voices of the people. Wherefore I beseech you, most dear brethren, who are here present in the wonderful brightness of this holy light, to invoke with me the mercy of almighty God. That he who has vouchsafed to number me among the Levites, without any merits of mine, would pour forth his brightness upon me, and enable me to perfect the praise of this light. Through, etc.

World without end. R̄. Amen.

The Lord be with you.

And with thy spirit.

Raise up your hearts.

We have them lifted up to the Lord.

Let us give thanks unto the Lord our God.

It is meet and just.

It is truly meet and just to proclaim with all our heart, and all the affection of our minds, and with the ministry of our voices, the invisible God, the Father almighty, and his only-begotten Son, our Lord Jesus Christ, who paid for us the debt of Adam to his eternal Father, and by his merciful blood washed the handwriting of our ancient sin. For this is

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guine postes fidélium con- chal solemnity, in which that
 secrántur. Hæc nox est, in true Lamb is slain, with
 qua primum patres nostros whose blood the posts of the
 filios Israel edúctos de Æ- faithful are consecrated. This
 gypto, mare rubrum sicco is the night in which thou
 vestigio transire fecisti. didst first cause our forefa-
 Hæc igitur nox est, quæ thers, the children of Israel,
 peccatórum ténebras, co- when brought out of Egypt,
 lúmnae illuminatióne pur- to pass through the Red Sea,
 gávit. Hæc nox est, quæ with dry foot. This, there-
 hódie per univérsum mun- fore, is the night which
 dum, in Christo credéntes, purged away the darkness of
 a vítiis sæculi, et caligine sinners by the light of the
 peccatórum segregátos, red- pillar : this is the night
 dit grátia, sóciat sanctitati. which at this time through-
 Hæc nox est, in qua destrú- out the world restores to
 ctis vínculis mortis, Chris- grace and unites in sanctity
 tus ab ínferis victor adscén- those that believe in Christ
 dit. Nihil enim nobis nasci and are separated from the
 prófuit, nisi rédimiti profuí- vices of the world and the
 set. O mira circa nos tuæ darkness of sinners, this
 pietátis dignátio. O inæsti- is the night in which, de-
 mábilis diléctio caritátis, stroying the bonds of death,
 ut servum redímeres, Fili- Christ arose victorious from
 um tradidisti. O certe ne- the grave. For it would have
 cessárium Adæ peccátum, profited us nothing to have
 quod Christi morte delétum been born, unless redemp-
 est. O felix culpa, quæ ta- tion had also been bestowed
 lem, ac tantum méruit ha- upon us. O wonderful conde-
 bére Redemptórem. O vere scension of thy mercy to-
 beáta nox, quæ sola méruit wards us. O inestimable af-
 ascire tempus et horam, in fection of charity : that thou
 qua Christus ab ínferis re- mightest redeem a slave,
 surrexit. Hæc nox est, de thou didst deliver up thy
 qua scriptum est : Et nox Son. O truly needful sin of
 sicut dies illuminábitur : Adam, which was blotted out
 Et nox illuminátio mea in by the death of Christ. O
 deliciis meis. Hujus igitur happy fault, which deserved
 sanctificátio noctis, fugat to possess such and so great
 a Redemptor. O truly blessed
 culpas lavat et red- night, which alone deserved
 éntiam lapsis, et to know the time and hour
 titiam. Fugat ó-

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dia, concórdiam parat et in which Christ rose again
curvat impéria. from the grave. This is the

night of which it is written :
And the night shall be en-
lightened as the day ; and the night is my light in my
enjoyments. Therefore the sanctification of this night
drives away all wickedness, cleanses faults, and restores
innocence to the fallen, and gladness to the sorrowful. It
puts to flight hatreds ; it prepares concord, and brings
down haughtiness.

*Here he fixes the five grains of blessed incense in the candle in
the form of a cross.*

In hujus ígitur noctis grá- Therefore, in the grace of
tia, súscipe sancte Pater, this night, receive, O holy
incénsi hujus sacrificium Father, the evening sacrifice
vespertínum : quod tibi in of this incense, which the ho-
hac cérei oblatióne solémni, ly Church presents to thee in
per ministrórum manus de the solemn offering of this
opéribus apum, sacrosán- wax candle, the work of bees,
cta reddit ecclésia. Sed by the hands of thy minis-
jam columñæ hujus præ- ters. Now also we know the
cónia nóvimus, quam in praises of this column, which
honórem Dei rútilans ignis the shining fire enkindles to
accéndit. the honour of God.

*Here he lights the candle with one of the three candles upon
the reed.*

Qui licet sit divísus in par- Which although divided in-
tes, mutuáti tamen lúmi- to parts, suffers no detri-
nis detriménta non novit. ment from its light being
Alitur enim liquéntibus ce- borrowed. For it is nourished
ris, quas in substántiam by the melting wax, which
pretiósæ hujus lámpadis, a- the parent bee produced for
pis mater edúxit. the substance of this pre-
cious light.

Here the lamps are lighted.

O vere beáta nox, quæ ex- O truly blessed light, which
spoliávit Ægyptios, ditá- despoiled the Egyptians and
vit Hebræos. Nox, in qua enriched the Hebrews ; a
terréniis cæléstia, humánis night in which heavenly
divína jungúntur. Orámus things are united to those of
ergo te Dómine: ut céreus earth, and things divine to

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 iste in honorem tui nominis those which are human. We
 consecratus, ad noctis hujus beseech thee, therefore, O
 caliginem destruendam, in Lord, that this taper, conse-
 deficiens perseveret. Et in crated in honour of thy
 odorem suavitatis acceptus, name, to destroy the dark-
 supernis luminaribus mis- ness of this night, may con-
 ceatur. Flammæ ejus luci- tinue unfailing; and being
 fer matutinus inveniat. Ille, received as an odour of
 inquam, lucifer, qui nescit sweetness, may be mixed
 occasum. Ille, qui regres- with the heavenly lights.
 sus ab inferis, humano ge- May the morning star find its
 neri serenus illuxit. Precá- flame alive. That star, I say,
 mur ergo te, Domine : ut which knows no setting. He
 nos famulos tuos, omném- who returning from the
 que clerum, et devotíssi- grave, serenely shone upon
 mum populum una cum mankind. We pray thee,
 beatissimo papa nostro N. therefore, O Lord, that thou
 antistite nostro N. quiete wouldst grant peaceful times
 temporum concessa in his and vouchsafe to rule, gov-
 paschalibus gaudiis, assi- ern, and preserve with con-
 dua protectione regere, gu- stant protection in this pas-
 bernare, et conservare dig- chal festivity, us thy ser-
 neris. Respice etiam ad de- vants, and all the clergy,
 votissimum imperatorem and devout people, together
 nostrum N., cujus tu Deus with our most holy Father,
 desiderii vota prænoscens, Pope N., and our Bishop, N.
 ineffabili pietatis, et miseri- Regard also our most devout
 cordiæ tuæ munere, tran- Emperor, & since thou know-
 quillum perpétuæ pacis ac- est, O God, the desires of his
 commoda: et cælestem vi- heart, grant by the ineffable
 ctóriam cum omni populo grace of thy goodness and
 suo. Per eundem Dñm no- mercy, that he may enjoy
 strum Jesum Christum Fí- with all his people the tran-
 lium tuum: qui tecum vivit quillity of perpetual peace
 et regnat in unitate Spíri- and heavenly victory. Thro'
 tus sancti Deus; per omnia the same Lord Jesus Christ
 sæcula sæculorum. R̄. A- thy Son, etc. R̄. Amen.
 men.

*Here the deacon changes his white vestments for purple ones, and goes to the priest, who takes a purple chasuble, and reads the following prophecies in a low voice at the epistle-corner
 whilst they are read aloud in the church :*

THE FIRST PROPHECY. GEN. I, II

In principio creávit Deus In the beginning God cre-
 cælum et terram. Terra au- ated heaven and earth. And
 tem erat inánis, et vácuá, et the earth was void and emp-
 ténebræ erant super fáciem ty, and darkness was upon
 abyssi: et Spíritus Dei fere- the face of the deep : and the
 bátur super aquas. Dixít- Spirit of God moved over the
 que Deus : Fiat lux. Et waters. And God said : Be
 facta est lux. Et vidit Deus light made. And light was
 lucem quod esset bona : made. And God saw the
 et divisit lucem a ténebris. light that it was good : and
 Appellávitque lucem Di- he divided the light from the
 em, et ténebras Noctem : darkness. And he called the
 factúmque est vésperæ, et light Day, and the darkness
 mane, dies unus. Dixit quo- Night : and there was even-
 que Deus: Fiat firmamén- ing and morning, one day.
 tum in médio aquárum : et And God said : Let there be
 dívidat aquas ab aquis. a firmament made amidst
 Et fecit Deus firmamén- the waters: and let it divide
 tum, divisítque aquas, quæ the waters from the waters.
 erant sub firmaménto, ab And God made a firmament,
 his, quæ erant super firma- and divided the waters that
 méntum. Et factum est ita. were under the firmament
 Vocávitque Deus firmamén- from those that were above
 tum cælum : et factum est the firmament. And it was
 vésperæ, et mane, dies se- so. And God called the fir-
 cúndus. Dixit vero Deus : mament Heaven : and the
 Congregéntur aquæ, quæ evening and the morning
 sub cælo sunt, in locum u- were the second day. God
 num: et appáreat árida. Et also said : Let the waters
 factum est ita. Et vocávit that are under the heaven be
 Deus áridam, terram : con- gathered together into one
 gregationésque aquárum place : and let the dry land
 appellávit mária. Et vidit appear. And it was so done.
 Deus quod esset bonum. Et And God called the dry land
 ait: Gérminet terra herbam Earth : and the gathering
 viréntem, et faciéntem se- together of the waters he
 men, et lignum pomíferum, called Seas. And God saw
 fáciens fructum juxta ge- that it was good. And he
 nus suum, cujus semen in said : Let the earth bring
 semetípso sit super terram. forth the green herb, and
 Et factum est ita. Et pró- such as may seed, and the

tulit terra herbam viréntem, et faciéntem semen juxta genus suum, lignúmque fáciens fructum, et habens unumquódque seméntem secúndum spéciem suam. Et vidit Deus quod esset bonum. Et factum est vésperere, et mane, dies tértius. Dixit autem Deus: Fiant in luminária firmaménto cæli, et dívidant diem, ac noctem, et sint in signa, et témpora, et dies, et annos : ut lúceant in firmaménto cæli, et illúminent terram. Et factum est ita. Fecítque Deus duo luminária magna: lumináre majus, ut præesset diéi: et lumináre minus, ut præesset nocti : et stellas. Et pósuit eas in firmaménto cæli, ut lucérent super terram, et præessent diéi ac nocti, et dividerent lucem, ac ténebras. Et vidit Deus quod esset bonum. Et factum est vésperere, et mane, dies quartus. Dixit étiam Deus : Producant aquæ réptile animæ vivéntis, et volátile super terram sub firmaménto cæli. Creavítque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam produxerant aquæ in spécies suas, et omne volátile quod vivit in aqua secundum genus suum. Et vidit Deus quod esset bonum. Et benedixítque eis, dicens: Crescite, et multi-

fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yielded seed according to its kind, and the tree that beareth fruit, having seed, each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said : Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days, and years : to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day : and a lesser light to rule the night : and stars. And he set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and the morning were the fourth day. God also said : Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales

plicámini, et repléte a- and every living and mov-
 quas maris: avésque multi- ing creature, which the wa-
 plicéntur super terram. Et ters brought forth, according
 factum est véspere, et ma- to their kinds, and every
 ne, dies quintus. Dixit winged fowl according to its
 quoque Deus : Prodúcat kind. And God saw that it
 terra ánimam vivéntem in was good. And he blessed
 génere suo: juménta et rep- them, saying : Increase and
 tília, et béstias terræ se- multiply, and fill the waters
 cúndum spécies suas. Fa- of the sea : and let the birds
 ctúmque est ita. Et fecit be multiplied upon the
 Deus béstias terræ juxta earth. And the evening and
 species suas, et juménta, et the morning were the fifth
 omne réptile terræ in gé- day. And God said : Let the
 nere suo. Et vidit Deus earth bring forth the living
 quod esset bonum, et ait : creature in its kind, cattle,
 Faciámus hómínem ad imá- and creeping things, and
 ginem, et similitúdinem no- beasts of the earth according
 stram : et præsit píscibus to their kinds : and it was so
 maris, et volatílibus cæli, done. And God made the
 et béstiis, universæque ter- beasts of the earth, accord-
 ræ, omníque réptili, quod ing to their kinds, and cat-
 movétur in terra. Et creá- tle, and everything that
 vit Deus hómínem ad imá- creepeth on the earth, after
 ginem suam : ad imáginem its kind. And God saw that
 Dei creávit illum, máscu- it was good. And he said :
 lum et féminam creávit eos. Let us make man to our
 Benedixítque illis Deus, et image and likeness : and let
 ait: Créscite, et multiplicá- him have dominion over the
 mini, et repléte terram, et fishes of the sea, and the
 subjícite eam, et dominá- fowls of the air, and the
 mini píscibus maris, et vola- beasts, and the whole earth,
 tilibus cæli, et univérsis and every creeping creature
 animántibus, quæ movén- that moveth upon the earth.
 tur super terram. Dixítque And God created man to
 Deus : Ecce dedi vobis om- his own image ; to the image
 nem herbam afferéntem se- of God he created him, male
 men super terram, et uni- and female he created them.
 vérsa ligna, quæ habent in And God blessed them, say-
 semetípsis seméntem gé- ing : Increase and multiply,
 neris sui, ut sint vobis in es- and fill the earth, and sub-
 cam : et cunctis animánti- due it, and rule over the fish-

bus terræ, omnique volucris es of the sea, and the fowls of
 cæli, et universis, quæ mo- the air, and all living crea-
 ventur in terra, et in quibus tures that move upon the
 est anima vivens, ut há- earth. And God said : Be-
 beant ad vescendum. Et hold, I have given you every
 factum est ita. Viditque herb bearing seed upon the
 Deus cuncta, quæ fécerat : earth, and all trees that have
 et erant valde bona. Et in themselves seed of their
 factum est vespere, et ma- own kind, to be your meat :
 ne, dies sextus. Igitur per- and to all beasts of the
 fécti sunt cæli, et terra, et earth, and to every fowl of
 omnis ornatus eorum. Com- the air, and to all that move
 plevitque Deus die sépti- upon the earth, and wherein
 mo opus suum, quod fé- there is life that they may
 cerat : et requievit die sép- have to feed upon. And it
 timo ab universo opere, was so done. And God saw
 quod patrarat. all the things that he had
 made, and they were very
 good. And the evening and

the morning were the sixth day. So the heavens and the earth were finished, and the furniture of them. And on the seventh day, God ended his work which he had made : and he rested on the seventh day from all his work which he had done.

Sacerdos dicit : Orémus. *The priest says* : Let us pray.

Diaconus : Flectámus genua. *The deacon* : Let us kneel.

Subdiaconus : Leváte. *The subdeacon* : Rise up.

Deus, qui mirabiliter cre- O God, who hast wonderful-
 ásti hóminem, et mirabili- ly created man, and more
 us redemisti : da nobis, wonderfully redeemed him :
 quæsumus, contra oble- grant us, we beseech thee,
 ctaménta peccáti, mentis to resist with strong mind
 ratióne persístere, ut me- the allurements of sin, that
 reámur ad ætérna gáudia we may deserve to arrive at
 pervenire. Per Dóminum eternal joys. Through Jesus
 nostrum Jesum Christum, Christ our Lord, etc. *R̄. A-*
 etc. *R̄. Amen.* . . . *men.*

THE SECOND PROPHECY. GEN. V-VIII

Noe vero cum quingentó- Noe, when he was five hun-
 et annórum, genuit dred years old, begat Sem,
 Cham, et Japheth. Cham, and Japheth. And af-

Cumque cœpissent hómnes multiplicári super terram, et filias procreássent, vi-
 dentes filii Dei filias hó-
 minum, quod essent pul-
 chræ, accepérunt sibi ux-
 óres ex ómnibus, quas elé-
 gerant. Dixítque Deus: Non
 permanébit spíritus meus
 in hómne in ætérnum, qui-
 a caro est: erúntque dies il-
 lús centum vigínti annó-
 rum. Gigántes autem erant
 super terram in diébus illis.
 Postquam enim ingrési
 sunt filii Dei ad filias hó-
 minum, illæque genúerint,
 isti sunt poténtes a sæculo
 viri famósi. Videns autem
 Deus, quod multa malítia
 hominum esset in terra, et
 cuncta cogitátio cordis in-
 ténta esset ad malum om-
 ni témpore, pœnítuit eum,
 quod hómíne fecísset in
 terra. Et tactus dolóre cor-
 dis intrínsecus: Delébo,
 inquit, hómíne, quem
 creávi, a fácie terræ, ab hó-
 mine usque ad animántia,
 a réptili usque ad vólucres
 cæli: pœnitet enim me fe-
 císse eos. Noe vero invénit
 grátiam coram Dómino.
 Hæ sunt generatiónes Noe:
 Noe vir justus atque per-
 féctus fuit in generatióni-
 bus suis, cum Deo ambulá-
 vit. Et genuit tres filios,
 Sem, Cham, et Japheth.
 Corrupta est autem terra
 coram Deo, et repléta est

ter that men began to be
 multiplied upon the earth,
 and daughters were born
 unto 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 : his days shall be a
 hundred and twenty years.
 Now, giants were upon the
 earth in those days. For af-
 ter the sons of God went in
 to the daughters of men, and
 they brought forth children:
 these are the mighty men of
 old, the men of renown. And
 God seeing that the wicked-
 ness of man was great on the
 earth, and that all the
 thought of their heart was
 bent upon evil at all times,
 it repented him that he had
 made man on the earth. And
 being touched inwardly with
 sorrow of heart, he said : I
 will destroy man, whom I
 have created, from the face
 of the earth, from man even
 to beasts, from the creep-
 ing 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 genera-
 tions of Noe: Noe was a just
 and perfect man in his
 generations, he walked with
 God. And he begot three
 sons, Sem, Cham, and Ja

iniquitate. Cumque vidisset Deus terram esse corruptam (omnis quippe caro corruperat viam suam super terram), dixit ad Noe : Finis universae carnis venit coram me : replata est terra iniquitate a facie eorum, et ego disperdam eos cum terra. Fac tibi arcam de lignis laevigatis: mansiunculas in arca facies, et bitumine linies intrinsecus et extrinsecus. Et sic facies eam: Trecentorum cubitorum erit longitudo arcae, quinquaginta cubitorum latitudo, et triginta cubitorum altitudo illius. Fenestram in arca facies, et in cubito consummabis summitatem ejus : ostium autem arcae pones ex latere : deorsum coenacula, et tristega facies in ea. Ecce ego adducam aquas diluvii super terram, ut interficiam omnem, carnem, in qua spiritus vitae est subter caelum. Universa quae in terra sunt, consumentur. Ponamque foedus meum tecum : et ingrediens arcam tu, et filii tui, uxor tua, et uxores filiorum tuorum tecum. Et ex cunctis animalibus universae carnis bina induces in arcam, ut vivant tecum masculini sexus, et feminini. De volucribus jugiter in genere suo, et ex pheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noe : The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it : The length of the ark shall be three hundred cubits : the breadth of it fifty cubits : and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit thou shalt finish the top of it : and the door of the ark thou shalt set in the side : with lower and 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 crea-

omni réptili terræ secúndum genus suum : bina de ómnibus ingrediéntur tecum, ut possint vívere. Tolles ígitur tecum ex ómnibus escis, quæ mandi possunt, et comportábis apud te: et erunt tam tibi, quam illis in cibum. Fecit igitur Noe ómnia, quæ præcéperat illi Deus. Erátque sexcentórum annórum, quando dilúvii aquæ inundavérunt super terram. Rupti sunt omnes fontes abyssi magnæ, et cataráctæ cæli apértæ sunt : et facta est plúvia super terram quadraginta diébus ac quadraginta nóctibus. In articulo diéi illius ingressus est Noe, et Sem, et Cham, et Japheth, filii ejus, uxor illius, et tres uxóres filiórum ejus cum eis in arcam: ipsi, et omne ánimál secúndum genus suum, univér-saque juménta in génere suo, et omne, quod movétur super terram in génere suo, cunctúmque volátile secúndum genus suum. Porro arca ferebátur super aquas. Et aquæ prævaluerunt nimis super terram : opertíque sunt omnes montes excélsi sub univérso cælo. Quíndecim cúbitis áltior fuit aqua super montes, quos operúerat. Consumptaque est omnis caro, quæ movebátur super ter-
 ture of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee : of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee : and it shall be food for thee and them. And Noe did all things which God commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened. And the rain fell upon the earth forty days and forty nights. In the 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 everything that moved upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly. And the ark was carried upon the waters. And the

ram, vólucrum, animántium, bestiárum, omniúmque reptílium, quæ reptant super terram. Remánsit autem solus Noe, et qui cum eo erant in arca. Obtinuerúntque aquæ terram centum quinquaginta diébus. Recordátus autem Deus Noe, cunctórumque animántium et ómniium jumentórum, quæ erant cum eo in arca, addúxit spíritum super terram, et imminútæ sunt aquæ. Et clausi sunt fontes abyssi, et cataráctæ cæli : et prohibítæ sunt plúviæ de cælo. Reversæque sunt aquæ de terra eúntes, et redeúntes : et cœpérunt minui post centum quinquaginta dies. Cumque transíssent quadraginta dies, apériens Noe fenéstram arcæ quam fécerat, dimísit corvum, qui egrediebátur, et non revertebátur, donec siccaréntur aquæ super terram. Emísit quoque colúmbam post eum, ut vidéret si jam cessásent aquæ super fáciem terræ. Quæ cum non invenísset ubi requiésceret pes ejus, revérsa est ad eum in arcam ; aquæ enim erant super univérsam terram : extendítque manum, et apprehénsam íntulit in arcam. Exspectátis autem ultra septem diébus áliis,

waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth: and Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven were shut up: and the rain from heaven was restrained. And the waters returned from off the earth, going and coming: and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven: which went forth and did not return, till the waters were dried up upon the face of the earth. He sent

russum dimisit colúmbam forth also a dove after him,
ex arca. At illa venit ad to see if the waters had
eum ad vésperam, portans ceased upon the face of the
ramum olívæ viréntibus earth. But she not finding
fóliis in ore suo. Intelléxit where her foot might rest,
ergo Noe, quod cessáissent returned to him into the
aquæ super terram. Ex- ark: for the waters were up-
spectavitque nihilóminus on the whole earth : and he
septem álios dies: et emísit put forth his hand, and
colúmbam, quæ non est caught her, and brought her
reversa ultra ad eum. Lo- into the ark. And having
cútus est autem Deus ad waited yet seven other days,
Noe, dicens : Egrédere de he again sent forth the dove
arca, tu, et uxor tua, filii out of the ark. And she
tui, et uxóres filiórum tuó- came to him in the evening,
rum tecum. Cuncta animán- carrying a bough of an olive
tia, quæ sunt apud te, ex tree, with green leaves in
omni carne, tam in volatí- her mouth. Noe, therefore,
libus, quam in béstiis, et understood that the waters
univérsis reptílibus, quæ were ceased upon the earth.
reptant super terram, educ And he stayed yet other
tecum, et ingredímini super seven days : and he sent
terram : créscite, et multi- forth the dove, which re-
plicámini super eam. Egrés- turned not any more unto
sus est ergo Noe, et filii him. And God spoke to Noe,
ejus, uxor illíus, et uxóres saying : Go out of the ark,
filiórum ejus cum eo. Sed thou and thy wife, thy sons,
et ómnia animántia, ju- and the wives of thy sons
ménta, et reptília, quæ rep- with thee. All living things
tant super terram, secún- that are with thee of all
dum genus suum, egréssa flesh, as well in fowls as
sunt de arca. Ædificávit beasts, and all creeping
autem Noe altáre Dómino: things that creep upon the
et tollens de cunctis pe- earth, bring out with thee,
córibus, et volúcribus mun- and go ye upon the earth :
dis, óbtulit holocáusta su- increase and multiply upon
per altáre. Odoratúsque it. So Noe went out, he and
est Dóminus odórem sua- his sons, his wife, and the
vitátis. wives of his sons with him
 and all the living things, and
 cattle, and creeping things that creep upon the earth,
 according to their kinds, went out of the ark. And Noe

built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savour.

Orémus. Flectámus genua. Let us pray. Let us kneel.

R̄. Leváte.

R̄. Rise up.

Deus, incommutabilis virtus, et lumen ætérnum: Deus, unchangeable power and light eternal: mercérispice propítius ad totíus ecclésiæ tuæ mirábilis sacraméntum, et opus salútis humanæ, perpétuæ effectus dispositiónis effectum tranquillius operáre; totúsque mundus experiátur et videat, dejécta érigi, inveráta renovári, et per ipsum redíre ómnia in íntegram, a quo sumpsére principium: Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit, etc.

O God, unchangeable power and light eternal: mercifully regard the wonderful mystery of thy whole Church, and peacefully effect by thy eternal decree the work of human salvation: and let the whole world experience and see that what was fallen is raised up, what was old is made new, and all things are re-established, through him from whom they received their first being, our Lord Jesus Christ, thy Son. Who liveth, etc.

THE THIRD PROPHECY. GEN. XXII

In diébus illis: Tentávit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respóndit: Adsum. Ait illi: Tolle fílium tuum unigénitum, quem díligis, Isaac, et vade in terram visiónis; atque ibi ófferes eum in holocáustum super unum móntium, quem monstrávero tibi. Igitur Abraham de nocte consúr-gens, stravit ásinum suum: ducens secum duos júvenes, et Isaac fílium suum. Cumque concidísset in holocáustum, ábiit quem præcédit. Deus. Die autem

In those days: God tempted Abraham, and said to him Abraham, Abraham. And he answered: Here I am. He said to him: Take thy only begotten son, Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains, which I will show thee. So Abraham, rising up in the night, saddled his ass: and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had

tértio elevátis óculis, vidit locum procul : dixítque ad púeros suos : Expectáte hic cum ásino: ego, et puer illuc usque properántes, postquam adoravérimus, revertémur ad vos. Tulit quoque ligna holocáusti, et impósuit super Isaac filium suum : ipse vero portábat in mánibus ignem, et gládium. Cumque duo pérgerent simul, dixit Isaac patri suo : Pater mi. At ille respóndit : Quid vis, fili ? Ecce, inquit, ignis, et ligna; ubi est víctima holocáusti ? Dixit autem Abraham : Deus providébit sibi víctimam holocáusti, fili mi. Pergébant ergo páriter : et venérunt ad locum, quem osténderat ei Deus, in quo ædificávit altáre, et désuper ligna compósuit : cumque alligásset Isaac filium suum, pósuit eum in altáre, super struem lignórum. Extendítque manum, et arrípuit gládium, ut immoláret filium suum. Et ecce ángelus Dómini de cælo clamávit, dicens : Abraham, Abraham. Qui respóndit : Adsum. Dixítque ei : Non exténdas manum tuam super púerum, neque fácias illi quidquam: nunc cognóvi, quod times Deum, et non pepercísti unigénito filio tuo propter me. Levávit Abra-

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 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 a holocaust, my son. So they went on together ; and they came to the place which God had showed 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 anything to him : now I know

ham óculos suos, vidítque post tergum arietem inter vepres hærentem córnibus, quem assúmens óbtulit holocáustum pro filio. Apel- lavítque nomen loci illius, Dóminus videt. Unde us- que hódie dicitur: In monte Dóminus vidébit. Vocávit autem ángelus Dómini Abraham secúndo de cælo, dicens : Per memetípsum jurávi, dicit Dóminus: quia fecísti hanc rem, et non pe- percísti filio tuo unigénito propter me : benedicam tibi, et multiplicábo semen tuum sicut stellas cæli, et velut arénam, quæ est in líttore maris: possidébit se- men tuum portas inimi- córum suórum, et bene- dicéntur in sémine tuo om- nes gentes terræ, quia obe- dísti voci meæ. Revérsus est Abraham ad púeros suos, abierúntque Bérsabee simul, et habitávit ibi. in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Orémus. Flectámus génuá.

R̄. Leváte.

Deus, fidélium Pater súm- me, qui in toto orbe terrá- rum, promissionis tuæ fí- lios diffúsa adoptiónis grá- tia múltiplicas: et per pas- sacraméntum, Abra- úerum tuum uni- a, sicut jurásti,

that thou fearest God, and hast not spared thy only be- gotten son for my sake. Abraham lifted up his eyes and saw behind his back a ram amongst the briars, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day it is said : In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying : By my own self have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thy only be- gotten son for my sake : I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the seashore : thy seed shall possess the gates of their enemies, and

Let us pray. Let us kneel. Rise up. O God, the sovereign Father of all the faithful, who all over the world multipliest the children of thy promise by diffusing the grace of thy adoption : and by this pas- chal sacrament makest thy servant Abraham, according

géntium éfficis patrem ; da to thy oath, the father of all
 pópulis tuis digne ad grá- nations : grant that thy
 tiam tuæ vocatiónis intro- people may worthily enter
 ire, Per Dóminum nostrum, unto the grace of thy voca-
 etc. tion. Through our Lord, etc.

THE FOURTH PROPHECY. EXOD. XIV

In diébus illis : Factum In those days : It came to
 est in vigília matutína, et pass in the morning watch,
 ecce respiciens Dóminus and behold the Lord looking
 super castra Ægyptiórum upon the Egyptian army,
 per colúmnam ignis, et nu- through the pillar of fire,
 bis interfécit exércitum and of the cloud, slew their
 eórum : et subvértit rotas host : and overthrew the
 cúrruum, ferebantúrque wheels of the chariots, and
 in profúndum. Dixérunt they were carried into the
 ergo Ægyptii : Fugiámus deep. And the Egyptians
 Israélem : Dóminus enim said: Let us flee from Israel:
 pugnat pro eis contra nos. for the Lord fighteth for
 Et ait Dóminus ad Móy- them against us. And the
 sen: Exténde manum tuam Lord said to Moses : Stretch
 super mare, ut revertántur forth thy hand over the sea,
 aquæ ad Ægyptios super that the waters may come
 currus, et équites eorum. again upon the Egyptians,
 Cumque extendísset Móy- upon their chariots and
 ses manum contra mare, re- horsemen. And when Moses
 vérsus est primo dilúculo had stretched forth his hand
 ad priórem locum: fugienti- towards the sea, it returned
 búisque Ægyptiis occur- at the first break of day to
 rerunt aquæ, et invólvit the former place: and as the
 eos Dóminus in médiis flú- Egyptians were fleeing away,
 ctibus. Reversæque sunt the waters came upon them,
 aquæ, et operuérunt currus, and the Lord shut them up
 et équites cuncti exércitus in the middle of the waves.
 Pharaónis, qui sequéntes And the waters returned,
 ingrési fuérant mare : nec and covered the chariots and
 unus quidem supérfit ex the horsemen of all the
 eis. Fílii autem Israel per- army of Pharaoh, who had
 rexérunt per médium sicci come into the sea after them,
 maris, et aquæ eis erant neither did there as much as
 quasi pro muro a dextris one of them remain. But the
 et a sinístris: liberavítque children of Israel marched
 Dóminus in die illa Israel through the midst of the

de manu Ægyptiórum. Et sea upon dry land, and the
vidérunt Ægyptios mór- waters were to them as a
tuos super littus maris, et wall on the right hand and
manum magnam, quam on the left ; and the Lord
exercúerat Dóminus con- delivered Israel in the day
tra eos; timúitque pópulus out of the hands of the
Dóminum, et credidérunt Egyptians. And they saw the
Dómino, et Móysi servo Egyptians dead upon the
ejus. Tunc cécinit Móyses, seashore, and the mighty
et fílii Israel carmen hoc hand that the Lord had
Dómino, et dixerunt : 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 :

THE TRACT

Cantémus Dómino : glo- Let us sing to the Lord, for
rióse enim honorificátus est: he is gloriously magnified :
equum, et adscensórem the horse and the rider he hath
projécit in mare : adjútor, thrown into the sea : he has
et protéctor factus est mihi become my helper and pro-
in salútem. *Ÿ*. Hic Deus tector unto salvation. *Ÿ*. He
meus, et honorificábo eum: is my God, and I will glorify
Deus patris mei, et exaltá- him : the God of my father,
bo eum. *Ÿ*. Dóminus cónte- and I will exalt him. *Ÿ*. He
rens bella : Dóminus no- is the Lord that destroys
men est illi. wars : the Lord is his
name.

Orémus. Flectámus génuá. Let us pray. Let us kneel.
R̄. Leváte. *R̄*. Rise up.

Deus, cujus antíqua mi- O God, whose ancient mira-
rácula étiam nostris sæcu- cles we see shining in our
lis, coruscáre sentímus : days, whilst by the water of
dum quod uni populo, a regeneration thou dost per-
persecutióne Ægyptiaca form for the salvation of the
liberándo, dexteræ tuæ po- gentiles, that which by the
téntia contulísti, id in sa- power of thy right hand thou
lútem géntium per aquam didst for the delivery of one
regeneratiónis operáris : people from the Egyptian
resta; ut in Abrahæ fílios, persecution : grant that all
in Israelíticam dignitá- the nations of the world may
totíus mundi trãs- become the children of Abra-

eat plenitúdo. Per Dómi-
num nostrum, etc.

ham, and partake of the
dignity of the people of
Israel. Through our Lord,
etc.

THE FIFTH PROPHECY. ISA. LIV, LV

Hæc est hæreditas ser-
vórum Dómini : et justítia
eórum apud me, dicit Dó-
minus. Omnes sitiéntes ve-
níte ad aquas : et qui non
habétis argéntum, prope-
ráte, émite, et comédite :
veníte, émite absque ar-
génto, et absque ulla com-
mutatióne, vinum, et lac.
Quare appénditis argén-
tum non in pánibus, et la-
bórem vestrum non in sa-
turitáte ? Audíte audiéntes
me, et comédite bonum, et
delectábitur in crassitúdine
ánima vestra. Inclínate
aurem vestram, et veníte
ad me : audíte, et vivet
ánima vestra, et fériam vo-
biscum pactum sempitér-
num, misericórdias David
fidéles. Ecce testem pópulis
dedi eum, ducem, ac præ-
ceptórem géntibus. Ecce
gentem, quam nesciébas,
vocábis : et gentes, quæ te
non cognovérunt, ad te
current propter Dóminum
Deum tuum, et sanctum
Israel, quia glorificávit te.
Quærite Dóminum, dum
inveníri potest : invocáte
eum, dum prope est. De-
relínquat ímpius viam su-
am, et vir iníquus cogi-
tatiónes suas, et revertá-

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 with-
out 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, eat that which is good,
and your soul shall be de-
lighted in fatness. Incline
your ear, and come to me :
hear, and your soul shall live,
and I will make an ever-
lasting 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 na-
tions 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 un-

tur ad Dñm, et miserébitur ejus, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ : neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltátæ sunt viæ meæ a viis vestris, et cogitatiónes meæ a cogitatióibus vestris. Et quómo do descendit imber, et nix de cælo, et illuc ultra non revértitur, sed inébríat terram, et infúndit eam, et germináre eam facit, et dat semen serénti, et panem comedénti : sic erit verbum meum, quod egrediétur de ore meo : non revertétur ad me vácuum, sed fáciét quæcúmque vólui, et prosperábitur in his, ad quæ misi illud : dicit Dóminus omnipotens.

Orémus. Flectámus génuá. R̄. Leváte.

Omnípotens sempitérne Deus, múltiplica in honórem nóminis tui, quod patrú fidei spondísti : et promissiónis filios sacra adoptióne diláta ; ut, quod prióres sancti non dubitáverunt futúrum, ecclésia tua magna jam ex parte cognóscat implétum. Per Dóminum nostrum Jesum Christum, etc.

just man his thoughts and, let him return to the Lord, and he will have mercy on him ; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower, and bread to the eater : so shall my word be which shall go forth from my mouth : it shall not return to me void, but it shall do whatever I please, and shall prosper in the things for which I sent it.

Let us pray. Let us kneel. R̄. Rise up.

Almighty and eternal God, multiply, for the honour of thy name, what thou didst promise to the faith of our forefathers : and increase by thy sacred adoption the children of that promise : that what the ancient saints doubted not would come to pass, thy church may now find in a great part accomplished. Through our Lord Jesus Christ, etc.

THE SIXTH PROPHECY. BARUCH III

Audi Israel mandata vi- Hear, O Israel, the com-
 tæ: áuribus pèrcipe, ut mandments of life: give ear,
 scias prudéntiam. Quid est, that thou mayest learn wis-
 Israel, quod in terra inimi- dom. How happeneth it, O
 córum es? Inveterásti in Israel, that thou art in thy
 terra aliéna, coinquinátus enemies' land? Thou art
 es cum mórtuis: deputátus grown old in a strange
 es cum descendéntibus in country, thou art defiled
 inférnum. Dereliquísti fon- with the dead; thou art
 tem sapiéntiæ. Nam si in counted with them that go
 via Dei ambulásses, habi- down into hell. Thou hast
 tásses útique in pace sem- forsaken the fountain of
 pitérna. Disce ubi sit pru- wisdom. For if thou hadst
 déntia, ubi sit virtus, ubi walked in the way of God,
 sit intelléctus: ut scias si- thou hadst surely dwelt in
 mul ubi sit longitúrntas vi- peace for ever. Learn where
 tæ, et victus, ubi sit lumen is wisdom, where is strength,
 oculórum, et pax. Quis in- where is understanding: that
 vénit locum ejus? et quis thou mayest know also
 intrávit in thesáuros ejus? where is length of days and
 Ubi sunt principes gén- life, where is the light of the
 tium, et qui dominántur eyes and peace. Who hath
 super béstias, quæ sunt su- found out her place? and who
 per terram? qui in ávibus hath gone into her treasures?
 cæli ludunt, qui argéntum Where are the princes of the
 thesaurízant, et aurum, in nations, and they that rule
 quo confidunt hómines, et over the beasts that are upon
 non est finis acquisitiónis the earth? That take their
 eórum? qui argéntum fá- pastime with the birds of the
 bricant, et sollíciti sunt, nec air, that hoard up silver and
 est invéntio óperum illó- gold, wherein men trust, and
 rum? Extermináti sunt, et there is no end of their get-
 ad íferos descendérunt, et ting, who work in silver and
 álii loco eorum surrexé- are solicitous, and their
 runt. Júvenes vidérunt lu- works are unsearchable?
 men, et habitavérunt super They are cut off, and are
 terram: viam autem di- gone down to hell, and
 sciplínæ ignoravérunt, ne- others are risen up in their
 que intellexérunt sémitas place. Young men have seen
 ejus, neque filii eórum sus- the light, and dwelt upon
 cepérunt eam, a fácie ip- the earth: but the way of

sórum longe facta est : non est audita in terra Chánaan, neque visa est in Theman, Fílii quoque Agar, qui exquirunt prudéntiam, quæ de terra est, negotiatóres Merrhæ, et Theman, et fabulatóres, et exquisitóres prudéntiæ, et intelligéntiæ; viam autem sapiéntiæ nesciérunt, neque commemoráti sunt sémitas ejus. O Israel, quam magna est domus Dei, et ingens locus possessionis ejus ! Magnus est, et non habet finem : excélsus, et imménsus. Ibi fuérunt gigantes nóminati illi, qui ab inítio fuérunt, statúra magna, sciéntes bellum. Non hos elégit Dóminus, neque viam disciplinæ invenérunt : propterea periérunt. Et quóniam non habuérunt sapiéntiam, interiérunt propter suam insipiéntiam. Quis ascéndit in cælum, et accépit eam, et edúxit eam de núbibus ? Quis transfretávit mare, et invénit illam ? et áttulit illam super aurum eléctum ? Non est qui possit scire vias ejus, neque qui exquirat sémitas ejus : sed qui scit univérsa, novit eam, et adinvénit eam prudéntia sua: qui præparávit terram in ætérno témpore, et replévit eam pecúdis, et drupédibus: qui emittit a, et vadit : et vo-

knowledge they have not known, nor have they understood the paths thereof, neither have their children received it: it is far from their face: it hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God and how vast is the place of his possession ! It is great and hath no end: it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to

cávit illud, et obédit illi in know her ways, nor that can tremóre. Stellæ autem de- search out her paths : but dérunt lumen in custódiis he that knoweth all things suis, et lætátæ sunt: vocátæ knoweth her, and hath sunt, et dixérunt : Adsu- found her out with his un- mus : et luxérunt ei cum derstanding. He that pre- jucunditáte, qui fecit illas. pared the earth for ever- Hic est Deus noster, et non more, and filled it with cat- æstimábitur álius advér- tle and four-footed beasts : sus eum. Hic adinvénit he that sendeth forth light, omnem viam disciplínæ, and it goeth : and hath et trádedit illam Jacob called it, and it obeyed him púero suo, et Israel dilécto with trembling. And the suo. Post hæc in terris vi- stars have given light in sus est, et cum homínibus their watches, and rejoiced : conversátus est. they were called, and they said: Here we are: and with

cheerfulness they have shined forth to him that made them. This is our God, and there shall be no other accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth, and conversed with men.

Orémus. Flectámus génuá. Let us pray. Let us kneel.
R̄. Leváte. Rise up.

Deus, qui ecclésiam tu- O God, who dost ever mul- am semper géntium voca- tiply thy church by the vo- tíone múltiplicas: concéde cation of the gentiles : mer- propítius : ut quos aqua cifully grant thy perpetual baptismatis ábluis, conti- protection to those whom nua protectione tueáris. thou dost wash with the Per Dóminum nostrum, water of baptism. Through etc. our Lord.

THE SEVENTH PROPHECY. EZEC. XXXVII

In diébus illis : Facta est In those days the hand of super me manus Dómini, the Lord was upon me, and et edúxit me in spírítu Dñi, brought me forth in the et dimísit me in médio spirit of the Lord : and set campi, qui erat plenus ós- me down in the midst of a sibus, et circumdúxit me plain that was full of bones : per ea in gyro: erant autem and he led me about through multa valde super fáciem them on every side. Now

campi, siccaque vehementer. Et dixit ad me : Fili hóminis, putasne vivent ossa ista ? Et dixi: Dómine Deus, tu nosti. Et dixit ad me : Vaticináre de óssibus istis : et dices eis : Ossa árida audite verbum Dómini. Hæc dicit Dóminus Deus óssibus his: Ecce ego intromíttam in vos spíritum, et vivétis. Et dabo super vos nervos, et succrescere fáciam super vos carnes, et superexténdam in vobis cutem: et dabo vobis spíritum, et vivétis, et scíetis quia ego Dñs. Et prophetávi sicut præceperat mihi : factus est autem sónitus prophetánte me, et ecce commótió : et accésserunt ossa ad ossa, unumquódque ad junctúram suam. Et vidi, et ecce super ea nervi et carnes ascénderunt: et exténta est in eis cutis désuper, et spíritum non habébant. Et dixit ad me: Vaticináre ad spíritum, vaticináre fili hóminis, et dices ad spíritum : Hæc dicit Dóminus Deus : A quátuor ventis veni spíritus, et insúffla super interféctos istos, et revivíscant. Et prophetávi sicut præceperat mihi: et ingressus est in ea spíritus, et vixérunt: steterúntque super pedes suos exercitus grandis nimis valde. Et dixit ad me: Fili hómi-

there were very many upon the face of the plain, and they were exceeding dry. And he said to me : Son of man, dost thou think these bones shall live ? And I answered : O Lord God, thou knowest: And he said to me: Prophecy concerning these bones : and say to them : Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones : Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me : and as I prophesied there was a noise, and behold a commotion : and the bones came together each one to its joint. And I saw, and behold the sinews and the flesh came upon them : and the skin was stretched out over them, but there was no spirit in them. And he said to me : Prophecy to the spirit, prophecy, O son of man, and say to the spirit : Thus saith the Lord God : Come, spirit, from the four winds, and blow upon those slain, and let them live again. And I prophesied as he had commanded me : and

nis, ossa hæc univërsa, domus Israel est: ipsi dicunt: Aruérunt ossa nostra, et périit spes nostra, et abscissi sumus. Proptérea vaticináre, et dices ad eos: Hæc dicit Dóminus Deus: Ecce ego apériam túmulos vestros, et edúcam vos de sepúlcris vestris, pópulus meus: et indúcam vos in terram Israel. Et sciétis, quia ego Dóminus, cum aperúero sepúlra vestra, et edúxero vos de túmulis vestris, pópule meus: et dèdero spíritum meum in vobis, et vixéritis, et requiéscere vos fáciam super humum vestram: dicit Dóminus omnípotens.

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.

Orémus. Flectámus génuá. Let us pray. Let us kneel.
R̄. Leváte. R̄. Rise up.

Deus, qui nos ad celebrándum paschále sacraméntum, utriúsque testaménti páginis ínstruis: da nobis intelligere misericórdiam tuam: ut ex perceptióne præsentium múnierum, firma sit expectátio futurórum. Per Dóminum nostrum Jesum, etc. etc.

O God, who by the scriptures of both Testaments dost instruct us to celebrate the paschal sacrament: grant us to understand thy mercy, that by receiving thy present graces, we may have a firm hope of thy future blessings. Through our Lord,

THE EIGHTH PROPHECY. ISA. IV

Apprehéndent septem And in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear

vestiméntis nostris operiémur: tantúmmodo invocétur nomen tuum super nos, aufer oppróbrium nostrum. In die illa erit germen Dómini in magnificéntia, et glória, et fructus terræ sublimis, et exsultatio his, qui salváti fúerint de Israel. Et erit: Omnis qui relictus fúerit in Sion, et resíduus in Jerúsalem, sanctus vocábitur, omnis qui scriptus est in vita in Jerusalem. Si ablúerit Dóminus sordes filiárum Sion, et sanguinem Jerúsalem láverit de médio ejus, in spíritu iudícii, et spíritu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fumum, et splendórem ignis flammántis in nocte: super omnem enim glóriam protectio. Et tabernáculum erit in umbráculum diéi ab æstu, et in securitátem, et absconsiónem a túrbine, et a plúvia.

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

and from rain.

THE TRACT

Vinea facta est dilécto in cornu, in loco úberi. Ψ . Et macériam circúmdedit, et circumfódit: et plantávit vineam Sorec, et ædificávit turrim in médio ejus. Ψ . My beloved had a vineyard on a hill in a fruitful place. Ψ . And he enclosed it with a fence, and made a ditch round it, and planted the vine of Sorec, and built a

Et tórcular fodit in ea : ví- tower in the middle of it.
nea enim Dómini Sábaoth, Ÿ. And he dug a wine-press
domus Israel est. in it : for the house of Israel
is the vineyard of the Lord
of Hosts.

Orémus. Flectámus génuá. Let us pray. Let us kneel.
R̄. Leváte. R̄. Rise up.

Deus, qui in ómnibus O God, who in all the chil-
ecclésiæ tuæ filiis sanc- dren of thy Church by the
tórum prophetárum voce voice of the holy prophets
manifestásti, in omni loco hast made manifest that
dominatiónis tuæ, satórem through the whole extent of
te bonórum séminum, et thy empire thou art the
electórum pálmitum esse sower of good seed, and the
cultórem : tríbue pópulis cultivator of chosen bran-
tuis, qui et vineárum apud ches : grant to thy people
te nómine censéntur, et who are called by the name
ségetum ; ut, spinárum, et of vines and corn : that
tribulórum squalóre rese- thorns and briars being re-
cáto, digna efficiántur fruge moved they may bring forth
fœcúndi. Per Dóminum good fruit in abundance.
nostrum Jesum Christum, Through our Lord Jesus
etc. Christ, etc.

THE NINTH PROPHECY. EXOD. XII

In diébus illis : Dixit Dó- In those days : The Lord
minus ad Móysen et Aaron, said to Moses and Aaron,
etc., *pages 206-208.* etc., *pages 206-208.*

Orémus. Flectámus génuá. Let us pray. Let us kneel.
R̄. Leváte. R̄. Rise up.

Omnípotens sempitérne O Almighty and eternal
Deus, qui in ómniúm ópe- God, who art wonderful in
rum suórum dispensatióne the dispensation of all thy
mirábilis es : intélligant re- works : let thy servants
démpti tui non fuisse ex- whom thou hast redeemed
celléntius quod inítio fac- understand that the crea-
tus est mundus, quam quod tion of the world in the
in fine sæculórum Pascha beginning was not a more
nostrum immolátus est excellent thing than the
Christus : qui tecum vivit immolation of Christ our
et regnat in unitáte, etc. passover at the end of time.
Who with thee, etc.

THE TENTH PROPHECY. JONAS III

In diébus illis : Factum In those days : The word of est verbum Dómini ad Jo- the Lord came to Jonas the nam prophétam secúndo, second time, saying : Arise dicens : Surge, et vade in and go to Ninive, the great Níniven civitátem mag- city : and preach in it the nam : et prædica in ea præ- preaching that I bid thee dicatiónem, quam ego lo- And Jonas arose and went quor ad te. Et surréxit Jo- to Ninive, according to the nas, et ábiit in Níniven word of the Lord. Now, juxta verbum Dómini. Et Ninive was a great city ,of Nínive erat civitas magna three days' journey. And itinere diérum trium. Et Jonas began to enter into the cœpit Jonas introíre in ci- city one day's journey : and vitátem itinere diéi unius : he cried, and said : Yet et clamávit, et dixit : Ad- forty days, and Ninive shall huc quadragínta dies, et be destroyed. And the men Nínive subvertétur. Et cre- of Ninive believed in God : didérunt viri Nínivítæ in and they proclaimed a fast Deum : et prædicavérunt and put on sackcloth, from jejúnium, et vestíti sunt the greatest to the least. saccis a majóre usque ad And the word came to the minórem. Et pervénit ver- king of Ninive : and he rose bum ad regem Nínive : et up out of his throne, and surréxit de sólio suo, et ab- cast away his robe from jécit vestiméntum suum a him, and was clothed with se, et indútus est sacco, et sackcloth, and sat in ashes. sedit in cínere. Et clamá- And he caused it to be pro- vit, et dixit in Nínive ex- claimed and published in ore regis, et princípum ejus, Ninive, from the mouth of dicens : Hómines, et ju- the king, and of his princes, ménta, et boves, et pécora saying : Let neither man nor non gustent quidquam: nec beasts, oxen nor sheep, taste pascántur, et aquam non anything: let them not feed, bibant. Et operiántur sac- nor drink water. And let cis hómnes, et juménta, et men and beasts be covered clament ad Dóminum in with sackcloth, and cry to fortitúdine, et convertá- the Lord with all their tur vir a via sua mala, et strength, and let them turn ab iniquitáte, quæ est in every one from his evil way viciis eórum. Quis scit, and from the iniquity that is convertátur, et ignóscat in their hands. Who can tell

Deus : et revertatur a furore iræ suæ, et non peribimus? Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est populo suo, Dominus Deus noster.

Orémus. Flectamus genua. R̄. Levate.

Deus, qui diversitatem gentium in confessione tui nominis adunasti: da nobis, et velle, et posse quæ præcipis : ut populo ad æternitatem vocato, una sit fides mentium, et pietas actionum. Per Dominum nostrum Jesum Christum, etc.

if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way ; and the Lord God had mercy on his people.

Let us pray. Let us kneel. Rise up.

O God, who hast united the several nations of the Gentiles in the profession of thy name : give us both to will and be able to perform what thou commandest : that thy people, called to an eternal inheritance, may have the same faith in their minds, and the same piety in their actions. Through, etc.

THE ELEVENTH PROPHECY. DEUT. XXXI

In diebus illis : Scripsit Moyses canticum, et docuit filios Israel. Præcepitque Dominus Josue filio Nun, et ait : Confortare, et esto robustus : tu enim introduces filios Israel in terram, quam pollicitus sum, et ergo ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumine, atque complèvit : præcepit Levitis, qui portabant arcam foederis Domini dicens : Tollite librum istum, et pónite eum in latere arcæ foederis Domini Dei vestri: ut sit ibi contarte in testimónium. Ego enim scio contentiónem tu-

In those days : Moses wrote the canticle, and taught it 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 that Moses wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying : Take this book and put it in the side of the ark of the covenant of the Lord our God, that it may be

am, et cervice tuam duris- there for a testimony a-
simam. Adhuc vivente me, gainst thee. For I know thy
et ingrediente vobiscum, obstinacy, and thy most stiff
semper contentiose egistis neck. While I am yet living,
contra Dominum : quanto and going in with you, you
magis cum mortuus fuero ? have always been rebellious
Congregate ad me omnes against the Lord. How much
majores natu per tribus more when I shall be dead ?
vestras, atque doctores, et Gather unto me all the an-
loquar audientibus eis ser- cients of your tribes, and
mones istos, et invocabo your doctors, and I will
contra eos caelum, et ter- speak these words in their
ram. Novi enim quod post hearing, and I will call hea-
mortem meam inique age- ven and earth to witness a-
tis, et declinabitis cito de gainst them. For I know,
via, quam praecipi vobis: et that after my death you will
occurrent vobis mala in ex- do wickedly and will quick-
tremo tempore, quando fe- ly turn aside from the way
ceritis malum in conspectu that I have commanded
Domini, ut irritetis eum you : and evils shall come
per opera manuum vestra- upon you in the latter times,
rum. Locutus est ergo Moy- when you shall do evil in the
ses, audiente universo coe- sight of the Lord, to provoke
tu Israel, verba carminis him by the works of your
hujus, et ad finem usque hands. Moses therefore spoke
complevit. in the hearing of the whole
assembly of Israel, the words
of this canticle, and finished
it even to the end.

THE TRACT

Attende caelum, et loquar : Attend, O heaven, and I will
et audiat terra verba ex speak: and let the earth hear
ore meo. V. Expectetur si- the words that come out of
cut pluvia eloquium me- my mouth. V. Let my speech
um : et descendant sicut be expected like the rain :
ros verba mea. V. Sicut im- and let my words fall like the
ber super gramen, et sicut dew. V. Like the shower up-
nix super fenum : quia no- on the grass, and like the
men Domini invocabo. V. snow upon the dry herb, be
Date magnitudinem Deo cause I will invoke the name
of the Lord. V. Confess the
omnes viae ejus ju- greatness of our God : the

díscia. ¶. Deus fidélis, in quo non est iníquitas : justus et sanctus Dóminus.

Orémus.

Flectámus génuá.

R̄. Leváte.

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

TWELFTH PROPHECY. DAN. III

In diébus illis : Nabuchodónosor rex fecit státuam áuream, altitúdine cubitórum sexagínta, latitúdine cubitórum sex, et státuit eam in campo Dura provinciæ Babylónis. Itaque Nabuchodónosor rex misit ad congregándos sátrapas, magistrátus, et júdices, duces, et tyránnos, et præféctos, omnésque príncipes regiónum, ut convenírent ad dedicatióne státuæ, quam eréxerat Nabuchodónosor rex. Tunc congre-

works of God are perfect, and all his ways are justice,

¶. God is faithful, in whom there is no iniquity : the Lord is just and holy.

Let us pray.

Let us kneel.

Rise up.

O God, the exaltation of the humble, and the fortitude of the righteous, who, by thy holy servant Moses, didst please so to instruct thy people by the singing of thy holy canticle, that the renewal of the law should be also our direction : show thy power to all the multitude of Gentiles justified by thee, grant joy and diminish fear : that, all sins being pardoned by thee, the threatened vengeance may contribute to salvation. Through our Lord, etc.

In those days: King Nabuchodonosor made a statue of gold of sixty cubits high, and six cubits broad, and he set it up in the plains 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 no-

gáti sunt sátrapæ, magistratus, et júdices, duces, et tyránni, et optimátes, qui erant in potestátibus constitúti, et univérsi príncipes regiónum, ut convenírent ad dedicatiónem státuæ, quam posúerat Nabuchodónosor rex, et præco clamábat valénter: Vobis dicitur pópulis, tribubus, et linguis: In hora, qua audiéritis sónitum tubæ, et fistulæ, et cítharæ, sambúcæ, et psálterii, et symphóniæ, et univérsi géneris musicórum, cadéntes adoráte státuam áuream, quam constituit Nabuchodónosor rex. Si quis autem non prostrátus adoráverit, eádem hora mittétur in fornácem ignis ardéntis. Post hæc ígitur statim ut audiérunt omnes populi sónitum tubæ, fistulæ, et cítharæ, sambúcæ, et psaltérii, et symphóniæ, et omnis géneris musicórum, cadéntes omnes populi, tribus, et linguæ adoravérunt státuam áuream, quam constitúerat Nabuchodónosor rex. Statímque in ipso témpore accedéntes viri Chaldæi accusavérunt Judæos, dixerúntque Nabuchodónosor regi: Rex in ætérnum vivet: tu rex posuísti decretum, ut nemo homo, qui audierit decretum tubæ, fistulæ, et cítharæ, sambúcæ, et psal-

bles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which King Nabuchodonosor had set up. And they stood before the statue which King Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages, that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kinds of music, ye shall fall down and adore the golden statue which 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 psaltery, of the symphony, and of all kinds of music, all the nations, tribes, and languages fell down and adored the golden statue, which King Nabuchodonosor had set up. And presently at that very time, some Chal-

térii, et symphóniæ, et univérsi géneris musicórum, prostérnat se, et adorét stá-tuam áuream : si quis au-tem non prócidens adorá-verit, mittátur in fornácem ignis ardéntis. Sunt ergo vi-ri Judæi quos constituísti super ópera regiónis Ba-bylónis, Sidrach, Misach, et Abdénago: viri isti con-tempsérunt, rex, decretum tuum : deos tuos non colunt, et státuam áuream, quam erexísti, non adórant. Tunc Nabuchodónosor in furóre et in ira præcépít ut adduceréntur Sidrach, Mi-sach, et Abdénago: qui conféstim addúcti sunt in conspéctu regis. Pronuntiáns-que Nabuchodónosor rex, ait eis : Vérene Sidrach, Misach, et Abdénago, deos meos non cólitis, et stá-tuam áuream, quam constítui, non adorátis ? Nunc ergo si estis paráti, quacúmque hora audiéritis só-nitum tubæ, fístulæ, cítha-ræ, sambúcæ, et psaltérii, et symphóniæ, omnisque géneris musicórum, prostérnite vos et adoráte stá-tuam quam feci: quod si non adoravéritis, eádem hora mittémini in fornácem ignis ardéntis : et quis est Deus, qui erípiet vos de manu mea ? Respondéntes Si-drach, Misach, et Abdéna-go, dixerunt regi Nabucho-

deans came and accused the Jews, and said to King Nabuchodonosor : O king, live for ever : thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kinds of music, shall prostrate himself, and adore the golden statue : and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought : who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up ? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp,

dónosor : non opórtet nos de hac re respondére tibi. Ecce enim Deus noster, quem cólimus, potest eripere nos de camíno ignis ardéntis, et de mánibus tuis, o rex liberáre. Quod si nolúerit, notum sit tibi, rex, quia deos tuos non cólimus, et státuam áuream, quam erexísti, non adorámus. Tunc Nabuchodónosor replétus est furóre, et adspéctus faciéi illius immutátus est super Sidrach, Misach, et Abdénago, et præcépit, ut succenderétur fornax séptuplum, quam succéndi consuéverat. Et viris fortíssimis de exércitu suo jussit, ut ligátis pédibus Sidrach, Misach, et Abdénago, mitterent eos in fornácem ignis ardéntis. Et conféstim viri illi vincti, cum braccis suis, et tiáris, et calceaméntis, et véstibus, missi sunt in médium fornácis ignis ardéntis : nam jússio regis urgébat : fornax autem succénsa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdénago, interfécit flamma ignis. Viri autem hi tres, id est, Sidrach, Misach, et Abdénago, cecidérunt in médio camíno ignis ardéntis colligáti. Et ambulábant in médio flammæ laudantes Deum et benedictes Dómino.

sackbut, and psaltery, and symphony, and of all kinds of music, prostrate yourselves, and adore the statue which I have made : but if you do not adore, you shall be cast the same hour into the furnace of burning fire : and who is the God that shall deliver you out of my hand ? Sidrach, Misach, and Abdenago answered, and said to the King Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury : and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were

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

Orémus.

Let us pray.

<p>Omnípotens Deus, spes única mundi, qui prophetárum tuórum præcónio, præsentium tёмporum declarásti mystéria: auge pópuli tui vota placátus; quia in nullo fidélium, nisi ex tua inspiratióne, proveniunt quarúmlibet incrementa virtútum. Per Dóminum nostrum Jesum Christum, etc.</p>	<p>O almighty and eternal God, the only hope of the world, who, by the preaching of thy prophets, hast declared the mysteries of this present time; graciously increase the devotion of thy people, since none of the faithful can advance in virtue without thy inspiration. Through our Lord, etc.</p>
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THE BLESSING OF THE FONT

If the church has no baptismal font, the Litanies are said immediately after the Prophecies. But where there is a font, the priest, in a purple cope, and accompanied by the clergy and the ministers, goes to the font, while the following is sung :

THE TRACT

<p>SICUT cervus desiderat fontes aquárum: ita desiderat ánima mea ad te, Deus. <i>Ÿ</i>. Sitívit ánima mea ad Deum vivum: quando véniam, et apparébo ante fáciem Dei? <i>Ÿ</i>. Fuérunt mihi lácrimæ meæ panes die ac nocte, dum díctur mihi per síngulos dies: Ubi est Deus tuus?</p>	<p>As the hart panteth after the fountains of water, so my soul panteth after thee, O God. <i>Ÿ</i>. My soul hath thirsted after the living God: when shall I come and appear before the face of God? <i>Ÿ</i>. My tears have been my bread day and night, whilst it is said to me daily: where is thy God?</p>
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300 HOLY SATURDAY : BLESSING OF THE FONT

Before the blessing of the font, the priest says the following prayer :

℣. Dóminus vobíscum.

The Lord be with you.

℞. Et cum spírítu tuo.

And with thy spirit.

Orémus.

Let us pray.

Omnípotens sempitérne O Almighty and eternal God
 Deus, réspice propítius ad look mercifully on the de-
 devotiónem pópuli rena- vation of the people born
 scéntis, qui sicut cervus, again, who pant as the hart
 aquárum tuárum éxpetit after the fountain of thy wa-
 fontem : et concéde pro- ters : and mercifully grant
 pítius : ut fídei ipsíus sitis, that the thirst of their faith
 baptísmatis mystério, áni- may, by the sacrament of
 mam corpúsque sanctífi- baptism, sanctify their souls
 cet. Per Dóminum nostrum, and bodies. Through our
 etc. ℞. Amen. our Lord, etc. ℞. Amen.

Then the priest begins the blessing of the font, saying :

Dóminus vobíscum.

The Lord be with you.

℞. Et cum spírítu tuo.

And with thy spirit.

Orémus.

Let us pray.

Omnípotens sempitérne O Almighty and eternal God,
 Deus, adésto magnæ pietá- be present at these myste-
 tis tuæ mystériis, adésto ries, be present at these sa-
 sacraméntis : et ad recre- craments of thy great good-
 ándos novos pópulos, quos- ness: and send forth the spi-
 tibi fons baptísmatis pár- rit of adoption to regenerate
 turit, spírítum adoptiónis the new people, whom the
 emítte : ut quod nostræ font of baptism brings forth:
 humilitátis geréndum est that what is to be done by
 ministério, virtútis tuæ the ministry of us thy ser-
 impleátur efféctú. Per Dó- vants may be accomplished
 minum nostrum Jesum by the effect of thy power.
 Christum Fílium tuum: qui Through our Lord Jesus
 tecum vivit et regnat in u- Christ thy Son, who with
 nitáte Spírítus sancti De- thee and the same Holy
 us. Per ómnia sæcula sæ- Spirit lives and reigns one
 culórum. ℞. Amen. God. For ever and ever.

℣. Dóminus vobíscum.

℞. Amen.

℞. Et cum spírítu tuo.

The Lord be with you.

Sursum corda.

And with thy spirit.

Lift up your hearts.

R̄. Habémus ad Dóminum. We have lifted them up to the Lord.

Ÿ. Grátias agámus Dómino Deo nostro. Let us give thanks to the Lord our God.

R̄. Dignum et justum est. It is meet and just.

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere, Dómine sancte, Pater omnípotens, ætérne Deus. Qui invisibili poténtia, sacramentórum tuórum mirabíliter operáris efféctum : et licet nos tantis mystériis exsequéndis simus indigni: tu tamen grátia tuæ dona non déserens, étiam ad nostras preces, aures tuæ pietátis inclínas. Deus cujus Spíritus super aquas, inter ipsa mundi primórdia ferebátur: ut jam tunc virtútem sanctificatiónis aquárum natúra concíperet. Deus, qui nocéntis mundi crímina per aquas ábluens regeneratiónis spéciem in ipsa dilúvii effusióne signásti : ut unius ejusdémque eleméti mystério, et finis esset vítiis, et orígo virtútibus. Réspice Dómine in fáciem ecclésiæ tuæ, et múltiplica in ea regeneratiónes tuas, qui grátia tuæ affluéntis ímpetu lætíficas civitátem tuam : fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis: ut tuæ majestátis império, su-

It is truly meet and just, right and available to salvation, to give thee thanks always and in all places, O holy Lord, Almighty Father, eternal God. Who by thy invisible power dost wonderfully produce the effect of thy sacraments : and though we are unworthy to perform such great mysteries : yet, as thou does not forsake the gifts of thy grace, so thou inclinest the ears of thy goodness, even to our prayers. O God, whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the origin of virtue. Look, O Lord, on the face of thy Church, and multiply in her thy regenerations, who by the streams of thy abundant grace fillest thy city with joy, and o-

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mat unigéniti tui grátiam penest the font of baptism
de Spírítu sancto. all over the world, for the

renovation of the Gentiles :
that by the command of thy Majesty she may receive the
grace of thy only Son from the Holy Ghost.

*Here the priest divides the water with his hands in the form of
a cross.*

Qui hanc aquam regene- Who by a secret mixture of
rándis homínibus præpará- his divine power may render
tam, arcána sui núminis this water fruitful for the
admixtióne fœcúndet : ut regeneration of men, to the
sanctificatióne concépta, end that a heavenly off-
ab immaculáto divíni fon- spring, conceived by sancti-
tis útero, in novam renáta fication, may emerge from
creaturám, progénies cæ- the immaculate womb of
léstis emérgat: et quos aut the divine font, reborn new
sexus in córpore, aut ætas creatures: and that all, how-
discérnit in témpore, om- ever distinguished either by
nes in unam páriat grátia sex in body, or by age in
mater infántiam. Procul time, may be brought forth
ergo hinc, jubénte te, Dñe, to the same infancy by
omnis spírítus immún- grace, their spiritual mo-
dus abscédát : procul tota ther. Therefore may all un-
nequítia diabólicæ frau- clean spirits, by thy com-
dis absístat. Nihil hic loci mand, O Lord, depart far
hábeat contráriæ virtútis from hence : may the whole
admíxtio : non insidiándo malice of diabolical deceit
circúmvolet : non laténdo be entirely banished : may
súbreat : non inficiéndo no power of the enemy pre-
eorrúmpat. vail here : let him not fly a-
bout to lay his snares : let
him not creep in secretly : let
him not corrupt with his in-
fection.

Here he touches the water with his hand.

Sit hæc sancta, et innocens May this holy and innocent
creatúra, líbera ab omni creature be free from all the
impugnatóris incúrsu, et assaults of the enemy, and
totíus nequítie purgáta purified by the removal of all
discéssu. Sit fons vivus, a- his malice. May it be a living
regénerans, unda pu- fountain, a regenerating wa-

rificans : ut omnes hoc lacu- ter, a purifying stream : that
 vácro salutífero diluéndi, all those that are to be wash-
 opérante in eis Spíritu ed in this saving bath, may
 sancto, perfectæ purgati obtain, by the operation of
 ónis indulgéntiam conse- the Holy Ghost, the grace of
 quántur. a perfect purification.

Here he makes the sign of the cross thrice over the font saying:
 Unde benedico te, creatúra Therefore I bless thee, O
 aquæ, per Deum ✠ vivum, creature of water, by the
 per Deum ✠ verum, per living God, by the true God,
 Deum ✠ sanctum: per De- by the holy God, by that
 um, qui te in princípío, ver- God who in the beginning
 bo separávit ab árida : cu- separated thee by his word
 jus Spiritus super te fere- from the dry land, whose
 bátur. Spirit moved over thee.

He divides the water with his hands, and throws some of it towards the four quarters of the world, saying :

Qui te de paradísi fonte Who made thee flow from
 manáre fecit, et in quátuor the fountain of paradise and
 flumínibus totam terram ri- commanded thee to water
 gáre præcépit. Qui te in de- the whole earth with thy
 sérto amáram, suavitate four rivers. Who, changing
 índita fecit esse potábilem thy bitterness in the desert
 et sitiénti pópulo de petra into sweetness, made thee
 produxit. Bene✠dico te fit to drink, and produced
 et per Jesum Christum Fi- thee out of a rock to quench
 lium ejus únicum, Dómi- the thirst of the people. I
 num nostrum : qui te in bless thee also by our Lord
 Cana Galilææ signo admi- Jesus Christ his only Son :
 rábili, sua poténtia convér- who in Cana of Galilee chan-
 tit in vinum. Qui pédibus ged thee into wine, by a
 super te ambulávit : et a wonderful miracle of his
 Joáinne in Jordáne in te power. Who walked upon
 baptizátus est. Qui te una thee, and was baptized in
 cum ságuine de látere suo thee by John in the Jordan.
 produxit, et discípulis suis Who made thee flow out of
 jussit, ut credéntes bap- his side together with his
 taréntur in te, dicens : Ite, blood, and commanded his
 docéte omnes gentes, bap- disciples that such as be-
 tizántes eos in nómine Pa- lieved should be baptized in
 tris, et Fílii, et Spíritus thee, saying : Go teach all
 sancti. nations, baptizing them in

304 HOLY SATURDAY : BLESSING OF THE FONT
the name of the Father, and of the Son, and of the Holy Ghost.

Hæc nobis præcèpta ser- Do thou, Almighty God, mer-
vántibus, tu Deus omnípo- cifully assist us that observe
tens, clemens adésto : tu this command : do thou gra-
benígnus aspíra. ciously breathe upon us.

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

Tu has símplices aquas Do thou with thy mouth
tuo ore benedícito: ut præ- bless these pure waters :
ter naturálem emundatió- that besides their natural
nem, quam lavándis pos- virtue of cleansing the body,
sunt adhibére corpóribus, they may also be effectual for
sint étiam purificandis mén- the purifying of the soul.
tibus effícaces.

Here the priest sinks the paschal candle in the water three times, saying each time :

Descéndat in hanc ple- May the virtue of the Holy
nitúdinem fontis virtus Ghost descend into all the
Spíritus sancti. water of this font.

Then breathing thrice upon the water, he continues :

Totámque hujus aquæ And make the whole sub-
substántiam regenerándi stance of this water fruit-
fœcúndet efféctu. ful for regeneration.

Here the paschal candle is taken out of the water, and he continues :

Hic ómnium peccatórum Here may the stains of all
máculæ deleántur: hic na- sins be washed out: here may
túra, ad imáginem tuam human nature, created to
cón dita, et ad honórem sui thy image, and reformed to
reformáta princípíi, cunc- the honour of its author, be
tis vetustátis squalóribus cleansed from all the filth of
emundétur; ut omnis homo the old man : that all who
sacraméntum hoc regenera- receive this sacrament of
tiónis ingrèssus, in veræ regeneration, may be born
innocéntiæ novam infán- again new children of true
tiam renascátur. Per Dómi- innocence. Through our Lord
num nostrum Jesum Chris- Jesus Christ thy Son : Who
tum Filium tuum: qui ven- shall come to judge the
est judicáre vivos et living and the dead, and the
os, et sæculum per world by fire. R̄. Amen.
R̄. Amen.

Then the people are sprinkled with the blessed water, and one of the ministers of the church reserves some of it in a vessel, to sprinkle in houses and other places. After this, the priest pours some oil of Catechumens into the water, in the form of a cross, saying, in an audible voice :

Sanctificétur et fœcun- May this font be sanctified
détur fons iste óleo salútis, and made fruitful by the oil
renascéntibus ex eo, in vi- of salvation, for those who
tam ætérnam. R̄. Amen. are born anew therein unto
life everlasting. R̄. Amen.

Then he pours Chrism into it, in the same manner, saying :
Infúsió Chrismatis Dómini May this infusion of the
nostri Jesu Christi, et Spí- chrism of our Lord Jesus
tus sancti Parácliti, fiat in Christ, and of the Holy
nómine sanctæ Trinitátis. Ghost the Comforter, be
R̄. Amen. made in the name of the
Holy Trinity. R̄. Amen.

Lastly he pours the oil and Chrism both together into the water, in the form of a cross, saying :

Commíxtio Chrismatis May this mixture of the
sanctificatiónis, et óleo unc- chrism of sanctification, and
tiónis, et aquæ baptismatis, of the oil of unction, and of
páriter fiat in nómine Pa- the water of baptism, be
tris, et Fílii, et Spí- made in the name of the
ritus sancti. R̄. Amen. Father, and of the Son,
and of the Holy Ghost.
R̄. Amen.

Then he mixes the oil with the water, and with his hand spreads it all over the font ; and if there are any to be baptized he baptizes them after the usual manner. After the blessing of the font, he returns with his ministers to the altar steps, where they lie prostrate, and all the rest kneel, while the litanies are sung by two chanters in the middle of the choir, both sides repeating every part after them.

THE LITANIES

K YRIE eléison.	Lord, have mercy.
Christe eléison.	Christ, have mercy.
Kyrie eléison.	Lord, have mercy.
Christe, audi nos.	Christ, hear us.
Christe, exáudi nos.	Christ, graciously hear us.

Pater de cælis Deus, miserere nobis.	God, the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei genitrix, ora	Holy mother of God,
Sancta virgo virginum, ora	Holy virgin of virgins,
Sancte Michael, ora	St Michael,
Sancte Gabriel, ora	St Gabriel,
Sancte Raphael, ora	St Raphael
Omnes sancti angeli et archangeli, orate pro nobis	All ye holy angels and archangels,
Omnes sancti beatorum spirituum ordines, orate	All ye holy orders of blessed spirits,
Sancte Joannes Baptista, ora	St John the Baptist,
Sancte Joseph, ora	St Joseph,
Omnes sancti patriarchæ et prophetæ, orate	All ye holy patriarchs and prophets,
Sancte Petre, ora	St Peter,
Sancte Paule, ora	St Paul,
Sancte Andréa, ora	St Andrew,
Sancte Joannes, ora	St John,
Omnes sancti apostoli et evangelistæ, orate	All ye holy apostles and evangelists,
Omnes sancti discipuli Domini, orate	All ye holy disciples of the Lord,
Sancte Stéphane, ora	St Stephen,
Sancte Lauréti, ora	St Laurence,
Sancte Vincéti, ora	St Vincent,
Omnes sancti martyres, orate	All ye holy martyrs,
Sancte Silvéster, ora	St Sylvester,
Sancte Gregóri, ora	St Gregory,
Sancte Augustíne, ora	St Augustine,
Omnes sancti pontífices et confessóres, orate	All ye holy bishops and confessors,

Omnes sancti doctóres, All ye holy doctors, pray for
 oráte pro nobis us.

Sancte Antóni, ora St Anthony,

Sancte Benedicte, ora St Benedict,

Sancte Domínice, ora St Dominic,

Sancte Francísce, ora St Francis,

Omnes sancti sacerdotés All ye holy priests and
et levítæ, oráte levites,

Omnes sancti mónachi et All ye holy monks and her-
eremítæ, oráte mits,

Sancta María Magdaléna, St Mary Magdalen,

ora

Sancta Agnes, ora St Agnes,

Sancta Cæcilia, ora St Cecily,

Sancta Agatha, ora St Agatha,

Sancta Anastásia, ora St Anastasia,

Omnes sanctæ vírgines et All ye holy virgins and
víduæ, oráte widows,

Omnes sancti et sanctæ All ye saints of God, both
Dei, intercédite pro nobis. men and women, make in-
 tercession for us.

Propítius esto, parce no- Be merciful unto us, spare
bis, Dómine. us, O Lord.

Propítius esto, exáudi nos, Be merciful unto us, hear
Dómine. us, O Lord.

Ab omni malo, líbera nos, From all evil, O Lord, de-
Dómine. liver us.

Ab omni peccato, From all sin,

A morte perpétua, From everlasting death,

Per mystérium sanctæ in- Through the mystery of thy
carnatiónis tuæ, holy incarnation,

Per advéntum tuum, Through thy coming,

Per nativitátem tuam, Through thy nativity,

Per baptísmum, et san- Through thy baptism and
ctum jejúnium tuum, holy fasting,

Per crucem, et passióem Through thy cross and pas-
tuam, sion,

Per mortem, et sepultú- Through thy death and
ram tuam, burial,

**Per sanctam resurrecti-
 ónem tuam,** Through thy holy resur-
 rection,

Per admirabilem ascensionem tuam, libera nos, Domine.
Through thy admirable ascension, O Lord, deliver us.

Per adventum sancti Parácliti, In die iudicii, Peccatores, te rogamus, audi nos.
Through the coming of the Holy Ghost the Comforter, In the day of Judgment, We sinners beseech thee to hear us.

Here the priest and his ministers rise and go into the sacristy to vest themselves in white for the celebration of the mass; and while the candles are being lighted upon the altar, the litanies are continued by the choir.

Ut nobis parcas, te rogamus, audi nos.
That thou spare us, we beseech thee, hear us.

Ut ecclesiam tuam sanctam regere, et conservare digneris,
That thou vouchsafe to govern and preserve thy holy church.

Ut domnum apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,
That thou vouchsafe to preserve our apostolic prelate, and all the orders of the church in thy holy religion.

Ut inimicos sanctæ ecclesiæ humiliare digneris,
That thou vouchsafe to humble the enemies of thy holy church.

Ut regibus et principibus christianis pacem, et veram concordiam donare digneris,
That thou vouchsafe to grant peace and true concord to Christian kings and princes.

Ut nosmetipsos in tuo sancto servitio confortare, et conservare digneris,
That thou vouchsafe to strengthen and keep us in thy holy service,

Ut omnibus benefactoribus nostris sempiterna bona retribuas,
That thou render eternal good things to all our benefactors,

Ut fructus terræ dare et conservare digneris,
That thou vouchsafe to give and preserve the fruits of the earth,

Ut omnibus fidelibus defunctis requiem æternam dare digneris,
That thou vouchsafe to grant eternal rest to all the faithful departed,

Et nos exaudire digneris.
That thou vouchsafe graciously to hear us.

Agnus Dei, qui tollis pec- Lamb of God, that takest
cáta mundi, parce nobis, away the sins of the world,
Dómine. spare us, O Lord.

Agnus Dei, qui tollis pec- Lamb of God, that takest
cáta mundi, exáudi nos, away the sins of the world,
Dómine. hear us, O Lord.

Agnus Dei, qui tollis pec- Lamb of God, that takest
cáta mundi, miserére nobis. away the sins of the world,
have mercy on us.

Christe, audi nos. Christ, hear us.

Christe, exáudi nos. Christ, graciously hear us.

MASS FOR HOLY SATURDAY

While the choir sings the Kyrie and Christe eléison, the priest goes up to the altar, and begins mass in the accustomed manner, reciting the Psalm Júdica, etc., as follows :

IN nómine Patris, ✠ et **I**N the name of the Father,
Fílii, et Spíritus sancti. ✠ and of the Son, and of
Amen. the Holy Ghost. Amen.

Introíbo ad altáre Dei. I will go unto the altar of God.

R̄. Ad Deum, qui lætíficat To God, who giveth joy to
juventútem meam. my youth.

PSALM XLIII

S. Júdica me, Deus, et P. Judge me, O God, and dis-
discérne causam meam de tinguish my cause from the
gente non sancta : ab hó- nation that is not holy ;
mine iníquo et dolóso érué deliver me from the unjust
me. and deceitful man.

M. Quia tu es, Deus, forti- R. For thou, O God, art my
túdo mea, quare me repu- strength, why hast thou cast
lísti ? et quare tristis incédo me off ? and why do I go sor-
dum afflígit me inimicus ? rowful whilst the enemy
afflicteth me.

S. Emitte lucem tuam et P. Send forth thy light and
veritátem tuam : ipsa me thy truth : they have con-
deduxérunt et adduxérunt ducted me and brought me
in montem sanctum tuum, unto thy holy mount, and
et in tabernácula tua. into thy tabernacles.

M. Et introíbo ad altáre And I will go unto the altar
Dei: ad Deum, qui lætíficat of God : to God, who giveth
juventútem meam. joy to my youth.

S. Confitébor tibi in cíthara, I will praise thee on the
Deus, Deus meus : quare harp, O God, my God : why
tristis es, ánima mea ? et art thou sorrowful, O my
quare contúrbas me ? soul ? and why dost thou
disquiet me ?

M. Spera in Deo, quóniam Hope in God, for I will still
adhuc confitébor illi: salu- give praise to him: who is the
táre vultus mei, et Deus salvation of my counte-
meus. nance, and my God.

S. Glória Patri, et Fílio, et Glory be to the Father, and
Spíritui sancto. to the Son, and to the Holy
Ghost.

M. Sicut erat in princípio, et As it was in the beginning,
nunc, et semper, et in sæ- is now, and ever shall be,
cula sæculórum. Amen. world without end. Amen.

Ÿ. Introíbo ad altáre Dei. I will go unto the altar of
God.

R̄. Ad Deum, qui lætíficat To God, who giveth joy to
juventútem meam. my youth.

Ÿ. Adjutórium nostrum in Our help is in the name of
nómine Domini. the Lord.

R̄. Qui fecit cælum et ter- Who hath made heaven and
ram. earth.

*Then is said the Confession, Confiteor Deo omnipoténti,
etc., down to Ÿ. Dóminus vobiscum. R̄. Et cum spíritu
tuo, pages 14, 15. The priest then goes up to the altar, which
he kisses and incenses in the usual way. He then solemnly
intones Glória in excélsis Deo, as on page 148. While it is
being sung, bells are rung. Afterwards the priest says :*

Dóminus vobiscum. Ÿ. The Lord be with you.

Et cum spíritu tuo. R̄. And with thy spirit.

Orémus. Let us pray.

Deus, qui hanc sacratis- O God, who makest this most
simam noctem glória do- sacred night illustrious by
mínicæ Resurrectiónis il- the glory of the resurrection
lústras : consérva in nova of our Lord : preserve in the
familiæ tuæ progénie adop- new children of thy family,
tiónis spíritum, quem de- the spirit of adoption which
didisti ut corpore et mente thou hast given : that being
puram tibi ex- renewed in body and soul,
servitútem. Per they may give thee a pure

eúmdem Dóminum nos- service. Through, etc. R̄.
trum Jésum Christum, etc. Amen.

Amen.

Léctio epístolæ beáti Pauli The lesson from the epistle
apóstoli ad Colossénses, of blessed Paul the apostle
Cap. 3. to the Colossians, Chap. 3.

Fratres : Si consurrexístis Brethren ; If you be risen
cum Christo, quæ sur- with Christ, seek the things
sum sunt quærite, ubi that are above, where Christ
Christus est in dextera Dei is sitting at the right hand
sedens : quæ sursum sunt of God : mind the things
sápite, non quæ super ter- that are above, not the
ram. Mórtui enim estis, et things that are on the
vita vestra est abscóndita earth. For you are dead, and
cum Christo in Deo. Cum your life is hid with Christ
Christus apparúerit, vita in God. When Christ shall
vestra : tunc et vos appa- appear, who is your life, then
rébítis cum ipso in glória. shall you also appear with
him in glory.

After the epistle, the priest sings three times Allelúia, which is repeated by the choir, and after the third time he sings the following versicle :

Ÿ. Confitémini Dómino, Give praise to the Lord, for
quóniam bonus : quóniam he is good : for his mercy
in sæculum misericórdia endureth for ever.
ejus.

THE TRACT

Laudáte Dóminum om- Praise the Lord, all ye Gen-
nes gentes : et colláudáte tiles: and praise him, all ye
eum omnes pópuli. Ÿ. Quó- people. Ÿ. Because his mercy
niam confirmáta est super is established on us : and the
nos misericórdia ejus : et truth of the Lord remains
véritas Dómini manet in for ever.
ætérnum.

Munda cor meum, and Jube Dómine, as page 31, etc.
At the gospel, lights are not carried, but only incense ; the blessing is given, and everything else done as usual.

Sequéntia sancti evángelii Continuation of the gospel
secúndum Matthæum, 28. according to Matthew, 28.

Véspere autem sábbati, And in the end of the
quæ lucéscit in prima sabbath, when it began to

sabbati, venit María Mag- dawn towards the first
daléna, et áltera María vi- day of the week, came Mary
dére sepúlcrum. Et ecce Magdalen, and the other
terræmótus factus est mag- Mary, to see the sepulchre.
nus. Angelus enim Dómini And behold there was a
descéndit de cælo : et ac- great earthquake. For an
cédens revólvit lápidem, et angel of the Lord descended
sedébat super eum: erat au- from heaven, and coming,
tem adspéctus ejus sicut rolled back the stone, and
fulgur: et vestiméntum ejus sat upon it; and his coun-
sicut nix. Prætimóre au- tenance was as lightning;
tem ejus extérriti sunt cus- and his raiment as snow.
tódés, et facti sunt velut And for fear of him, the
mórtui. Respóndens autem guards were struck with
ángelus, dixit muliéribus: terror and became as dead
Nolíte timére vos: scio men. And the angel an-
enim, quod Jesum, qui cru- swering, said to the women:
cifixus est, quæritis: non Fear not you: for I know
est hic: surréxit enim, sicut that you seek Jesus who was
dixit. Veníte, et vidéte lo- crucified. He is not here,
cum, ubi pósitus erat Dó- for he is risen, as he said.
minus. Et cito eúntes, dí- Come and see the place
cite discíplis ejus, quia where the Lord was laid.
surréxit: et ecce præcédit And going quickly, tell ye his
vos in Galilæam: ibi eum disciples that he is risen:
vidébitis. Ecce prædíxi vo- and behold he will go before
bis. you into Galilee: there you
shall see him. Lo, I have
foretold it to you.

✠. Dóminus vobíscum. The Lord be with you.

R̄. Et cum spírítu tuo. And with thy spirit.

Orémus. Let us pray.

No Offertory is said: but Súscepe, etc., is said, as pages 34-37.

THE SECRET

Súscepe, quæsumus, Dó- Receive, O Lord, we be-
mine, preces pópuli tui, seech thee, the prayers of
cum oblatiónibus hostiá- thy people, together with
rum: ut paschálibus initiá- the oblation of sacrifice:
ta mystériis, ad æterni- that what was begun in the
tátis nobis medélam, te o- paschal mysteries may, by
perante, proficiant. Per thy operation, obtain us
unum nostrum Jesum eternal life. Through our

Christum Fílium tuum: qui tecum vivit et regnat, etc. Per ómnia sæcula sæculórum.

Lord Jesus Christ thy Son : who with thee and the Holy Ghost liveth and reigneth one God, for ever and ever.

R̄. Amen.

Amen.

Ψ. Dóminus vobíscum.

The Lord be with you.

R̄. Et cum spírítu tuo.

And with thy spirit.

Ψ. Sursum corda.

Lift up your hearts.

R̄. Habémus ad Dóminum.

We have lifted them up to the Lord.

Ψ. Grátias agámus Dómino Deo nostro.

Let us give thanks to the Lord our God.

R̄. Dignum et justum est.

It is meet and just.

Vere dignum et justum est, æquum et salutáre, te quídem Dómine, omni tẽmpore, sed in hac potíssimum nocte gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriẽdo destrúxit, et vitam resurgẽdo reparávit. Et ideo cum ángelis et archángelis, cum thronis et dominiatió nibus, cumque omni milítia cæléstis exercítus, hymnum glóriæ tuæ cánimus, sine fine dicẽtes.

It is truly meet and just, right and available to salvation, to publish thy praise, O Lord, at all times : but especially and more gloriously on this night, when Christ, our Paschal lamb, is sacrificed. For he is the true Lamb, that has taken away the sins of the world. Who by dying destroyed our death, and by rising again restored our life. And therefore with the angels and archangels, with the thrones and dominations, and with all the troop of the celestial army we sing the hymn of thy glory, incessantly saying :

Sanctus, etc., as page 38, to Communicátes, page 40.

Communicátes, et noctem celebrátes resurrectionis Dómini nostri Jesu Christi secúndum carnem : sed et memóriam venerátes, in primis gloriósz semper vírginis Mariæ, genitricis ejúsdem Dei et

Communicating and celebrating this most sacred night of the resurrection of our Lord Jesus Christ according to the flesh: and also honouring the memory in the first place of the ever-glorious Virgin Mary, mo-

Dómini nostri Jesu Christi, ther of the same God, and
etc., as page 40.

our Lord Jesus Christ, etc.,
page 40.

Hanc igitur oblatiónem ser- We therefore beseech thee,
vitútis nostræ, sed et cunc- O Lord, graciously to accept
tæ familiæ tuæ, quam tibi this offering of our service, as
offérimus pro his quoque, also of thy whole family,
quos regeneráre dignátus which we offer to thee for
es ex aqua et Spíritu sanc- those also whom thou hast
to, tribuens eis remissió- been pleased to regenerate of
nem ómnium peccatórum, water and the Holy Ghost,
quæsumus Dómine, ut pla- granting them the remis-
cátus accípias: diésque nos- sion of all their sins: grant
tros in tua pace dispónas, us thy peace in our days, and
atque ab æténa damna- by thy command preserve
tiónem nos éripi, et in elec- us from eternal damnation,
tórum tuórum júbeas grege and number us amongst thy
numerári. Per Christum elect. Through Jesus Christ
Dóminum nostrum. Amen. our Lord. Amen.

Quam oblatiónem, *and the rest of the Canon of the Mass,*
pages 40-47. The Agnus Dei and the Postcommunion
are not said. After the priest receives the Blessed Sacra-
ment, Vespers are sung by the choir.

VESPERS FOR HOLY SATURDAY

Ant. Allelúia, allelúia, allelúia.

Psalm cxvi

Laudáte Dóminum, omnes Praise the Lord, all ye na-
gentes: laudáte eum, om- tions: praise him, all ye
nes pópuli. people.

Quóniam confirmáta est su- Because his mercy is estab-
per nos misericórdia ejus: lished on us: and the truth of
et véritas Dómini manet in the Lord remains for ever.
ætérnum.

Glória Patri, etc. Glory be to the Father, etc.

Ant. Allelúia, allelúia, allelúia.

Here the priest sings the first three words of the following
anthem, which is continued by the choir:

Ant. Véspere autem sábbati, And in the evening of the
crescít in prima sáb- sabbath, which dawns in the
nit Mária Magda- first day of the week, came

léne, et áltera María, vidére Mary Magdalen, and the other Mary, to see the sepulchrum, allelúia. pulchre, alleluia.

Afterwards the Magnificat is sung, as at pages 58-59, with the Glória Patri at the end, and the altar is incensed as usual at Vespers. Véspere autem is then repeated, and the priest at the altar turns to the people, saying :

Ÿ. Dóminus vobíscum. The Lord be with you.

R̄. Et cum spírítu tuo. And with thy spirit.

Orémus. Spírítum nobis, Pour into us, O Lord, the Dómine, tuæ caritátis in- spirit of thy charity, that fúnde : ut quos sacramén- those whom thou hast re- tis paschálibus satiásti, tua plenished with the paschal fácias pietáte concórdes. sacraments, may, by thy Per Dóminum, etc., in uni- goodness live in concord. táte ejúsdem Spírítus sanc- Through our Lord, etc. ti Deus, etc.

Then he says :

Ÿ. Dóminus vobíscum. The Lord be with you.

R̄. Et cum spírítu tuo. And with thy spirit.

Here the deacon, turning to the people, sings :

Ÿ. Ite, missa est, allelúia; Depart, mass is done, alle- allelúia. luia, alleluia.

R̄. Deo grátias, allelúia, Thanks be to God, alleluia, allelúia. alleluia.

EASTER SUNDAY AT MASS

The priest begins, reciting the Psalm Júdica me Deus, etc., as on pages 309-310, and the Confiteor, pages 14, 15, till

THE INTROIT

RESURREXI, et adhuc tecum sum, allelúia. **I** AM risen, and am yet with thee, alleluia. Thou Posuisti super me manum tuam, allelúia. Mirábilis facta est sciéntia tua, allelúa, allelúia. Thou hast put thy hand upon me, alleluia. Thy knowledge is become marvellous, alleluia, alleluia.

Ps. Dómine probásti me et cognovísti me: tu cognovísti sessiónem meam et resurrectiónem meam. *Ps.* Lord, thou hast proved me, and hast known me; thou hast known my sitting down, and my uprising. *Ps.* Glória Patri, et Fílio, et Spirítui sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. Resurréxi, etc., *usque ad Ps.* *Ps.* Lord, thou hast proved me, and hast known me; thou hast known my sitting down, and my uprising. *Ps.* 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. I am risen, etc., *to Psalm.*

Kyrie éleison, *as pp.* 15, 16; Orémus. *Glória in excélsis, as page 148.* Let us pray.

Deus, qui hodiérna die per unigénitum tuum, æternitátis nobis áditum devicta mortē reserásti: vota nostra quæ præveniéndo adspiras, étiam adjuvándo proséquere. Per eúndem Dóminum nostrum, etc. O God, who on this day by thy only begotten Son's victory over death hast opened for us a passage to eternity: grant that our prayers, which thy preventing grace inspires, may by thy help become effectual. Through, etc.

Léctio epístolæ béati Pauli apóstoli ad Corínthios, 1 *Cor.* 5. The lesson out of the epistle of blessed Paul the apostle to the Corinthians, 1 *Cor.* 5.

Fratres, expurgáte vetus fermentum, ut sitis nova conspérsio, sicut estis ázymi. Etenim pascha nostra immolátus est Christus. Itaque epulémur: non fermento véteri, neque Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. Let us, therefore, feast not with the old leaven, nor with the

in ferménto malitiæ et ne- leaven of malice and wicked-
 quitæ : sed in ázymis sin- ness:but with the unleavened
 ceritátis et veritátis. bread of sincerity and truth.

THE GRADUAL

Hæc dies quam fecit Dó- This is the day the Lord hath
 minus: exsultémus et læté- made : let us be glad and
 mur in ea. *Ÿ*. Confitémini rejoice in it. *Ÿ*. Give praise
 Dómino, quóniam bonus : to the Lord, for he is good :
 quóniam in sæculum mise- for his mercy endureth for
 ricórdia ejus. Allelúia, alle- ever. Alleluia, alleluia. *Ÿ*.
 lúia. *Ÿ*. Pascha nostrum Christ our pasch is sacrificed.
 immolátus est Christus.

THE PROSE

Víctimæ pascháli laudes
 Immolent christiáni.

Agnus redémit oves :
 Christus innocens Patri
 Reconciliávit peccatóres.

Mors et vita duéllo
 Confluxére mirándo :
 Dux vitæ mórtuus
 Regnat vivus.

Dic nobis, Mária,
 Quid vidísti in via ?

Sepúlcrum Christi vivéntis,
 Et glóriam vidi resurgéntis.
 Angélicos testes :
 Sudárium et vestes.

Ye dear-bought Christians
 come and sing [king.

The paschal praises of your
 That spotless Lamb, who
 more than due

Paid for his sheep, and those
 sheep you.

The guiltless Son has wrought
 your peace,
 And made his Father's an-
 ger cease.

Life has with death the
 battle fought,

And each to strange ex-
 tremes was brought :

Life died, but soon revived
 again, [was slain.

And by itself even death
 Say, happy Magdalen, O

say
 What have thine eyes seen

by the way ?
 I saw the tomb of my dear

Lord :
 I saw himself, and him
 adored. [sheet,

I saw the napkin a
 That bound his h

wrapt his feet :

I heard the angel

Surrexit Christus spes mea: That Christ is risen, "He
Præcedet vos in Galilæam. is not here :

Go tell his brethren, they
shall see [Galilee."

Scimus Christum surre-
xisse :

A mórtuis vere :

Tu nobis victor,

Rex miserére. Amen.

Allelúia.

Thine and their hope in
We, Lord, with faithful
heart and cheerful voice,

On this, thy glorious rising
day, rejoice :

O thou, whose conquering
power o'ercame the grave.
By thy victorious grace us
sinners save. Amen.

Alleluia.

This Prose is said every day till next Saturday inclusively.

Sequéntia sancti evangélii A continuation of the holy
secúndum Marcum, c. 16. gospel according to Mark,
c. 16.

In illo témpore: María Mag-
deléne, et Mária Jacóbi, et
Salóme, emérunt arómata,
ut veniéntes úngerent Je-
sum. Et valde mane una
sabbatórum, véniunt ad
monuméntum orto jam
sole. Et dicébant ad ín-
vicem: Quis revólvét nobis
lápídem ab óstio monu-
ménti? Et respiciéntes vi-
dérunt revolútum lápídem:
erat quippe magnus valde.
Et introeúntes in monumén-
tum vidérunt júvenem se-
déntem in dextris, coopér-
tum stola cándida, et obstu-
puérunt. Qui dicit illis: No-
lite expavéscere: Jesum
quæritis Nazarénum, cru-
cifíxum: surréxit, non est

c. Ecce locus ubi posué-
eum. Sed ite, dícite
vobis ejus et Petro,

At that time: Mary Mag-
dalen, and Mary the mother
of James, and Salome bought
sweet spices, that coming
they might anoint Jesus.
And very early in the morn-
ing the first day of the week,
they came to the sepulchre,
the sun being now risen. And
they said one to another:
Who shall roll us back the
stone from the door of the
sepulchre? And looking, they
saw the stone rolled back.
For it was very great. And
entering into the sepulchre,
they saw a young man sit-
ting on the right side,
clothed with a white robe:
and they were astonished.
And he said to them: Be not
affrighted: you seek Jesus of
Nazareth, who was crucified:
he is risen, he is not here.

quia præcédit vos in Galilæam : ibi eum vidébitis, sicut dixit vobis.

Behold the place where they laid him. But go tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him as he told you.

Credo, as before, page 32.

THE OFFERTORY

Terra trémuit, et quiévit, dum resúrgeret in judício Deus, allelúia.

The earth trembled, and was still, whilst God arose in judgment, alleluia.

Súscipe, as before, pages 34-37, till he comes to

THE SECRET

Súscipe, quæsumus, Dómine, preces pópuli tui, cum oblatiónibus hostiarum : ut paschálibus iniatiáta mystériis, ad æternitátis nobis medélam te operánte proficiant. Per Dóminum nostrum.

Receive, O Lord, we beseech thee, the prayers of thy people, together with the oblation of sacrifice; that what was begun in the paschal mysteries, may, by thy operation, obtain us eternal life. Through our Lord.

THE PREFACE

Per ómnia sæcula sæculórum. R̄. Amen.

For ever and ever. R̄. Amen

Ÿ. Dóminus vobíscum.

The Lord be with you.

R̄. Et cum spírítu tuo.

And with thy spirit.

Ÿ. Sursum corda.

Lift up your hearts.

R̄. Habémus ad Dóminum.

We have lifted them up to the Lord.

Ÿ. Grátias agámus Dómino Deo nostro.

Let us give thanks to the Lord our God.

Dignum et justum est.

It is meet and just.

Vere dignum et justum est, æquum et salutáre: te quidem, Dómine, omni tẽmpore, sed in hac potíssimum

It is truly meet and just, right and available to salvation to publish thy praises, O Lord, at all times, but

die gloriósius prædicáre, cum pascha nostrum im-

especially and more gloriously on this day, when

molátus est Christus. Ipse enim verus est agnus qui

Christ our Paschal Lamb is sacrificed. For he is the true

ábstulit peccáta mundi.

Lamb that has taken away

Qui mortem nostram mori- the sins of the world. Who
 éndo destrúxit, et vitam by dying destroyed our
 resurgéndo reparávit. Et death, and by rising again
 ideo cum ángelis et arch- restored our life. And, there-
 ángelis, cum thronis et fore, with the angels and
 dominatióibus, cumque archangels, with the thrones
 omni militiá cæléstis ex- and dominations, and with
 ércitus hymnum glóriæ tuæ all the troop of the celestial
 cánimus, sine fine dicétes: army, we incessantly sing
 Sanctus, sanctus, sanctus, the hymn of thy glory, say-
 Dóminus Deus Sábaoth. ing : Holy, holy, holy, Lord
 Pleni sunt cæli et terra God of Hosts, Heaven and
 glória tua. Hosánna in ex- earth are full of thy glory.
 célsis. Benedíctus, etc. Blessed, etc.

Communicántes, et diem Communicating and cele-
 sacratíssimum celebrántes brating the most sacred day
 resurrecciónis Dómini no- of the resurrection of our
 stri Jesu Christi secúndum Lord Jesus Christ according
 carnem : sed et memóriam to the flesh: and also honour-
 venerántes in primis glo- ing the memory, in the first
 riósæ semper vírginis Ma- place, of the glorious ever
 riæ, genitricis ejúsdem Dei Virgin Mary, mother of the
 et Dómini nostri Jesu same God and our Lord
 Christi, etc. *ut pag. 40.* Jesus Christ, etc., *as page 40.*

Hanc ígitur oblatiόνem ser- We, therefore, beseech thee,
 vitútis nostræ sed et cunc- O Lord, graciously to accept
 tæ familiæ tuæ, quam tibi this offering of our service,
 offérimus pro his quoque, as also of thy whole family,
 quos regeneráre dignátus which we offer to thee for
 es ex aqua et Spíritu sanc- these also, whom thou hast
 to, tribuens eis remis- been pleased to regenerate by
 siónem ómnium pecca- water and the Holy Ghost,
 tórum, quæsumus Dómine, granting them the remission
 ut placátus accípias: diés- of all their sins : grant us
 que nostros in tua pace also peace in our days, and
 dispónas, atque ab æténa by thy command, preserve
 damnatióne nos éripi, et in us from eternal damnation,
 electórum tuórum júbeas and number us amongst
 grege numerári. Per eúm- thy elect. Through Christ
 dem Christum Dóminum our Lord. Amen.
 nostrum. Amen.

The rest as pages 40-48, to the Communion :

THE COMMUNION

Pascha nostrum immóla- Christ our pasch is sacrificed,
tus est Christus, allelúia : alleluia ; therefore let us
ítaque epulémur in ázymis feast on the unleavened
sinceritátis et veritátis, bread of sincerity and truth,
allelúia, allelúia, allelúia. alleluia, alleluia, alleluia.

THE POSTCOMMUNION

Spíritum nobis, Dómine, Pour into us, O Lord, the
tuæ caritátis infúnde : ut spirit of thy charity : that
quos sacraméntis pascháli- those whom thou hast re-
bus satiásti, tua fácias pie- plenished with the paschal
táte concórdes. Per Dómi- sacraments may, by thy
num nostrum, etc., in uni- goodness, live in concord.
táte ejúsdem Spíritus sanc- Through our Lord, etc., in
ti Deus, etc. the unity of the same Holy
 Ghost, etc.

Ÿ. Dóminus vobíscum.

The Lord be with you.

R̄. Et cum spiritu tuo.

And with thy spirit.

Ÿ. Ite, missa est, allelúia,
allelúia.

Depart, Mass is done, al-
 leluia, alleluia.

R̄. Deo grátias, allelúia,
allelúia.

Thanks be to God, allelúia,
 alleluia.



APPENDIX I.

THE BLESSING OF THE HOLY OILS

On Maundy Thursday in Cathedral Churches takes place the Blessing of the Oil of Catechumens and the Oil of Unction for the sick, and the Consecration of the Holy Chrism.

The Bishop comes into the church, where he vests for Mass. The attendants of the Bishop also vest, and twelve priests, seven deacons, seven subdeacons, acolytes, and others, all in white vestments. When this is done, a procession is formed. All taking their places in the choir, the Bishop, having reached the front of the altar, begins Mass, and proceeds with it as far as the words of the Canon, Per quem hæc omnia, Domine, semper bona creas, etc. "By whom, O Lord, Thou dost always create," etc.

Then the Bishop withdraws to the Epistle side of the altar, where he purifies his fingers. Next he descends the first step of the altar, and there receiving his mitre and crozier, goes to the faldstool, and sits down at a table previously set there. The twelve priests and others standing round, the assistant priest at the side of the Bishop, says, Oleum Infirmorum, i.e. "the Oil for the Sick:" which one of the subdeacons, accompanied by two acolytes, proceeds to bring from the Sacristy, and gives to the assistant priest, saying, Oleum Infirmorum.

The assistant priest presents it to the Bishop to be blessed, saying the same words and placing it on the table. The Bishop rising, with his mitre on, says in a low voice:

EXORCIZO te, immun- **I** EXORCISE thee, O un-
nisque incursio Sathanæ, et assault of Satan, and every
omne phantasma, in nō- illusion in the name of the
mine Pa^{tr}is, et Fi^{li}i, Father, and of the ^h Son,
et Spiritus ^h Sancti; ut and of the Holy ^h Ghost;
recedas ab hoc Oleo, ut that thou depart from this
possit effici unctio spiritá- Oil, that it may be made a
lis ad corroborandum tem- spiritual unction to fortify
plum Dei vivi; ut in eo the temple of the living
possit Spíritus Sanctus God; that in it the Holy

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 habitare, per nomen Dei Ghost may dwell, through
 Patris omnipotentis, et the name of God the Father
 per nomen dilectissimi Almighty, and through the
 Filii ejus Domini nostri name of his most dearly
 Jesu Christi, qui venturus beloved Son our Lord Jesus
 est judicare vivos et mor- Christ, who shall come to
 tuos, et sæculum per ignem. judge the living and the
 R̄. Amen. dead, and the world by fire.
 Amen.

Then his mitre being removed, the Bishop blesses the Oil.

Ÿ. Dominus vobiscum. The Lord be with you.

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

Orémus. Let us pray.

Emitte, quæsumus Dó- Send forth, we beseech
 mine, Spíritum Sanctum Thee, O Lord, thy Holy
 tuum Paráclitum de cælis Ghost the Paraclete from
 in hanc pinguédinem olívæ, Heaven upon this rich
 quam de víridi ligno pro- olive, which Thou hast
 dúcere dignátus es, ad vouchsafed to bring forth
 refectiónem mentis et cór- out of a green tree, for the
 poris ; ut tua sancta bene- refreshment of soul and
 dictione, sit omni hoc body : that by thy holy
 unguénto cælestis medi- benediction whosoever is
 cínæ perúncto tutámen anointed with this ointment
 mentis et córporis, ad eva- of heavenly healing, where-
 cuándos omnes dolóres, with thou didst anoint
 omnes infirmitates, omném- Priests, Kings, Prophets,
 que ægritudinem mentis et and Martyrs, may receive
 córporis, unde unxisti Sa- protection of soul and body,
 cerdótes, Reges, Prophétas for deliverance from all
 et Mártýres ; sit Chrisma pains, all infirmities, and
 tuum perféctum, Dómine, all sickness of soul and
 nobis a te benedíctum, body; may it be thy perfect
 pérmanens in viscéribus Crism, O Lord, blessed
 nostris. In nómine Domini by thee for us, abiding
 nostri Jesu Christi. in our hearts : in the name
 of our Lord Jesus Christ.

The oil is then taken to the sacristy, to be kept. Then the Bishop receiving his mitre sits down, washes his hands, and receiving his crozier goes with his attendants to the altar : then, his mitre and crozier being removed,

he genuflects, ascends to the altar, and proceeds with Mass till after the Communion. The Deacon then places the consecrated Host to be reserved for the morrow into a chalice, and reverently places it in the middle of the altar. The Bishop communicates the deacon and subdeacon, and the rest of the clergy. After the ablutions he genuflects before the Blessed Sacrament, and sits down at the table prepared in the sanctuary, the attendants and others standing.

Then the assistant priest says in a loud voice : *Oleum ad sanctum Chrisma, i.e. "the Oil for the Holy Chrism"* : and after, in the same tone, *Oleum Catechumenorum, i.e. "the Oil for the Catechumens."*

The Bishop then blesses incense and places it in the thurible, the priests, deacons, and subdeacons go in procession to the sacristy, to fetch the Oil for the Chrism and the Oil of Catechumens, which are carried in the procession by two deacons, preceded by a subdeacon, carrying a vessel of balsam, and followed by the remaining priests, deacons, and subdeacons.

Meanwhile two Cantors chant the verse following :

O Redemptor, sume car- Hear our hymn, Redeemer,
men temet concinéntium. Lord : Thee we praise with
one accord.

The choir repeat the same chant, and the Cantors then sing :
Audi judex mortuórum, una Hear us, Judge of dead and
spes mortálium, audi voces living, Hope of mortals,
proferentum donum pacis hear us singing. Hear us,
prævium. emblematic tribute from the
peaceful olive bringing.

Chorus. O Redemptor. *Choir.* Hear our hymn, etc.
Cantores. Arbor fœta alma *Cantors.* Fruit of light the
luce hoc sacrándum prótu- tree did yield, that gave this
lit : fert hoc prona præsens hallowed store : Worship-
turba Salvatóri sæculi. ping the world's Redeemer,
this we offer, and adore.

Chorus. O Redemptor. *Choir.* Hear our hymn.
Cantores. Stans ad aram *Cantors.* There before the
immo supplex infulátus altar standing, prays the
Póntifex, débitum per- mitred Pontiff lowly, duly he
sólvit omne, consecráto performs the rite, to conse-
Chrismate. crate the Chrism holy.

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Chorus. O Redemptor. *Choir.* Hear our hymn.

Cantores. Consecrâre tu dignâre, Rex perennis patriæ, hoc olivum, signum vivum, jura contra dæmonnum.

Cantors. Consecrate Thou, Christ eternal, King of Heaven our home, this our Chrism, a living Seal against the powers of doom.

Chorus. O Redemptor. *Choir.* Hear our hymn.

When all have reached the choir, the deacon who carries the Oil for the Chrism comes before the Bishop; and the assistant priest, receiving it, places it on the table before the Bishop. Then the subdeacon, carrying the balsam, gives it to the assistant priest, who places it upon the table. The Bishop then rises, without his mitre, and blesses the balsam :

Ÿ. Dóminus vobiscum.

The Lord be with you.

R̄. Et cum spírítu tuo.

And with thy spirit.

Orémus.

Let us pray.

Deus, mysteriórum cæléstium et virtútum ómnium præparátor, nostras, quæsumus, preces exaúdi, hanc odoriferam sicci córticis lácrymam (quæ felícis virgæ profluéndo sudórem, sacerdotáli nos opímat unguénto) acceptábilem tuis præsta mystériis, et cóncessa benedictióne sanctí✠fica. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sæcula sæculórum.

O God, who art the author of heavenly mysteries, and of all virtues, we beseech Thee to hear our prayers : grant that these balmy tears of the dry bark (which trickling down from a fruitful branch supply us with a rich ointment for the anointing of the priesthood) may be made acceptable to Thee for thy Sacraments, and sanctify them by granting thy blessing. Through Jesus Christ, thy Son, our Lord ; who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end.

R̄. Amen.

Amen.

Orémus.

Let us pray.

Creaturárum ómnium, Dómine, procreátor, qui per Moysen fámulum tuum

O Lord, the Creator of all things, who by thy servant Moses didst com-

permístis herbis arómatum mand the hallowing of oint-
 fieri præcepísti sanctifica- ment made with the mix-
 tiónem unguénti ; clemén- ture of aromatic herbs, we
 tiam tuam suppliciter de- suppliantly beseech thy cle-
 póscimus, ut huic un- mency to bestow the grace
 guénto, quod radix pro- of thy Spirit, and the
 dúxit stírpea, spirituálem fulness of conse-
 grátiam largiéndo, pleni- cration
 túdinem sancti-
 ficatiónis from a growing plant. Make
 infúndas. Sit nobis, Dó- it savour to us, O Lord, of
 mine, fidei hilaritáte con- the gladness of faith :
 dítum ; sit sacerdotális make it a lasting Chrism
 unguénti Chisma per- for the anointing of the
 pétuum ; sit ad cæléstis priesthood ; make it worthy
 vexilli impressiódinem dig- to be used in impressing
 níssimum ; ut quicúmque the sign of thy heavenly
 Baptismate sacro renáti banner ; that whosoever
 isto fúerint liquóre per- after having been born
 úncti, córporum atque again by Holy Baptism
 animárum benedictiódinem shall be anointed with this
 pleníssimam consequántur, ointment, may gain the
 et beátæ fidei colláto mú- fulness of thy blessing in
 nere perénniter ampliéntur. body and soul, and be con-
 Per Dóminum nostrum tinually enriched by the
 Jesum Christum Filium blessed faith bestowed on
 tuum, qui tecum vivit et them. Through Jesus Christ
 regnat in unitáte Spíritus our Lord, etc.
 Sancti Deus, per ómnia
 sæcula sæculorum.

R̄. Amen.

Amen.

Then the Bishop, resuming his mitre, mixes in a paten the balsam with a little of the Oil from the ampulla containing the Oil for the Chrism, saying :

Oremus Dóminum Deum Let us beseech our Lord
 nostrum omnipoténtem, God Almighty, who in-
 qui incomprehensibilem separably united the in-
 unigéniti Fílii sui sibíque comprehensible Godhead
 coætérni divinitátem of his only-begotten and
 marábili dispositiódine veræ co-eternal Son unto a true
 humanitáti inseparabili- humanity, and by the
 ter conjúnxit, et co- grace of the Holy Ghost
 operánte grátia Spíritus anointed Him with the oil

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Sancti, óleo exsultatiónis of gladness above his
 præ participibus suis linívit, fellows, in order that man
 ut homo, fraude diabóli who is made of two sub-
 pérditus, gémina et singu- stances united in one, and
 lári constans matéria, par- who had been undone by
 énni redderétur, de qua the fraud of the devil,
 excíderat, hæreditáti: quá- might be restored to
 tenus hos ex divérsis crea- the everlasting inheritance
 turárum speciébus liquóres from which he had fallen ;
 créatos Sanctæ Trinitátis that He may bless ✠ with
 perfectióne bene✠dicat, et the fulness of the blessing
 benedicéndo sancti✠ficet, of the Holy Trinity these
 concedátque, ut simul per- liquids which are derived
 místi unum fiant ; et qui- from different species of
 cúmque extérius inde per- creatures, and that He will
 únctus fúerit, ita intérius sancti✠fy them by his bles-
 liniátur, quod ómnibus sing, and grant that being
 sórdibus corporális ma- mingled together they may
 tériæ carens, se participem become one ; and that who-
 regni cæléstis éffici gratul- soever shall be outwardly
 létur. Per éumdem Dómi- anointed therewith, may
 num nostrum Jesum be so inwardly anointed
 Christum Fílium suum, that being freed from all
 qui cum eo vivit et regnat contamination of bodily
 in unitáte ejúsdem Spíritus matter, he may rejoice in
 Sancti Deus, per ómnia being made partaker of
 sæcula sæculorum. the kingdom of heaven.

Through the same Jesus Christ, etc.

R̄. Amen.

Amen.

Then the Bishop sits with his mitre still on, and breathes three times over the Chrism.

After which the twelve priests in order approach the table, and each breathes over the Chrism. They then return to their places. After which the Bishop stands, and exorcises the Chrism, saying :

THE BLESSING OF THE CHRISM

EXORCIZO te, creatú-
 ra ólei, per Deum Pa-
 trem omnipoténtem, qui fe-
 cit cælum et terram, mare,
 et omnia quæ in eis sunt, ut

I EXORCISE thee, O
 creature of Oil, by God
 the Father Almighty, who
 made heaven and earth and
 sea, and all therein, that all

<p>omnis virtus adversarii, omnis exercitus diaboli, omnisque incursio, et omne phantasma Satanæ eradicetur, et effugetur a te; ut fias omnibus qui ex te ungenti sunt, in adoptionem filiorum, per Spiritum Sanctum. In nomine Dei Patris omnipotentis, et Jesu Christi Filii ejus Domini nostri, qui cum eo vivit et regnat Deus, in unitate ejusdem Spiritus Sancti.</p>	<p>the power of the enemy, all the host of Satan, and all the assaults and illusions of the devil may be rooted out and chased away from thee; that thou mayest be, to all who shall be anointed with thee, the means of their adoption as sons through the Holy Ghost; in the name of God the Father Almighty, and of Jesus Christ, his Son, our Lord, who liveth and reigneth, one God, in the unity of the same Holy Ghost.</p>
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His mitre being removed, the Bishop, extending his hand, says :

<p>Per omnia sæcula sæculorum. R. Amen. V. Dominus vobiscum. R. Et cum spiritu tuo. V. Sursum corda. R. Habemus ad Dominum. V. Grátias agámus Dómino Deo nostro. R. Dignum et justum est. Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere, Dómine sancte, Pater omnipotens, ætérne Deus. Qui in principio, inter cætera bonitátis tuæ, múnera, terram producere fructífera ligna jussisti, inter quæ hujus pinguis-simi liquóris ministræ olivæ nasceréntur, quarum fructus sacro Chrísmati</p>	<p>World without end. Amen. The Lord be with you. And with thy spirit. Lift up your hearts. We have lifted them up unto the Lord. Let us give thanks to the Lord our God. It is meet and just. It is truly meet and just, right and salutary, that we should at all times and places give thanks unto Thee, Holy Lord, Father Almighty, everlasting God. Who in the beginning, among other gifts of thy bounty, didst command the earth to bring forth trees bearing fruit, and among them the olive yielding this rich oil to grow, that its</p>
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 deservíret. Nam et David fruit should serve for holy
 prophético spírítu grátíæ Chrism. For David also
 tuæ Sacraménta præno- foreseeing by prophetic
 scens, vultus nostros in óleo spirit the Sacraments of
 exhilarándos esse cantávit. thy grace sang of oil that
 Et cum mundi crimína was to make us glad. And
 dilúvio quondam expiarén- when of old the crimes
 tur effúso, similitúdinem of the world were atoned
 futúri múnérís colúmba de- for by the waters of the
 mónstrans per olívæ ramum, Flood, a dove foreshadowing
 pacem terris rédditam the gift to come announced
 nuntiávit. Quod in by an olive-branch the re-
 novíssímis tempóribus turn of peace to the earth.
 manifestis est efféctibus And this indeed is made
 declarátum, cum Baptís- clear by its effects in latter
 matis aquis ómnium cri- times : when the waters of
 minum commíssa delénti- baptism having washed
 bus, hæc ólei únctio vultus away all guilt of sin, the
 nostros jucúndos éfficit, ac unction of the oil makes
 serénos. Inde étiam Móysi us joyous and serene.
 fámulo tuo mandátum So also didst Thou com-
 dedísti, ut Aaron fratrem mand thy servant Moses,
 suum prius aqua lotum per that first washing his
 infusiónem hujus unguénti brother Aaron with water he
 constitúeret Sacerdótem. should make him a Priest by
 Accéssit ad hoc ámplior pouring this ointment over
 honor, cum Fílius tuus him. Hereunto greater hon-
 Jesus Christus Dóminus our was added, by the de-
 noster lavari se a Joánne mand of thy Son, Jesus Christ
 undis Jordánicis exegisset, our Lord, to be washed by
 ut Spírítu Sancto in colúm- John in the waters of
 bæ similitúdíne désuper Jordan : so that by the
 misso, Unigénitum tuum, in sending from above of the
 quo tibi óptime complacu- Holy Ghost in the likeness of
 ísse, testimónio subsequén- a dove thou mightest show
 tis vocis osténderes, et hoc thy Only-begotten Son, in
 illud esse manifestíssime whom by the testimony of
 comprobáres, quod eum the voice which followed,
 óleo lætítíæ, præ consórti- thou didst declare thyself
 bus unguéndum David well pleased ; and thus migh-
 Prophétá cecinisset. Te test openly show that this
 ígitur cæmur, Dómine was what David prophesied

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sancte, Pater omnipotens, when he sang that He should ætérne Deus, per eúmdem be anointed with the oil of Jesum Christum Filium gladness above his fellows. tuum Dóminum nostrum, Therefore we beseech thee, ut hujus creatúræ pinguédinem sancti ✠ficáre tua Holy Lord, Father Almighty, Eternal God, that bene ✠dictióne dignéris, et Thou wouldst vouchsafe to Sancti ✠ Spíritus ei admiscére virtútem cooperánte Christi Filii tui sancti ✠fy with thy blessing this rich creature of oil and to infuse into it the poténtia, a cujus nómine virtue of the Holy ✠ Spirit, sancto Chrisma nomen accépit, unde unxísti power of Christ, thy Son, Sacerdótes, Reges, Prophétas, et Mártyres ; ut from whose holy name it spirituális lavácri Baptismo renovándis, creatúram anointed Priests, Kings, Chrísmatis in Sacraméntum Prophets, and Martyrs ; perfectæ salútis, vitæque that for all to be renewed confírmes ; ut sanctificatióne unctiónis infúsa, Baptism Thou wouldst corruptióne primæ nativitatís absórpta, sanctum ordain this creature of uniuscujúsque templum acceptábilis vitæ innocéntiæ Chrism to be a sacrament of perfect salvation and life : so that when the ódore redoléscat ; ut secundum constitutiónis tuæ sanctification of this Sacraméntum, Regio, et unction is poured into the Sacerdotáli, Propheticóque soul after the corruption of honóre perfúsi, vestiménto the first birth has been incorrupti múneris induántur ; ut sit his, qui renátí washed away, the holy fúerint ex aqua, et Spíritu temple of every man may Sancto, Chrisma salútis, breathe forth the pleasing eósque ætérnæ vitæ participatís fragrance of innocence of life : that those who accípupes, et cæléstis glóriæ according to thy sacred faciát esse consórtes. ordinance shall be anointed to the dignity of Kings, of Priests, and of Prophets,

(*In a lower tone :*)

Per eúmdem Dóminum nostrum Jesum Christum of incorruption in the discharge of their office : **that** Filium tuum, qui tecum **it** vivit et regnat in unitáte **it** may be to those who **shall**

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 ejúsdem Spíritus Sancti be born again of water and
 Deus, per ómnia sæcula the Holy Ghost, the Chrism
 sæculórum. of Salvation, and may make

them partakers of eternal
 life and heirs of the heaven-
 ly glory : through the same
 Jesus Christ, thy Son our
 Lord, who with Thee liveth
 and reigneth in the unity
 of the same Holy Spirit,
 one God, world without end.

R̄. Amen.

Amen.

*The Bishop then pours the balsam and oil which he had
 previously mixed into the vessel containing the Holy Chrism,
 saying :*

Hæc commixtio liquórum Let this mixture of liquids
 fiat ómnibus ex ea per- bring to all anointed there-
 únctis propitiátio, et with mercy and safe protec-
 custódia salutáris in sæ- tion for ever and ever.
 cula sæculórum.

R̄. Amen.

Amen.

*The deacon then removes the veil which had previously
 covered the ampulla, and the Bishop salutes the Chrism, say-
 ing :*

Ave Sanctum Chrisma. Hail, Holy Chrism !

*This he does a second and a third time, saying it louder
 each time: and after the third time, he kisses the lip of the
 ampulla. Afterwards priests in order make the same saluta-
 tion, thrice repeating :*

Ave Sanctum Chrisma. Hail, Holy Chrism !

*and each, having kissed the lip of the ampulla, returns to his
 place. The deacon next approaches with the other ampulla,
 containing the Oil of Catechumens, which he presents to the
 assistant priest, who places it on the table. The Bishop and
 the priests breathe over it, as was done previously in the case
 of the Chrism. Which done, the Bishop rises, and, in a low
 tone, says the following :*

THE BLESSING OF THE OIL OF CATECHUMENS

EXORCIZO te, creaturá **I** EXORCISE thee O crea-
 ólei, in nómine Dei Pa- ture of Oil, in the name
 tris omnipoténtis, et in of God the Fa-
 tter Al-
 mine Jesu ✠ Christi, et mighty, and in the name

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Spíritus Sancti, ut in hac invocatióne Trinitátis, atque unius virtúte Deitátis, omnis nequíssima virtus adversárii, omnis inveteráta malítia diabóli, omnis violénta incúrsio, omne confúsum et cæcum phantásma eradicé-
 tur, et effugétur, et discédatur a te; ut divínis Sacraméntis purificáta fias in adopti-
 ónem carnis et spíritus, eis qui ex te ungéndi sunt, in remissionem ómnium peccatórum; ut efficiántur eórum córpora ad omnem grátiam spirituálem acci-
 éndam sanctificáta. Per eúndem Dóminum nostrum Jesum Christum, qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem.

Ry. Amen.

Then the Bishop, his mitre being removed, blesses the Oil of Catechumens, saying :

Y. Dóminus vobíscum.

Ry. Et cum spíritu tuo.

Orémus.

Deus incrementórum óm-
 nium et proféctuum
 spirituálium remunerátor,
 qui virtúte Sancti Spíritus
 imbecillárum méntium
 rudiménta confirmas; te
 orámus, Dómine, ut emít-
 tere dignéris tuam bene-
 dictionem super hoc Oleum,

of Jesus Christ, and of
 the Holy Ghost, that by
 this invocation of the un-
 divided Trinity, and by the
 power of the one Godhead,
 all the most wicked powers
 of the enemy, all the in-
 veterate malice of the devil,
 every violent assault,
 every disorderly and dark
 illusion may be rooted out
 and chased away, and dis-
 pelled from thee: that hal-
 lowed by divine mysteries,
 thou mayest be for the
 adoption both of the flesh
 and the spirit of those who
 shall be anointed with
 thee, for the forgiveness of
 all sins: that their bodies
 may be sanctified for re-
 ceiving all spiritual grace.
 Through the same Jesus
 Christ our Lord, who shall
 come to judge the living
 and the dead, and the world
 by fire.

Amen.

The Lord be with you.

And with thy spirit.

Let us pray.

O God the rewarder of
 all spiritual growth and
 progress, who by the power
 of the Holy Ghost dost
 strengthen the first begin-
 nings of feeble minds,
 deign, O Lord, we beseech
 thee, to send down thy
 blessing upon this Oil,

334 MAUNDY THURSDAY : BLESSING OIL OF CATECHUMENS
 et ventúris ad beatæ rege- and grant that all who
 neratiónis lavácrum tríbuas approach the laver of Re-
 per unctiόνem hujus crea- generation, may, through
 túræ purgatiόνem mentis the unction of this thy
 et córporis ; ut si quæ illis creature, be cleansed in
 adversántium spirituum mind and body ; that if any
 inhæsére máculæ, ad tac- pollution of their spiritual
 tum sanctificáti Olei hujus enemies have adhered to
 abscédant ; nullus spiritu- them, it may depart at the
 álibus nequítiis locus, nulla touch of this hallowed Oil ;
 réfugis virtútibus sit facúl- let there be no place for
 tas, nulla insidiántibus the wickedness of spirits,
 malis laténdi licéntia relin- no occasion for the apostate
 quátur. Sed veniéntibus angels, no power of con-
 ad fidem servis tuis, et cealment left to the snares
 Sancti Spíritus tui opera- of sin ; but to thy servants,
 tióne mundándis, sit who come to the Faith,
 unctiόνis hujus præpará- and are to be cleansed by
 tio útilis ad salútem, quam the operation of thy Holy
 étiam cæléstis regenera- Spirit, let the preparation
 tiónis nativitáte in Sacra- of this unction be service-
 ménto sunt Baptísmatis able for that salvation,
 adeptúri. Per Dóminum which they are to gain
 nostrum Jesum Christum when born by heavenly
 Fílium tuum, qui venturus generation in the Sacra-
 est judicáre vivos et mór- ment of Baptism. Through
 tuos, et sæculum per ignem. Jesus Christ our Lord, thy
 Son, who shall come to
 judge the living and the
 dead, and the world by
 fire.

R̄. Amen.

Amen.

Then the Bishop and priests in order salute the Oil of Catechumens, saying thrice :

Ave Sanctum Oleum. Hail, Holy Oil !

After the third time, each kisses the mouth of the ampulla.

After this the two vessels are carried in procession to the sacristy by the two deacons, in the same order as before : the

Cantors chanting the following verses :

novétur sexus omnis That by this most sacred
 óne Chrísmatis, ut unction, either sex may be

MAUNDY THURSDAY : BLESSING OIL OF CATECHUMENS 335
sanétur sauciáta dignitátis renewed. And our wounded
glória. glory rescued through the
Spirit's plentitude.

Chorus. O Redémptor, sume *Choir.* Hear our hymn, Re-
carmen temet concinén- deemer, Lord: thee we
tium. praise with one accord.

Cantores. Lota mente sacro *Cantors.* First the hallowed
fonte aufugántur crimina, fountain's waters cleanse
uncta fronte sacrosáncta the soul from taint of sin.
influunt charísmata. Then with oil the brows
anointed, and all graces flow
within.

Chorus. O Redémptor. *Choir.* Hear our hymn.

Cantores. Corde natus ex *Cantors.* Son of the Eternal
Paréntis, alvum implens Father, Virgin-born, afford
Víriginis, præsta lucem, us light: Who receive this
claude mortem Chrísmatis holy unction; save us from
consórtibus. Death's gloomy night.

Chorus. O Redémptor. *Choir.* Hear our hymn.

Cantores. Sit hæc dies festa *Cantors.* May this day of
nobis sæculórum sæculis: festal gladness, keep its holy
sit sacráta digna laude, nec joys in store. Dignified with
senéscat témpore. joyful praises, blooming now
and evermore.

Chorus. O Redémptor. *Choir.* Hear our hymn.

During the singing of the verses the Bishop, wearing his mitre, washes his hands; then returning to the altar, he proceeds with the Mass for Maundy Thursday, and after the Ite Missa est, gives the Blessing.

APPENDIX II.

STATIONS OF THE CROSS

ALL the Faithful can gain, when making the Way of the Cross either singly or in groups, where the Stations have been erected according to the rules and regulations of the Holy See

- (a) Plenary Indulgence (toties quoties) each time the pious exercise is made,
- (b) A further Plenary Indulgence if they communicate within a month of making the Way of the Cross ten times,
- (c) A partial indulgence of ten years and ten quarantines for each Station when for some reason they are unable to complete the pious exercise they have begun.

The above indulgences can be gained by the sick who are unable to do the usual exercises, by kissing or even merely looking with love and contrition at a crucifix specially blessed for this purpose and held up before them by a priest or some other person, and at the same time saying some short prayer or ejaculation in memory of the Passion and Death.

Those who on account of some reasonable cause are unable to say every Pater, Ave and Gloria prescribed to gain the plenary indulgence can gain a partial indulgence of ten years and ten quarantines for the recitation of each Pater, Ave and Gloria.

A.A.S. XXIII, Dec. 26, 1931, p. 522.

Way of the Cross, by St. Alphonsus.

The exercise of the Way of the Cross represents the painful journey of Jesus Christ carrying his cross on his shoulders, to die on Calvary for love of us ; hence we should perform this devotion with great tenderness, accompanying the Saviour with tears, in order to pity and to thank him.

METHOD OF PERFORMING THIS HOLY EXERCISE

Each person, kneeling before the high altar, will make an act of contrition, and will propose to himself the intention of gaining the indulgences for himself or for the souls in purgatory. He will say : My Lord Jesus Christ, in this journey thou didst go to die for me with so much love, and have so often turned my back upon thee ; but now I love

thee with my whole soul, and, because I love thee, I am sorry from my heart for having offended thee. Pardon me, and permit me to accompany thee in this journey. Thou goest to die for the love of me : I wish to go with thee to die for love of thee, my beloved Redeemer. My Jesus, I wish to live and die always united to thee.

FIRST STATION

Jesus is condemned to Death.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

Consider how Jesus Christ after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the cross. My adored Jesus, it was not Pilate but my sins that condemned thee to death. Through the merit of this painful journey, I entreat thee to assist me in the journey which my soul is making to eternity. O Jesus, my love, I love thee more than myself, and I repent with my whole heart of having offended thee. Do not permit me to be ever separated from thee. Grant that I may always love thee, and then dispose of me as thou pleasest. I accept all whatsoever thou mayest be pleased to send me.

Our Father, Hail Mary, Glory be to the Father, etc.

My dear Jesus, thou goest to death for me ; I, too, wish to live, I wish to die with thee.

This is to be repeated at the end of each Station.

SECOND STATION

Jesus is loaded with the Cross.

V. We praise thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

Consider how Jesus Christ in his journey, carrying the cross on his shoulders, thought of thee, and offered for thee to God the death he was going to suffer. My most lovable Jesus, I embrace all the tribulations which thou hast destined for me till death. I entreat thee, through the merit of the pain thou didst suffer in carrying thy cross, to assist me to carry mine with perfect patience and resignation. I love thee, O Jesus, my love. I am sorry

for having offended thee. Do not permit me to be ever separated from thee. Grant that I may always love thee, and then do with me what thou pleasest.

Our Father, etc.

THIRD STATION

Jesus falls the first time under the Cross.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

Consider this fall of Jesus Christ under the cross. His flesh was all torn by scourges, his head crowned with thorns, and his blood shed in great abundance. He carried that great weight on his shoulders; the soldiers pushed him forward, and thus he fell several times in his journey. My beloved Jesus, it is not the weight of the cross, but the weight of my sins, that made thee suffer so many torments. Through the merit of this first fall, save me from falling into mortal sin. I love thee, my Jesus, with my whole heart. I am sorry for having offended thee. Do not permit me to offend thee any more. Grant that I may love thee, and then do with me what thou pleasest.

Our Father, etc.

FOURTH STATION

Jesus meets his Afflicted Mother.

V. We adore thee, O Christ, and bless thee.

R. Because by thy holy cross thou hast redeemed the world.

Consider the meeting of the Son and his Mother in this journey. Jesus and Mary looked at each other, and their looks were so many darts which wounded their enamoured hearts. My most loving Jesus, through the pain which thou didst suffer at this meeting, grant me the grace of true devotion to thy most holy Mother. And thou, O my sorrowful Queen, obtain for me, by thy intercession, a continual and loving remembrance of the passion of thy Son. I love thee, O Jesus, my love. I am sorry for having offended thee. Do not permit me to offend thee for the future. Grant that I may love thee, and then do with me what thou pleasest.

Our Father, etc.

FIFTH STATION

The Cyrenian assists Jesus to carry his Cross.

℣. We adore thee, O Christ, and bless thee.

℞. Because by thy holy cross thou hast redeemed the world.

Consider how the Jews, seeing that Jesus almost breathed forth his soul at every step, became afraid that he would die on the way ; and because they wished to see him die the infamous death of the cross, they compelled Simon of Cyrene to carry the cross after our Lord. My most sweet Jesus, I will not refuse to carry the cross : I embrace and accept it : I accept in a special manner the death which is appointed for me, along with the pains which shall accompany it : I unite it with thy death, and offer it to thee. Thou hast died for the love of me : I wish to die for the love of thee, and to give thee pleasure : assist me by thy grace. I love thee, O Jesus, my love. I am sorry for having offended thee. Do not permit me ever again to offend thee. Grant that I may love thee, and then do what thou pleasest with me.

Our Father, etc.

SIXTH STATION

Veronica offers Jesus a towel.

℣. We adore thee, O Christ, and bless thee.

℞. Because by thy holy cross thou hast redeemed the world.

Consider how the holy woman, Veronica, seeing Jesus so oppressed, and his countenance bathed in sweat and blood, handed him a towel, with which our Lord dried his face, and on which he left his sacred image impressed. My beloved Jesus, thy countenance before was beautiful ; but in this journey thou dost appear no longer beautiful, but all deformed by wounds and blood. Alas : my soul also was beautiful when it received thy grace in baptism, but I have disfigured it by my sins. Thou alone, my Redeemer, canst restore its former beauty : restore it for the sake of thy passion.

Our Father, etc.

SEVENTH STATION

Jesus falls a second time.

℣. We adore thee, O Christ, and bless thee.

℞. Because by thy holy cross thou hast redeemed the world.

Consider the second fall of Jesus Christ under the cross, by which is renewed the pain of all the wounds of the venerable head of our afflicted Lord, and of all his sacred members. My most sweet Jesus, how often hast thou pardoned me, and I have again relapsed, and offended thee? Ah! through the merits of this new fall, assist me to persevere in thy grace till death; grant that, in all temptation which shall assail me, I may always recommend myself to thee. I love thee, O Jesus, my love, I love thee with my whole heart. I am sorry for having offended thee. Do not permit me ever again to offend thee. Grant that I may always love thee, and then dispose of me as thou pleasest.

Our Father, etc.

EIGHTH STATION

Jesus addresses the women who weep over his sufferings.

℣. We adore thee, O Christ, and bless thee.

℞. Because by thy holy cross thou hast redeemed the world.

Consider how the women, seeing Jesus Christ so afflicted, and pouring forth his blood along the way, wept through compassion; but Jesus said to them, "Weep not over me, but over your children."

Ah! my sorrowful Jesus, I weep over the offences I have committed against thee, on account of the punishment I have merited by them, but still more on account of the displeasure I have given thee, who hast loved me so tenderly. It is not hell so much as the love of thee, that makes me weep for my sins. My Jesus, I love thee more than myself. I am sorry for having offended thee. Do not permit me ever more to offend thee. Grant that I may always love thee, and then dispose of me as thou pleasest.

Our Father, etc.

NINTH STATION

Jesus falls a third time.

℣. We adore thee, O Christ, and bless thee.

℞. Because by thy holy cross thou hast redeemed the world.

Consider the third fall of Jesus Christ : contemplate the great weakness of Jesus Christ, and the great cruelty of the executioners, who sought to make him quicken his pace, though he had scarcely strength to walk. My maltreated Jesus, through the merits of the weakness which thou didst condescend to suffer in thy journey to Calvary, give me sufficient strength to conquer all human respect and all my evil inclinations, which have hitherto led me to despise thy friendship. O Jesus, my love, I love thee with my whole heart. I am sorry for having offended thee. Do not permit me ever again to offend thee. Grant that I may always love thee, and then dispose of me as thou pleasest.

Our Father, etc.

TENTH STATION

Jesus is stripped of his Clothes.

℣. We adore thee, O Christ, and bless thee.

℞. Because by thy holy cross thou hast redeemed the world.

Consider how Jesus was stripped with violence by the executioners. The inner garment was fastened to his flesh, which had been lacerated by the scourges : hence, in taking off that garment, the flesh was torn off with it. Pity thy Lord, and say : My innocent Jesus, through the merit of the pain which thou didst then suffer, help me to divest myself of all affections to the things of this earth, that I may place all my love in thee, who dost well deserve all love. I love thee with my whole heart. I am sorry for having offended thee. Do not permit me ever to offend thee more. Grant that I may love thee, and then dispose of me as thou pleasest.

Our Father, etc.

ELEVENTH STATION

Jesus is nailed to the Cross.

℣. We adore thee, O Christ, and bless thee.

℞. Because by thy holy cross thou hast redeemed the world.

Consider how Jesus, when thrown on the cross, stretches out his hands and offers to the eternal Father the sacrifice of his life for our salvation. The barbarous executioners nail him to the cross; they then raise it, and leave him to die of pain on that infamous gibbet. My despised Jesus, nail this heart of mine to thy feet, that it may remain there, always to love thee and never more to forsake thee. I love thee more than myself. I repent of having offended thee. Do not permit me ever to offend thee again. Grant that I may always love thee, and then dispose of me as thou pleasest.
Our Father, etc.

TWELFTH STATION

Jesus dies on the Cross.

℣. We adore thee, O Christ, and bless thee.

℞. Because by thy holy cross thou hast redeemed the world.

Consider how thy Jesus, after the three hours of his agony on the cross, consumed by torments, abandons his body to death, bows down his head, and dies. O my lifeless Jesus, with a tender heart I kiss this cross on which thou art dead for my sake. By my sins I have deserved to die a bad death; but thy death is my hope. Through the merits of thy death, give me grace to die embracing thy sacred feet, and burning with love for thee. Into thy hands I commend my soul. I love thee with my whole heart. I am sorry for having offended thee. Do not permit me ever to offend thee more. Grant that I may always love thee, and then dispose of me as thou pleasest.

Our Father, etc.

THIRTEENTH STATION

Jesus is taken down from the Cross.

℣. We adore thee, O Christ, and bless thee.

℞. Because by thy holy cross thou hast redeemed the world.

Consider how, after our Lord had expired, he was taken down from the cross by his disciples, Joseph and Nicodemus, and was laid in the arms of his afflicted Mother, who received him with tenderness, and pressed him to her bosom. O Mother of Sorrow, for the love of this

Son, accept me for thy servant, and pray to him for me. And since thou, my Redeemer, hast died for me, accept me to love thee, now that I wish for thee and nothing else. I love thee, O my Jesus, and I repent of having offended thee. Do not permit me ever again to offend thee. Grant that I may love thee always, and then dispose of me as thou pleasest.

Our Father, etc.

Dear Jesus, thou hast died for love of me ; I, too, wish to live, I wish to die with thee.

FOURTEENTH STATION

Jesus is laid in the Tomb.

℣. We adore thee, O Christ, and bless thee.

℞. Because by thy holy cross thou hast redeemed the world.

Consider how the disciples carried to the grave the dead body of Jesus, which his holy Mother accompanied, and adjusted in the tomb with her own hands. They then closed the grave and departed. My Jesus, shut up in the sepulchre, I kiss the stone which covers thee. But from thence thou didst rise within three days : through the merits of thy resurrection, I pray thee to make me rise in glory with thee on the last day to be for ever united with thee in heaven, to praise and love thee for eternity. I love thee, and I am sorry for having offended thee. Do not permit me ever again to offend thee. Grant that I may love thee, and then dispose of me as thou pleasest.

Our Father, etc.

Dear Jesus, thou hast died for love of me ; I, too, wish to live, I wish to die with thee.

After this prayer each person returns to the high altar and there recites Our Father, Hail Mary, and Glory be to the Father, etc., five times, in order to obtain the indulgence annexed to the recitation of them.

STABAT MATER

Stabat Mater dolorosa	At the Cross her station
Juxta crucem lacrymosa,	keeping,
Dum pendebat Filius.	Stood the mournful Mother
Cujus animam gementem,	weeping,
Contristatam, et dolentem,	Close to Jesus to the last :
Pertransivit gladius.	Through her heart, his
	sorrow sharing,
	All his bitter anguish bear-
	ing,
	Now at length the sword
	had pass'd.
O quam tristis et afflicta	Oh, how sad and sore dis-
Fuit illa benedicta	ress'd
Mater Unigeniti !	Was that Mother highly blest
Quæ mœrebat, et dolebat,	Of the sole-begotten One !
Pia Mater, dum videbat	Christ above in torment
Nati pœnas inclyti.	hangs ;
	She beneath beholds the
	pangs
	Of her dying glorious Son.
Quis est homo qui non	Is there one who would not
fleret,	weep,
Matrem Christi si videret	Whelm'd in miseries so deep
In tanto supplicio ?	Christ's dear Mother to
Quis non posset contris-	behold ?
tari,	Can the human heart refrain
Christi Matrem contem-	From partaking in her pain,
plari	In that Mother's pain
Dolentem cum Filio ?	untold ?
Pro peccatis suæ gentis,	Bruis'd, derided, curs'd, de-
Vidit Jesum in tormentis,	fil'd,
Et flagellis subditum.	She beheld her tender Child
Vidit suum dulcem Natum	All with bloody scourges
	rent,
	For the sins of his own
	nation,
Moriendo desolatum,	Saw him hang in desolation,
Dum emisit spiritum.	Till his spirit forth he sent.

Eia Mater, fons amoris,
Me sentire vim doloris

Fac, ut tecum lugeam.
Fac ut ardeat cor meum.
In amando Christum
Deum,
Ut sibi complaceam.

O thou Mother! fount of
love!

Touch my spirit from above,
Make my heart with thine
accord:

Make me feel as thou hast
felt;

Make my soul to glow and
melt.

With the love of Christ my
lord.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Poenas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.
Juxta Crucem tecum stare,
Et me tibi sociare
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara;
Fac me tecum plangere.

Fac ut portem Christi mor-
tem,
Passionis fac consortem
Et plagas recolorere.

Holy Mother! pierce me
through;

In my heart each wound re-
new

Of my Saviour crucified:
Let me share with thee His
pain

Who for all my sins was slain,
Who for me in torments
died.

Let me mingle tears with
thee,

Mourning him who mourn'd
for me,

All the days that I may
live:

By the Cross with thee to
stay,

There with thee to weep and
pray,

Is all I ask of thee to give.

Virgin of all virgins best!

Listen to my fond request:

Let me share thy grief
divine,

Let me, to my latest breath,
In my body bear the death

Of that dying Son of thine.

Fac me plagis vulnerari,
 Fac me Cruce inebriari,
 Et cruore Filii.
 Flammis ne urar succensus,

Per te, Virgo, sim defensus
 In die iudicii.

Christe, cum sit hinc exire
 Da per Matrem me venire
 Ad palmam victoriæ.
 Quando corpus morietur,
 Fac ut animæ donetur
 Paradisi gloria.

Amen.

Wounded with his every
 wound,
 Steep my soul till it hath
 swoon'd
 In his very blood away :
 Be to me, O Virgin, nigh,
 Lest in flames I burn and die,
 In his awful Judgment
 Day.

Christ, when thou shalt call
 me hence,
 Be thy Mother my defence,
 Be thy Cross my victory ;
 While my body here decays,
 May my soul thy goodness
 praise,
 Safe in Paradise with thee.
 Amen.

Auscultando cane, simul incipe, desine plane.
 Posterior numquam cantus incipiatur
 Quam sonus anterior perfecte fine fruatur.
 Verbum dicatur ut syllaba non sileatur.
 Cum Domino psallis psallendo tu tria serves :
 Erige cor sursum, bene profer, respice sensum.
 Non clamor sed amor sonat in aure Dei.

When you chant, be careful to start together, and finish
 smoothly.
 Before beginning a new chant, let the final note of the
 last be perfectly ended.
 So pronounce each word that not a syllable may be
 blurred.
 When you are singing Psalms to God, observe three
 things :
 Lift up your heart, enunciate correctly, think of the
 sense.
 Not noise, but love, penetrates the ear of God.

(Lines written at the end of the Worcester MS. Gradual.)

APPENDIX III.

ON PSALMODY

THE revival of interest in the Liturgy and the desire of the faithful to take a more active part in the Divine Office, is a return to the best traditions of the Church.

In order to facilitate the chanting of the Psalms at Tenebræ, a very simple method has been devised for Burns Oates & Washbourne's new edition of the *Holy Week Book*.

The syllable printed in italics (*without* the sign U) always corresponds to an accented note in the music. Some Tones have only one of these strong notes in each half; others have two in one half and one in the other, while the seventh Tone has the maximum of four, two in each half. This explains why the number of syllables in italics varies in different psalms. The rule allows that one of these strong notes with its following weak note may take three syllables instead of two, if required. Deus or Dominus may be fitted equally well to this accented group. The extra syllable (mi in Dominus) is sung at the pitch of the note immediately following the accent. These additional notes are shown in brackets in the Tonale. However, when the last syllable is sung to a clivis (a group of two notes proceeding downwards), the note is kept at the same pitch as the first syllable (see seventh Tone, a).

More than three syllables may never be fitted to an accented group of two notes. It is therefore necessary to give occasionally the strong note to a secondary verbal accent in words of more than two syllables (see verses 22 and 24, Psalm 68). For the same reason, the musical accent is sometimes allotted to a monosyllable (see verse 20) and to the first syllable of a Hebrew word (see verse 40). This allows us to dispense with the so-called "broken mediant," which the best authorities have condemned as corrupt. The same desire to restore the chant to its original purity has decided us to give the authentic ending to the fourth Tone, E.

It will be seen on referring to the Tonale, that, between the reciting note and the accent, there are, in some Tones,

one, two or three intervening notes. Over the first of these, the sign \cup , used in literature to indicate a short syllable, has been placed; and it will always be sung to the italicised syllable above which the same sign has been marked in the text. These notes are called passing notes, and may never receive more than one syllable each. They should be sung lightly and easily. It should be remembered that the sign, in this case, is mainly associated with a light musical note, and is placed indiscriminately on any syllable in the text which happens to fall to this note. The verbal emphasis is safeguarded by having the acute accent marked on the strong syllable in words where there might be any doubt. The Gregorian Tones are so supple and elastic in character that neither the sense of the words nor the free rhythm of the melody is ever sacrificed. It is true, this constant adjustment of prerogatives requires at first a very fixed attention on the part of the singer.

The notes of the Intonation are treated as passing notes—one syllable to one note or group of notes. It is only sung at the first verse, except for the Benedictus, when it is repeated throughout. Its use is to connect the final notes of the Antiphon with the reciting note of the Psalm. The various endings of the Tones serve to join the last notes of the Psalm with those which commence the Antiphon; there should be therefore no hesitation in passing from any one of these to the other, nor between the reciting note and the accent or the passing notes. It is here that ease and smoothness should be particularly sought for. A deliberate pause however, is allowed when the flex is marked. In the monastic rite there is a change of note at the flex, when it occurs in the first half of the verse; this note is shown in brackets in the Tonale. A pause of about the length of two syllables should separate the two halves of each verse, but in passing from one verse to another a break of the length of one syllable is sufficient.

There is nothing arbitrary in the adaptation of the words to the melodies; the rules which decide how this shall be done are based on the purest Gregorian tradition. A little practice and familiarity with this way of singing the Psalms will not only make chanting easy and

devotional, but will also prove the consummate art which lies hidden under such apparent simplicity; while to those who become more closely acquainted with the principles of "pointing" these rules will seem inevitable.

Those wishing further information will find **all** that **is** known on the subject in the publications of the Benedictines of Solesmes. We particularly recommend Dom Mocquereau's very interesting and lucid little pamphlet, "Rules for Psalmody," which **can be** obtained through Burns Oates & Washbourne.

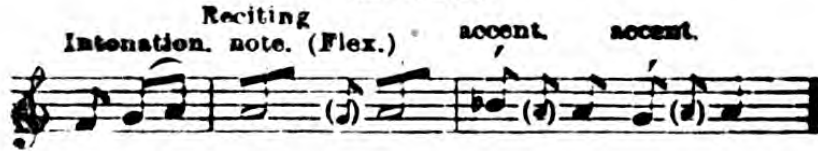
W. V.

Downside.

TONALE.

1st Tone.

Intonation. Reciting note. (Flex.) accent. accent.



A single staff of music in treble clef. It begins with a whole note on G4, followed by a quarter note on A4, a quarter note on B4, and a quarter note on C5. The C5 note is marked with a 'Reciting note. (Flex.)' label. This is followed by a quarter note on B4, a quarter note on A4, and a quarter note on G4. The G4 note is marked with an 'accent.' label. The final note is a quarter note on F4, also marked with an 'accent.' label.

Reciting note. passing notes. accent.



Two staves of music. The upper staff is in treble clef and the lower staff is in bass clef. The upper staff starts with a quarter note on G4, followed by a quarter note on A4, a quarter note on B4, and a quarter note on C5. The C5 note is marked with a 'Reciting note.' label. This is followed by a quarter note on B4, a quarter note on A4, and a quarter note on G4. The G4 note is marked with a 'passing notes.' label. The final note is a quarter note on F4, marked with an 'accent.' label. The lower staff follows a similar pattern, starting with a whole note on G3, followed by quarter notes on A3, B3, and C4. The C4 note is marked with a 'Reciting note.' label, followed by quarter notes on B3, A3, and G3, with the G3 note marked with a 'passing notes.' label. The final note is a quarter note on F3, marked with an 'accent.' label.

2nd Tone.



A single staff of music in treble clef. It begins with a whole note on A4, followed by a quarter note on B4, a quarter note on C5, and a quarter note on D5. The D5 note is marked with a 'Reciting note.' label. This is followed by a quarter note on C5, a quarter note on B4, and a quarter note on A4. The A4 note is marked with a 'passing notes.' label. The final note is a quarter note on G4, marked with an 'accent.' label.

4th Tone.



A single staff of music in treble clef. It begins with a whole note on C4, followed by a quarter note on D4, a quarter note on E4, and a quarter note on F4. The F4 note is marked with a 'Reciting note.' label. This is followed by a quarter note on E4, a quarter note on D4, and a quarter note on C4. The C4 note is marked with a 'passing notes.' label. The final note is a quarter note on B3, marked with an 'accent.' label.



Three staves of music. The upper staff is in treble clef and the lower two staves are in bass clef. The upper staff starts with a quarter note on C4, followed by a quarter note on D4, a quarter note on E4, and a quarter note on F4. The F4 note is marked with a 'Reciting note.' label. This is followed by a quarter note on E4, a quarter note on D4, and a quarter note on C4. The C4 note is marked with a 'passing notes.' label. The final note is a quarter note on B3, marked with an 'accent.' label. The lower two staves follow a similar pattern, starting with a whole note on C3, followed by quarter notes on D3, E3, and F3. The F3 note is marked with a 'Reciting note.' label, followed by quarter notes on E3, D3, and C3, with the C3 note marked with a 'passing notes.' label. The final note is a quarter note on B2, marked with an 'accent.' label.

TONALE

5th Tone.



7th Tone.



8th Tone.



U & R.

